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T H E
L A W U N S E A L E D,
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O F T H E
T e n C o m m a n d m e n t s .

W I T H
A R e s o l u t i o n o f S e v e r a l M o m e n t o u s
Q u e s t i o n s a n d C a s e s o f C o n s c i e n c e .

By the Learned, Laborious, and Faithful Servant of JESUS
CHRIST, MR. JAMES DURHAM, late Minister
of the Gospel at GLASGOW.

—Thy Commandment is exceeding broad, Psal. cxix. 96.

To which are prefixed the Commendatory Epistles of two
famous English Divines, Dr. Owen and Mr. Jenkyn:

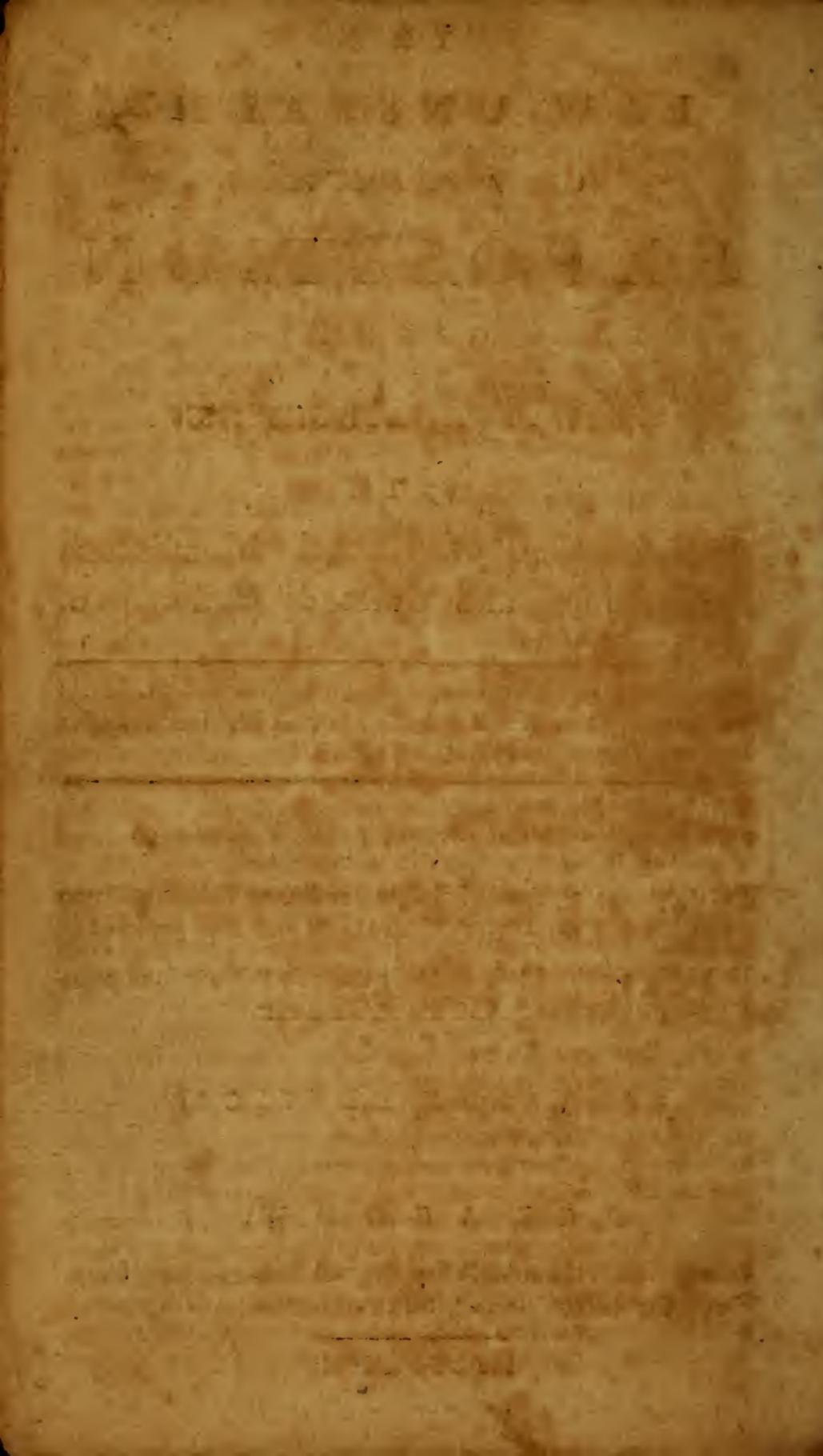
To which is also added, an Alphabetical Table of the prin-
ciple matters handled in the whole Book.

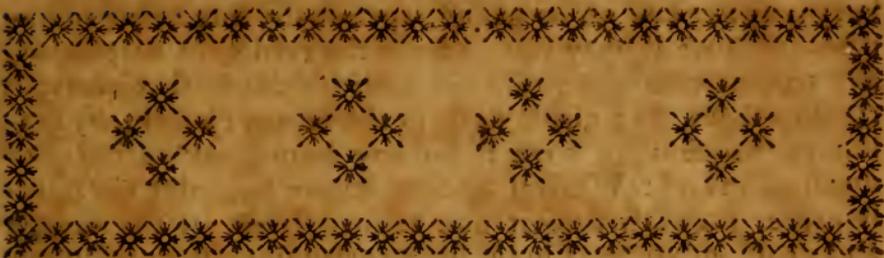
S E V E N T H E D I T I O N .

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M D C C , L X X V I I .





To the Right Honourable, truly Noble,
and renownedly Religious L A D Y,

My Lady Marquis of A R G Y L E.

NOBLEST MADAM,

H A D it so seemed good to the Sovereign, holy, and infinitely wise God, he might at the first moment of his peoples conversion, have quite expelled all, even in the very least remainders of indwelling corruption, and perfectly conformed them to his own image in holiness; but he hath in the depth of his insearchable wisdom, otherwise disposed for ends best known to himself: concerning which (whatever may be, even here, our strongly-probable, and, in a good measure, quieting conjectures as to some of them) it will be our wisdom to make a reference for full satisfaction to the day of that great solemn and celebrated general assembly of the first-born, wherein all such references shall be called and satisfyingly discussed: And seeing he hath thought it fit that some reliëts of sin (but exauctorated of its reign and dominion) should indwell; and that thereby the spiritual constitution of sojourning saints should be a mixture of grace and corruption (each of these, notwithstanding, retaining still its own natural irreconcilable antipathy with the other, and lusting against the other; so that in all their actings, both gracious and sinful, they are still divided; and neither one, as they were before regenerating grace, nor as they shall be in glory its highly congruous and suitable to the same infinite wisdom, that there should be a proportionable and correspondent mixture in the dispensations of his providence towards them while on this side heaven, some more smiling, and some more cross: the flesh and unregenerate part requiring crosses to whip it up, and drive it forward;

and the Spirit and regenerate part calling for them also, to keep it awake and on its guard, against the surprizing prejudice and hurt it may sustain from the restless ill neighbour, and troublesome companion, a body of death that cleaveth close to them, as a girdle doth to the loins of a man, by reason of which they have not many hours, let be days, to dwell to an end: When their constitution cometh to be purely grace, perfectly defecated and refined from all the dreggy and droffy mixture of indwelling corruption, then will their lot be pure solace and joy, even perfection and perpetuity of joy, without any the least mixture of sorrow or trouble of whatever sort; but till then (and blessed eternally be God, it is not long to that, even but a moment) trouble and sorrow, less or more, will wait on them who *through much tribulation must enter into the kingdom of God*: Yet on a just reckoning there will be found no real nor well grounded reason of dissatisfaction with this wise disposal of divine providence, since he never afflicteth, nor are they in heaviness through one or more, or even manifold temptations; but when there is need, and such need that a few serious reflections will constrain the patient to acknowledge it, and to say, This same particular cross so and so circumstantiated, could not well have been wanted without a greater prejudice; nay, considering the inseparable connection that God in his eternal and unalterable decree, hath established betwixt the end and all the means that lead to it; when ever such and such a cross is actually met with, there is ground to think that it is as necessary as the salvation of the Christian is; that cross being appointed as one mean with others, to bring about the purposed end, to wit, the salvation of such a person; which one consideration (*That they are appointed thereunto*; as the apostle writing to the Thessalonians, asserteth) well pondered, would contribute not a little to reconcile the most sadly crossed and afflicted children of God, a great deal more to their respective crosses; and would make them to be taken up and born more patiently, pleasantly, and chearfully; and would withall, make them to look out on them with a less formidable and more amiable aspect than ordinarily they do. And since, in the second place, all their afflictions are afflictions only of this present time, for a season, and but for a moment, not protracted according to desert one minute beyond death, let be eternities length; since moreover the heaviest loads, and greatest measures of them are but light and moderate afflictions, and his severest correctings of them are in measure with judgment and discretion; *He stayeth his rough wind in the day of his east wind*, and doth in great wisdom suite and proportion the trials of his people to their strength and standing; *in his faithfulness, not suffering them to be tempted above*
what

what they are able, but with the temptation making a way to escape that they may be able to bear it: Its not his manner to put new wine into old bottles, nor to sew a piece of new cloath unto an old garment. He that teacheth the husbandman discretion, about the fit time and season of plowing, sowing, harrowing, and reaping of every kind of seed and grain, according to its nature; and how to thresh out these several sorts of seed and grain by fit means and instruments, can, being *wonderful in counsel and excellent in working*, with infinitely more wisdom, skill, judgment, discretion, and tenderness, pitch the fittest seasons, kinds, measures, and durations of his peoples afflictions, according to their several necessities, dispositions, standings, capacities, and abilities. And since withal, our Sovereign Lord the King, the King of saints, out of the absoluteness of his dominion, and the super-abundance of his richest grace hath imposed upon every cross that his people meet with, not expecting (to say so) vessels of the greatest burden of affliction that sail up and down the Sundt, as it were, of the troublesome sea of this world, the toll and custom of some spiritual good to be paid to them; allowing, warranting, and commanding them by his commission granted to them under his great seal for that effect, to demand, require, and exact it from every occurring cross and affliction: And if there shall be any demur or delay, let be seeming denial to pay this custom, to wait and search for it, and with a piece of holy peremptoriness, to persist in the exacting of it, as being most certainly without a possibility of misgiving, to be got there; for which the commission (more and more endeavoured to be really believed and made use of according to the granter's mind) should be produced; wherein he hath given the highest security that *all things* (having a special look at all their afflictions, as the context, in the confession of most, if not all judicious commentators putteth beyond debate) *shall work together for good to them that love God, and are so called according to his purpose*: where he hath, to speak so with reverence to his Majesty, condescended some way, to abridge his own sovereignty and absolute dominion; engaging himself by covenant, that though he may do what he will, yet he shall will to do nothing, but what shall be for his peoples good; so that in all his dispensations towards them, his absolute dominion and his good will shall be commensurable, and of equal extent, the one of them never to be stretched one hairs breadth beyond the other; and even in the most dark, involved, intricate, obstruse, and mysterious providences where in they can read and take up least of his mind; and wherein he (seeming to walk either in the greatest absoluteness of his dominion, or in the sharpest severity of his justice) refuseth to give a particular account of his

his matters and motions, hath wonderfully stooped and condescended to give this general, sweetly-satisfactory account, *That they shall work for good, even their spiritual good and profit: The purging of sin, and their further participation of his holiness:* O! that all the graciously sincere lovers of God, and the effectually called according to his purpose, might from the lively faith of this, be persuaded and prevailed with, to set themselves down at the receipt of these customs from the many crosses and afflictions that come their way with a fixed resolution to suffer none of them to pass without paying the custom imposed by the king; the faithful, diligent, close, and constant following of this employment would unspeakably enrich, and more than make up all their losses, infinitely beyond what gathering in the customs of the rarest and richest commodities of both the Indies could possibly do, were they all engrossed and monopolized to that most honourable society of the godly; and would help them to bear out a great spiritual rank and port, suitable to the state of the king, and as it becometh them that are privileged to be collectors of such customs under him.

It is now, noble madam, a long time, not far from towards thirty years (whatever was before) since your ladyship was known by some to be helped, through grace, seriously to sit down at the receipt of these customs from the cross and afflicting dispensations which then occurred to you, whereby you did observedly improve, better, and increase your spiritual stock and state, some way to the admiration of standers-by; and since that time, for most part of it, you have been in the holy providence of God, tried with a tract of tribulations, each of them more trying than another; and some of them such, that I think (as once the blest author of this treatise on occasion of a sad and surprising stroke, the removal of the desire of his eyes, his gracious and faithful wife, after a while's silence, with much gravity and great composure of spirit, said, "Who can persuade me to believe that this is good, if God had not said it:") if all the world had said and sworn it, they could very hardly, if at all, have persuaded you to believe that they were good: But since God, that cannot lie, hath said it, there is no room left to debate or doubt of it, let be to deny it: And if your ladyship (as I hope you have) hath been all this while gathering up the customs of spiritual good and gain, imposed upon these many, various, and great tribulations, wherewith the Lord, no doubt, on a blessed design of singular good to you, hath thought fit to exercise you beyond most persons living, at least of your so noble station and extraction: O what a vast stock and treasure of rich and soul-enriching precious experiences of the good and profit of all these afflictions and tribulations

lations must you needs have lying by you? What humility and soft walking, what contrition and tenderness of heart; what frequency and fervency, what seriousness and spirituality in prayer? What sitting alone and keeping silence, because he hath done it? What justifying of God, and ascribing righteousness to him in all that he hath done? What sweet soliloquies communings with the heart on the bed, self-searchings and examinations? What delightful meditations on God, and on his law? What mortification of lusts, what deadness of deniedness to, and what weanedness from all creature comforts and delights of the sons of men? What solicitous securing of the grand interest amidst these shakings-loose of all other interests? What coveting of, and complacency in fellowship with God the Father, and with his Son Jesus Christ, while your other fellowship is made desolate? What accounting of all things, so much in account amongst men, to be but loss and dung in comparison of the excellency of the knowledge of Jesus Christ the Lord? What growing disconformity to the world, by the renewing of your mind? What transforming into the image of God from glory to glory, as by the Spirit of the Lord? What exemplary holiness in all manner of conversation? What postponing of all particular and self-interests to the public interests of his glory? What waitings and longings for the coming of his kingdom? What desires and designs faithfully to serve your generation according to his will; and when that is done, what groanings to be unclothed and clothed upon with your house from above? and what lively longings, with sweet submissions to his will to be dissolved, and to be with Jesus Christ, which is best of all? How much in the mean time of a stranger's and pilgrim's deportment with published practical plain declarations to the world that this is not your country? but that you are in expectation of one, even a heavenly country, so that God is not ashamed to be called your God? Finally, what practical and experimental knowledge of, and clear insight in, that notable and none such art of making out of God, and making up in him what is missing amongst the creatures? a little of whom can go far, inconceivably far, to fill up much empty and void room, through the removal of many and most choice creature comforts? What possible loss or want is it that cannot be made up in him? who is God all-sufficient, and in whom, whatever is desirable and excellent amongst them all, is to be found in an eminently transcendent, and infinitely more excellent way; and from whom, as the exhaustibly full fountain, and incomprehensibly vast, immense, shoreless, boundless, and bottomless ocean of all delightful, desirable, imaginable, and possible perfections, the small drops, and little rivulets of seeming and painted

painted perfections scattered amongst the creatures, issue forth: O! beautiful and blest fruits of afflictions, yet not brought forth by afflictions of themselves, but by his own grace working together with, and by them; a part of whose royal and incommunicable prerogative, it is (not communicate nor given out of his own hand to any dispensation, whether of ordinances, or of providences more smiling or more cross, abstractly from his blessing and grace) to teach to profit. If your ladyship be not thus enriched, and if your stock and revenue be not thus bettered, I take it for granted that it is your burden, and more afflicting to you than all your other afflictions; and that it is with-all singly aimed at by you, and diligently driven as your greatest design in the world. I could from my own particular certain knowledge and observation, long ago, and of late (having had the honour and happiness to be often in your company, and at some of the lowest ebbs of your outward prosperity) and from the knowledge of others more knowing and observing than I, say more of your rich incomes of gain and advantage, of your improvements, of the countervailings of your damage, and the up-makings of all your losses this way, than either my fear of incurring the construction of a flatterer with such as do not know you as I do, will permit; or your Christian modesty, sobriety, and self-denial will admit; and to undertake to say all that might truly, and without complementing (too ordinary in epistles didicatory) be said to this purpose, would be thought by your ladyship as far below you to crave, or expect, as it would be above me suitably to perform.

Now madam, being fully persuaded that this savoury, sound, solid, soul-searching, and soul-settling treatise, will be acceptable to, and improved by your ladyship, for furtherance of this your spiritual good and advantage, beyond what it will be to, and by most others: I find no need of any long consultation with myself, to whom to address its dedication, you having in my poor esteem on many accounts, the deserved preference of many (to say no more) ladies of honour now living; and since with-all I nothing doubt, had the precious, and now perfected author been alive, and minded the publication of it with a dedication to any noble lady, your self would have been the person, of whom, I know, he had a high esteem, having himself, before his death, signified his purpose of dedicating his piece on the Canticles to your ladyships noble and much noted sister in law, my Lady Vice Countess of Kenmuire. It needs no epistles of commendation to you, who was so thoroughly acquainted with its author; the reading of it will abundantly commend itself, and as a piece, though posthumous, of his work, commend
him

him in the gates. I shall only now say, which will much endear it to you, and to all the honest-hearted students of holiness, that it is for most part, very practical (and what is polemick in it) at that time much called for (is by a true information of the judgement directly levelled at a suitable practice) and your ladyship knoweth that the power, yea, the very soul and life of religion lyeth in the due practice of it; and indeed we know no more in God's account than we do through grace, singly and seriously design and endeavour to practise; they all, and they only "having a good understanding, that do his commandments, and to do and keep them, being his peoples wisdom and understanding in the sight of the nations who hear of these statutes," and are constrained to say, "Surely this is a wise and understanding people;" the greatest measure of merely apprehensive and speculative knowledge of the truths and will of God, doth not make truly wise, because not wise, to salvation, nor evidenceth the persons that have it to be really happy, the Lord not having pronounced them to be such that only know, but who knowing these things do them; though, alas, many not at all, or but very little considering this, seek to know only, or mainly, that they themselves may know, or that they may make it known to others that they do know (a notable disappointment of the end of all sound scripture-theology, which is as to the whole, and every part, head, and article thereof, practice, and not mere speculation) the great soul-ruining practical error of many professors of this knowing age upon the one hand; as there is an other error in practice, lamentably incident to not a few well-meaning souls, on the other hand, whereby desiring and delighting only to hear, read, and know what speaks to their present case and spiritual exercise, or immediately presseth somewhat in practice, they much weary of, and listen but little to what serveth for more full and clear information of their judgments in the literal meaning of the scriptures, in the doctrinal part of religion, and in what may increase, better, and advance their knowledge in the principles thereof, till they be found in the faith, established in the present truth, and have their loins girt about with it; whereby it comes to pass, that although some such may, through grace, have chosen the better part which will not be taken from them; yet they are not only through their ignorance filled with many confusions, and with perplexing, and almost inextricable fears and doubts about their own spiritual state and condition, but are also eminently exposed to the dreadful hazard of being caught and carried away as a ready prey, by every error and sect

maſter, plauſibly pretending but any the leaſt reſpect to the practice and power of godlineſs; which hath been very prejudicial to the church of God in all ages, and moſt obſervably in this, as there is much ground to fear it may yet further be, if we be tried with warm and ſuitable tentations. Happy therefore, yea, thrice happy they, who are by the ſkill and conduct of him that is given to be a leader and pilot to his people, helped to ſtemn the port, and to ſteer a ſtraight and ſteddy courſe betwixt the ſhelves and rocks of theſe extreams, on the right and left hand, on which thouſands have ſplit and made ſhipwreck; and to make it their buſineſs as to ſeek diligently after knowledge of the truths of religion; to cry and liſt up their voice for it as for ſilver and for hid treaſure; and to run to and fro thorough the uſe of all divinely appointed means that knowledge may be increaſed; ſo, vigorously to drive it as their deſign, to practice all they know, and to have their practice foot-ſide with, and marching up, the full length of, their knowledge and profeſſion. That your ladyſhip may more and more (as you, through grace, already in a great meaſure do) thus ſtemn the port, fetching ſome more wind to fill your ſails from God's bleſſing on this judgment-inſtructing and affection-moving practical treatiſe, till you arrive with a plerophory of faith with up-ſails top and top-gallant, at that peaceful port and heavenly harbour of reſt, prepared for the people of God, is the ſerious deſire of

Noble Madam,

Your Ladyſhip's much obliged,

and Devouted Servant

for Chriſt's ſake.

TO THE CHRISTIAN

R E A D E R.

THE subject matter of this treatise must without all controversy be passing excellent, it being not only a portion of divinely-inspired scripture, but such a portion of it as is the moral law; the most straight inflexible, perfect, and perpetual-binding rule of life and manners, that short summary and abridgement of all called for duties and forbidden sins (whatever Socinians with whom Anabaptists and Arminian-remonstrants on the matter join hands) on a woful design to transform the gospel into a new law or covenant of works, that thereby in place of the righteousness of faith, a righteousness of works may be established, by their alledged supplements and amendments of, and additaments to it, to be made in the New Testament; and papists by their vainly boasted of works of super-erogation and counsels of perfection, whereby they would have the law out done, by doing more than it requirith, audaciously averr to the contrary;) even these ten words (afterward contracted by the Lord Christ into two words or commandments) immediately pronounced by God himself, and twice written with his own finger on tables of stone, comprising a great many various matters and purposes; so that it may without any the least hesitation or hyperbole be asserted; there was never so much matter and marrow, with so much admirably-holy, cunning, compended, couched, and conveyed in so few words, by the most laconick, concise, sententious and singularly significant spokesman in the world: And no wonder, since it is he that gave men tongues, and taught them to speak, that speaketh here, who hath infinitely beyond the most expert of them, (being all but battologists and bablers, beside him) the art of speaking much, marvellously much in few words; and would even in this have as according to our measure humbly to imitate him: And no doubt it is one of the many moe, and more gross evidences of the declension of this generation from the ancient, lovely, and laudible simplicity, that many men forgetting that God at first appointed words to be the external signs of the internal conceptions of their minds, and foolishly fancying that because they love and admire to hear themselves talk, others do or are obliged to do so: affect to multiply words, if not without

knowledge yet without necessity, and with vast disproportion to the matter: And whereas a few of their words rightly disposed, might sufficiently serve to bring us to the very outmost border and boundary of their conceptions, and also to make suitable impressions of them (all the end of words) yet ere we can come that length, we must needs wear away our time, and weary ourselves in wandering through the waste wilderness of the unnecessary and superfluous remainder of them: And this doth usher in, or rather is ushered in by, an other piece of neighbour-vanity, whereby men wearying of wonted and long-worn words, though sufficiently significant, grow fond upon novel, new-coined, and never before heard of ones, stretching their wit (if superfluity of words, though but new and neat, be worth to be placed amongst the productions of wit; for thereby we are made never a whit the wiser, nor more knowing) and putting their invention on the tenters to find out (no new matter) but new words, whereby often old, plain and obvious matters are intricated and obscured, at least to more ordinary readers and hearers, a notable perversion of the end of words, for which the instituter of them will call to an account; neither are they satisfied with such curiosity in coarser and more common matters; but this alien and foreign, yea even romantick and wanton stile of language is introduced into, and male-partly obtruded upon theologicks and most sublimely spiritual purposes, whether discoursed by vive voyce, or committed to writing; (which ought I grant to be spoke as becometh the oracles of God, with a grave oppositeness of phrase, keeping some proportion with the majesty of the matter, that they may not be exposed to contempt by any unbecoming incongruity or baseness) by which it cometh to pass to the unspeakable prejudice and obstruction of edification, that many in their niceness, nauseating the form of simple and sound words, are ready to hiss and howt off the theatre of the church the most precious and profitable points of truth, though abundantly beautiful, majestick and powerful in their own native spiritual simplicity, as unfit to act their part, and as being but dull and blunt things, if not altogether unworthy to be owned and received as truths; if they appear not, whether in the pulpit or press, cloathed with this strange and gaudy attire, with this comedians coat dressed up with the feathers of arrogant humane eloquence; and be daubed with this rhetorick and affectedly-belaboured elegance of speech (which our truly, manly, and magnanimous Christian author did undervalue: And no great wonder, since even the heathen moral philosopher Seneca did look at it as scarce worthy

worthy of a man; for writing to his Lucillus, he willeth him instead of being busied about words, to cause himself have a feeling of the substance thereof in his heart; and to think those whom he seeth to have an affected and laboured kind of speech to have their spirits occupied about vain things; comparing such to divers young men well trimmed and frizled, who seem as they were newly come out of a box; from which kind of men nothing firm or generous is to be expected. And further affirmeth that a virtuous man speaketh more remissly, but more securely, and whatever he saith hath more confidence in it than curiosity; that speech being the image of the mind, if a man disguise and polish it too curiously, it is a token that the speaker is an hypocrite and little worth: and that it is no manly ornament to speak affectedly) nay, this hath of late with other extravagances risen to such a prodigious height amongst the wisdom of words, or word-wisdom monopolizing men of this age, that if the great apostle Paul who spoke wisdom (though not of this sort, nor of this world) amongst them that were perfect, and did upon design, not from any defect, decline all wisdom of words, all enticing words of mens wisdom and excellency of speech, that the cross of Christ might not be made of none effect, and that the faith of his hearers might not stand in the wisdom of men but in the power of God, and who loved to speak in the demonstration of the Spirit and of power, wherein the kingdom of God consisteth and not in words: if that great apostle were now preaching, he wold probably be looked at by such worthy and wise heads as but a weak man, and of rude and contemptible speech, as he was the big-talking doctors of the church of Corinth,) if not a mere babler, as he was by the philosophers and orators at Athens. The subject matter I say of this treatise must needs be most excellent, being the spiritual, holy, just and good law; the royal law, binding us to the obedience of God our King; the law which Jesus Christ came not to destroy but to fulfill whereof he is the end of righteousness to every one that believeth: which doth as a school-master lead to him (by discovering the holy nature and will of God, and men's duty to walk conformly to it, by convincing of the most sinful pollution of our nature, heart, and life, of universal disconformity to it; and innumerable transgressions of it, of the obligation to the wrath and curse of God because of the same, of utter inability to keep it and to help ourselves out of this sinful and wrathful estate; by humbling under the conviction and sense of both, by putting-on to the renunciation of self-righteousness or righteousness according to this law: And finally

finally by convincing of the absolute and indispenfable necessity of another righteousness, and so of this imputed righteousness; the law that is so very necessary to all men in common, and to every regenerate and unregenerate man in particular; from which, ere one jot or tittle can pass unfulfilled, Heaven and earth must pass; and which the prince of pastors, infinitely skillful to pitch pertinent subjects of preaching, amongst many others made choice of, to be a main subject of that solemn sermon of his on the mount; wherein he did not, as many would have expected, fore aloft in abstruse contemplations, but graciously stooped and condescended to our capacity for catching of us, by a plain familiar and practical exposition of the commands (as indeed religion lieth not in high flown notions and curious speculations, nor in great swellings of words, but in the single and sedulous practice of these things that are generally looked on as more low and common, as the great art of preaching lieth in the powerful pressing thereof) insinuating of how much moment the right understanding of them is, and how much religion lies in the serious study of suitable obedience thereto, not in order to justification, but glorifying God, *who justifieth freely by his grace thro' the redemption that is in Jesus; without which obedience or holiness no man shall see the Lord.* And if the treatise bears but any tolerable proportion to such a text and theme, it cannot but have its own excellency; and that thou mayst be induced to think it doth, I shall need only to tell thee that it is (though, alas, posthumus and for any thing I know never by him intended for the press, otherwise it had been much more full, for he is much shorter on the commands of the second table, than on these of the first, touching only on some chief heads, not judging it fit belike as that time and in that exercise, to wit, Sabbath-day-morning-Lectures before sermon, to dwell long on that subject (which a particular prosecution would have necessitated him to) especially since he was at the same time to the same auditory preaching Sabbath-afternoons on the third chapter of the epistle to the Colossians, a subject much of the same nature, but what he saith is material and excellent) great Mr. Durham; who had some excellency peculiar to himself in what he spoke or writ; as appeareth by his singular, and some way serephick, comment on the revelation, wherein with Aquiline-sharp sightedness from the top of the high-mountain of fellowship with God, he hath deeply pryed into, and struck up a great light in several mysterious things much hid even from many wise and sagacious men before; and by his most sweet and savoury, yet most solid exposition of the Song of Solomon,

mon, smelling strong of more than ordinary acquaintance with, and experience of those several influxes of the love of Jesus Christ upon the soul, and effluxes of its love (the fruit and effect of his) towards him, wherewith that delightful discourse is richly as it were imbroidered: The greatest realities (though indeed sublime spiritualities) most plainly asserted by God, and most powerfully experienced by the godly (whose souls are more lively affected with them than their very external senses are by the rarest and most remarkable objects; and since no wonder every thing the more spiritual it is, hath in it the greater reality, and worketh the more strongly and efficaciously) however of late, by an unparalleled bold black-mouthed blasphemous scribler, nefariously nick-named, Fine romances of the secret amours betwixt he Lord Christ and the believing soul, told by the non-conformists-preachers What? are these and the like, *Let him kiss me with the kisses of his mouth, for his love is better than wine; Thy name is as an ointment poured forth, therefore the Virgins love thee; We will remember thy love more than wine, the upright love thee; Behold thou art fair my beloved, yea pleasant, also our bed is green. A bundle of myrrh is my beloved unto me, he shall lye all night betwixt my breasts.*

—— I sat down under his shadow with great delight, and his fruit was sweet to my taste: He brought me to the banqueting-house, and his banner over me was love: Stay me with flagons, comfort me with apples, for I am sick of love; His left hand is under my head, and his right hand doth embrace me; My beloved is mine, and I am his; I am my beloved's, and his desire is toward me: I found him whom my soul loved, I held him and would not let him go; Set me as a seal upon thy heart, and as a seal on thine arm; Love is strong as death—many waters cannot quench love, neither can the floods drown it; I charge you O daughters of Jerusalem, if ye find my beloved, that ye tell him, I am sick of love. Come my beloved, let us go up early to the vine-yards, let us see if the vines flourish:—there will I give thee my loves; make haste my beloved, and be thou like to a roe, or to a young Hart on the mountains of spices. How fair and how pleasant are thou, O love for delights! O my dove—He that loveth me shall be loved of my Father, and I will love him and manifest myself to him. If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him; As the Father hath loved me, so have I loved you, continue ye in my love: If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments and abide in his love. The love of Christ constraineth us: We love him because he first loved us; the love of God is shed a-

broad

broad in our hearts by the Holy Ghost given unto us : whom having not seen ye love, and whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory.

—That ye may with all saints be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge. Are these, I say romances? are these fancies, fictions, and forgeries? are these fables cunningly devised and told by the non-conformists-preachers? Did the apostle thunder the great Anathema Maranatha, against men for their not having a mere romantick and fancied love to the Lord Jesus? (the execution of which dreadful doom will be a solid proof of its reality, and a sad reproof for denying it to be so.) Dare the most proud, petulant, perverse, and prodigiously-profane prater, pretending but to the name of a Christian, say it? If those most real love-communications and intercourses betwixt the Lord Christ, and the believing soul, be but romances; then the whole Bible (whereof these make so considerable and so comfortable a part) may be reckoned a romance (which be like this romantick divine will not so much demurr making small account thereof, audaciously alledging the English Bible to be a book in some places erroneous, in some scarce sense and of dangerous consequences; loath would he be to deal so by grand Cyrus, Cleopatra, and his other darling romances,) if there be no real but romantic and fained love betwixt Christ and the Christian, then no real Christianity, no real Christ (whom this new doctor dreadfully debaseth under the poorly palliated pretext of exalting him, affirming, That his unparelled civility, and the obligingness of his deportment, seems to be almost as high an evidence of the truth and divinity of his doctrine, as his unparelled miracles were, otherwise he would be a base and profligate impostor; what would this young divine (for old divines and even great Calvin by name amongst the rest, he despiseth as a company of silly systematicks) have said and thought of the divinity of the person and doctrine of the blessed Jesus, if when on earth he had more frequently (as he might and probably would have done under the same circumstances) spoke and dealt so roughly and roundly as he did when he called Herod a fox and scourged the buyers and sellers out of the temple, and had seemed to be as uncivil and of as little obliging a deportment as his harbinger John Baptist, he would belike have doubted of his divinity, and deemed him but a base impostor, if not peremptorily pronounced that he had a devil; No real redemption, no real redeemer; no real misery, no real mercy; no real heaven, no real hell (but oh! the
real

real acting of its story will easily and quickly refute this romantick conception of it.) And in fine, no real God: All is but one intire fine romance fable and figment; The Lord against whom this mouth is opened thus wickedly, wide, and is by another Rabshakeh railed on at such a rate rebuke the spirit which prompteth to the venting this damnable and diabolick, nay hyperdiabolick doctrine (for the devils believe that there is one God, and tremble, and that Jesus Christ is the Son of God, whom even in his state of humiliation they acknowledged to be so, and, from the dread of him, deprecated his tormenting them before the time; but this desperado would on the matter drive us into a disbelief of both, and yet droll us out of all dread of being tormented on that or any other account either before the time or at it,) because of which its teacher, (of late better taught (if he would humble himself to receive instruction,) by the famous Dr. Owen, by acute master Marvel, and by the grave author of the fulfilling of the scriptures, in his second part) deeply deserves not only to be cast out of the protestant churches, but to be hissed and chased out of the Christian world. And as appears finally, by that divinely politick and profoundly wise treatise of scandal, in general, and of scandalous divisions, in particular: which both preachers and professors of the gospel, should read, and read again, in these sad times; wherein (alas!) there is so much offence given, and so great a readiness to take offence. Of none of which treatises, nor of any other so brief a treatise on the commands, this piece will, I humbly suppose, be found to fall much, if any thing at all short; wherein the light of the glory of the Lord, in the face of Jesus Christ, that shined in upon the hearts of his servant, hath so brightly and so radiantly darted forth its beams, that he hath clearly shewed us the seven abominations of our hearts; and by digging, hath discovered great abominations, and greater, and yet, greater than these. He that searcheth Jerusalem with candles, hath by putting the candle of the true meaning of the law of the Lord into his hand, made him go down and search into the very inward parts of the belly and bowels of the corruption of our nature, and to ransack the most retired corners of the close cabinet of the deep deceitfulness, and desperate wickedness, that is lodged and locked up in our hearts: He hath given to him as it were, the end of the clew of search, whereby he hath followed and found us out, in those many turnings, and traversings, windings, and wanderings, of the Labyrinth of this great mystery of iniquity, that worketh in us. He hath therein also, marvellously helped him with exquisitive skill, as it

were antinomically to dissect, even to some of the very smallest capiller veins; a great part of the vast body, of the many and various duties succinctly summed up in these ten words, of this holy law; a transumpt and double whereof, was as vively writen, and deeply engraven upon the fleshy tables of the author's heart, and on the whole of his visible deportment, as readily hath been on many of the sinful sons of Adam. Not to detain thee long; let me for provoking, and persuading to consider what the blest author, being now dead, yet speaketh in this choice treatise, (and more especially to the inhabitants of Glasgow, now the second time) only say, that amongst many other distempers of this declined and degenerated generation, there is a great itching after some new and more notional, and a loathing of old and more solid and substantial things in religion; whereof this is a demonstration, that though there be very few subjects more necessary and useful than what is treated of here, yet there is none more generally slighted, as being a very common and ordinary subject, and but the ten commands fitter to be read and got by rote by children, or at best to be studied by rude and ignorant beginners, by apprentices and Christians of the lowest form in Christ's school, than by professors of greater knowledge and longer standing, who suppose themselves, and are it may be supposed by others, to have passed their apprenticeship, to be grown deacons in the trade of religion, and to have commenced masters of art therein: Who some way disdain and account it below them to stay a while and talk with Moses at the foot of mount Sinai, as if they could per saltum, or by one falcon flight come at the top of mount-Sion, and there converse with and make use of Jesus Christ; whence it cometh to pass that not a few are lamentably ignorant of the very letter of the law, and many more but little insighted in the spiritual meaning thereof; which ignorance is waited with many unspeakable great prejudices (that are to be considered with respect to the various states of men, as regenerate or unregenerate, and to the several degrees of their ignorance)

1. It very much incapacitateth for self-searching and examination, a considerable piece, yea a sort of spring of the exercise of godliness; how I pray, can a person to any purpose search and try his heart and ways, being altogether, or in a great measure ignorant of the rule according to which the search ought to be accomplished? 2. It keepeth men much inacquainted with, and great strangers to the knowledge of themselves, of their state, frame and walk, so that they can seldom, or never be in case to make a knowing distinct and feeling representations of the posture of their

their spiritual affairs to God. 3. It is the mother and nurse not of any true devotion (as Papists ignorantly or impiously averr) but of much carnal security and false peace; the uninformed or ill-informed conscience of the sinner being misconced from and sadly secured against the most just and best grounded challanges; being often ignorant when sin is committed, and when duty is omitted or unduely performed; every sin being a transgression of this law, and every duty a piece of conformity to it; how can a man, ignorant altogether, or in a great part, of the just extent and spiritual meaning thereof, be as he ought, challenged and accused by his own conscience either for the commission of the one, or for the omission or mis-performance of the other?

4. It notably obstructeth the exercise of humiliation, repentance and self-loathing; for how can the breaches of this law in omissions and commissions, be distinctly and particularly repented of and mourned for, when they are not so much as known to be breaches of the law in general, let be of what particular command thereof? and though they were some way confusedly known to be breaches of it in general, if there be not a distinct knowledge of the command that is broken, the conviction will not readily be so quick, nor the sorrow so pricking; we have need for our humbling to be bound with the convincing and undeniable evidence of our being guilty of the breach of such and such a command in particular, that we may not get it shifted nor shaken off.

5. It manifestly standeth in the way of serious and effectual endeavours in the strength of grace to amend what is amiss, and speedily without delay to turn our feet unto his commandments; there being no ground to expect that men will in good earnest think of righting wrongs, whereof they are ignorant, or not so thoroughly persuaded.

6. It hath a mighty tendency to the cherishing of spiritual pride, and that good opinion and conceit of mens own righteousness, which is as natural to us, as it is for sparks of fire to fly upwards; and when men know not often when they sin; nor how much they sin, they will be the more easily induced to think they are not so great sinners, nor have so much reason as is talked of, to be so very far and altogether out of conceit with themselves; and what may here be death-ill of a natural unrenewed man, may be the dangerous distemper of a child of God.

7. (which as the grand prejudice doth natively and necessarily result from all the six preceeding prejudices thereof, and maketh it appear to be exceedingly and out of measure prejudicial) It keepeth much from the through conviction and kindly sense of the absolute and indispenfible necessity, great usefulness

and steadableness and matchless-worth of precious Jesus Christ the Saviour, and of his imputed righteousness; from having daily recourse to him, and making use of him as made of God unto his people both righteousness and sanctification; from lying constantly a bleaching as it were, at the fountain opened to the house of David and to inhabitants of Jerusalem for sin and for uncleanness; from soul-edifying-refreshing and someway transporting-admiration at the absolute perfection of his righteousness, that can cover and make as if they had never been, so very many various violations of the holy law of God; from new and fresh convictions on all occasions of the unspeakable obligation the people of God lie under, to him who hath perfectly fulfilled this law, and in their stead taken on himself the curse thereof, from excitements and provocations to thankfulness, and from expressing the same in a greater care and sollicitude to conform thereto as the rule of obedience; and finally from suitable longings and pantings of soul to be according to his gracious undertaking in the covenant of redemption, put in case to do his will perfectly in our own persons and never any more to transgress this his law, and to be brought under the full accomplishment of these exceeding great and precious promises, *He shall redeem Israel from all his iniquities; and his servants shall serve him.* O! that we could by what is said persuade all to a more diligent and accurate study of the law of God, and to the reading and ruminating upon this solid and soul-searching tract; and prevail with several persons (which in reason and conscience might be presumed would not be so very hard a business to bring to pass, with men and women professing themselves to be Christians, nay to have immortal souls that are to be eternally and unalterably either happy or miserable) to take but as much time to the reading, perusing and pondering of it and other such pieces, as is taken to the reading of amorous books and romances; to idle visits, and to vain and empty compliments; to over-costly, curious, vain, and conceit dressing, and decking of the body, and setting of the hair now after one mode, now after another (wherein (as in other vanities) many men somewhat unmeaning themselves, do now contend with women, partly by their unnaturally nourished long hair, and horrid bushes of vanity, (as Mr. Bolton calls them) and partly by their variously, and strangely metamorphosing modes and colours of perriwigg^s) which made Tertullian in the seventh chapter of his book *de cultu mul.* to expostulate with the women of his time after this manner; "What doth this cumbersome
" dressing of the head contribute to your health? why will
" your

“ you not suffer your hair to be at rest and lie quiet ? which
 “ is sometimes tied up, sometimes relaxed and made to hang
 “ down, sometimes frizled and curled, sometimes tied close
 “ and prest down ; sometimes put under a strick restraint
 “ (of plaits, knots, and otherways ;) and sometimes suffer-
 “ ed to escape and slide out from that restraint, and to flit-
 “ ter and fly at random : And ye affix moreover to your
 “ heads I know not what enormities of hair sewed and wo-
 “ ven now this way, now that way if you be not ashamed
 “ of the enormities, be ashamed at least of the defilment,
 “ lest ye be found to adorn and cloath a holy and Christian
 “ head with the spoil and pillage of the hair of an others
 “ head that is a filthy person, or it may be of a notorious
 “ offender and condemned to hell.” What would he have
 said of some women among us, who being displeased not
 only with their own, but with all colours of hair that God
 hath made to grow on the heads of reasonable creatures abo-
 minably affect to affix to their fore-heads the hair of beasts ?
 (High extravagances of this age almost in all ranks of per-
 sons, and never at a greater height than since God began
 to contend with us, and to call us to lay aside our orna-
 ments, that he might know what to do unto us ; many alas,
 take more time in these days to buk and dress, and to look
 in a glafs for that end in one week than they do in a year,
 yea, it may be in many years, to look into this glafs of the
 law of the Lord, to discover the many spots and blemishes
 wherewith their souls are pitifully deformed, or into such
 treatises as this, whereby the dust of misapprehensions of
 the meaning of the law is wiped off, and it made easily and
 at first view to give a just representation of what manner of
 persons we are ;) to drinking, drunk, and healthing, or
 drinking and pledging healths, prohibited and much con-
 demned in the ancient church particularly by Basil, and
 Augustine, on this very ground, “ that they were the in-
 “ vention of the devil, and the observations or reliques of
 “ Infidels and Pagans ;” to tipling and four hoursing, a con-
 science wasting and soul weakening practice, though with
 too many (and with not a few from whom better things
 might be expected) but little stuck at ; to carding and dice-
 ing, which dice-playing hath been condemned by many fa-
 thers, by several councils, by some imperial statutes, by al-
 most all protestant and by many popish divines, yea some
 councils have appointed dice-players to be excommunicated ;
 to singing and playing of light and wanton songs and to las-
 civious dancing, much also cried out against and condem-
 ned by councils, fathers and many divines, at great length
 most vehemently by the Waldenses and Albigenes, who
 account

account it no great sign of a woman's honesty that she is a skilful and great dancer: the remark likewise that the writer of *magica de spectris*, lib. 1. *hist.* 287. page 285. hath of this prophane, promiscuous dancing which the wantons of this age so much practise, praise and pride themselves in, is very remakable, "that there was hardly any meeting be-
 "twixt the devils and witches, wherein there was not dan-
 "cing;" such complacency hath that unclean spirit in this exercise; and to bring spectators of prophane interludes and stage-plays, which (as the eminently learned and pious Dr. Usher late arch-bishop of Armagh affirmeth) offend against many branches of the seventh command together, in the abuse of apparel, tongue, eyes, countenance, gestures, and almost all parts of the body; therefore (saith the great man) they that go to see such sights and hear such words (what would he have said of the penners or composers of such plays and actors in them? whom the ancient church appointed to be excommunicated, and on several of both which remarkable judgments have lighted (whereof one may speak for many, affirmed by *Ludovicus vives* in his notes on *Augustine de civit. dei*, lib. 12 cap. 25. from persons of good credit, that a certain man who having in a stage play in one of the cities of Brabant acted the devils part, and going home dancing to his house, and in that habit accompanying with his wife, and saying he would beget a devil on her, had a child brought forth to him that danced so soon as ever was born, being shaped as men use to paint the devil,) of builders and doters of houses for them, called by the fathers and doctors of the church, "the devils temples, chap-
 "pels, shops and schools;" as the plays are called by them, "the devils spectacles, lectures, sacrifices, recreations," &c. and the players, "the devils chiefest factors;" of such as have them in their own dwelling-houses (as some now have) which they give away in a manner to be synagouges to the devil to keep his conventicles in; and of such as contribute whether to the actors of their encouragement to follow that lewd way of living, or for liberty to look on? which *Augustine*, *Vincentius* and others call a "heinous sin and an
 "offering or sacrificing to the devil, the first inventor of
 "them) shew their neglect of Christian duty and carelesness
 "in sinning, whereas they willingly commit themselves to
 "the snare of the devil:" which hath been often sadly exemplified, particularly in these two Christian women spoken of by *Tertullian* in his book *de spectaculis*, cap. 26. to the truth of which, he saith, "God is witness." The one whereof, was at her returning home from a stage play, immediately possessed with a devil; who being by exorcism expostu-

postulated with, how he durst thus assault, and enter into a believing woman! Answered boldly, That he had done it most justly: For, said he, *in meo eam inveni*, I found her in my own temple, or in my own ground, or in my own dominion, or jurisdiction; and as if he had said, about my own work and business. The other who the same night, after hearing a tragedian, had a linning-sheet presented to her, in her sleep: the actor in the play being also named, with a sharp upbraiding of her, for this deed of hers; and lived not above five days after. And in Alipius, a dear friend, and convert of Augustine's; who (as that father Narrats, in the sixth book of his confession, cap. 8.) being importuned one day by some of his friends, and fellow-students, meeting him on the way, to go along with them to see a sword-play, earnestly at first withstood them; and being at last drawn along with them, he resolved to be absent, while he was present, and to shut his eyes all the while he was there: and accordingly did, when he took his place: but when a great shout was made, occasioned by some accident in the play, he opened his eyes; Yet-with a resolution to condemn the sight, whatever it should be: but forthwith he was smitten with a grievous wound in his soul, and was not now the same man, that he came thither: But a true companion of them, that brought him; he beheld, he shouted, he grew out-ragious, and brought away madness with him; whereby he was excited to return thither again, drawing others along with him, and even out-stripping these, by whom he was first drawn away: Yet after this length of profanity, he was mercifully recovered, but not till a long time after. (Persons that are once misled by stage plays, though civil or religious, being seldom speedily reclaimed from them.) This also was exemplified, in that late English gentlewoman of good-rank, who spending much of her precious time, in attendance on stage plays; and falling at last into a dangerous sickness, whereof she died, Anno 1631. Friends in her extremity, sent for a minister to prepare her for death; who beginning to instruct and exhort her to repent and call on God for mercy, she made him no reply at all; but cried out Hieronimo, Hieronimo; O let me see Hieronimo acted! And so calling for a play, instead of calling on God for mercy, closed her dying eyes, and had a fearful end, answerable to her miserable life. And in these several persons, who were distracted with the visible apparition of the devil on the stage, at the Bell-savage play-house, in Queen Elizabeth's days, while they were there beholding the history of Fastus, prophanelly acted: To which might be added many other lamentable ex-
ample

amples and warnings, of such, who by little and little, have made defection from the faith, being allured hereto by dangerous custom, of beholding such plays, wherein (Tertullian saith,) "They communicate with the devil." Will any man or woman, dare to appear before the dreadful tribunal of God, to maintain and make out the warrantableness of allowing more time to these and such other practices; (several of which, are excellently discoursed by the author, in the following tract; and most of them with their respective authorities, by Mr. Prinn in his *historia mastix*.) than to reading of this and other such treatises: If any will, they must answer it: I mind not through grace, to take part with them, in so bold and desperate an adventure.

Now Christian reader, without further prefacing, to bring thee in upon the treasure of the treatise itself: If thou wilt read it seriously, and consider it suitably; I think I may humbly in the name of the Lord, bid thee a defiance, to come away from it, without a bosom full of convictions, of much guilt; and without crying out with the leper under the law, *unclean, unclean*; with Job, *behold I am vile*; with David, looking stedfastly on the glass of this law, brightly shined on, by God's light, and reflecting a most clear discovery, of innumerable transgressions of it, as so many atoms, in a clear sun-shine: *Who can understand his errors? Cleanse thou me from secret faults*; with the prophet Isaiah, *We are all as an unclean thing*, (as uncleanness itself, in the abstract, most unclean,) and *all our righteousnesses are as filthy rags*; with the apostle James, *In many things we offend all*; and finally with the apostle Paul, *we know that the law is spiritual, but I am carnal, and sold under sin—O wretched man that I am, who shall deliver me from the body of this death?* That thou mayest also with the same apostle, be in case to say and sing, to the commendation of his grace, *I thank God through Jesus Christ our Lord*, is the cordial desire of,

Thy Servant in the Gospel

for Christ's sake.

P O S T.

POSTSCRIPT.

Christian and Candid Reader,

THOU seeft that in this epiftle, which for the moft part of it was written above two years ago, I have fpoken a word of ftage-plays, prophane interludes, comedies, &c. at that time, and feveral years before, much in ufe amongst us; whereto I would now add, a few words more, and deduce a little their infamous, idolatrous, devilifh, and damnable pedigree and original, and give thee a brief account of the judgement of the ancient Chriftian church about them; that the actors in them, with the patrons and haunTERS of them, may with the greater difatisfaction reflect on their own by-paft unfuitable and difconform practice, and that all others may for ever hereafter learn to fear, and to do no more fo unchristianly: To which I am the rather induced, that the worthy author of this treatife, hath only in paffing made mention of them as a breach of the feventh command, they being then utterly in defuetude with us, and it having not fo much as once entered into his thoughts, that after fo bright and glorious a fun-ftine of gofpel light, the generation would ever, let be fo quickly, have fo far degenerated, as to fuffer themfelves to be tempted to have any fellowfhip with fuch unfruitful works of darknefs: I fay then, that ftage-plays, in their feveral forts, were prohibited, reprobated and condemned, and the actors in them appointed to be excommunicated by the Canons of feveral more particular, and of fome general councils (which canons I forbear for brevities fake, to fet down at length) as namely, by the fifth cannon of the firft council at Arles in France, Anno 314. in the time of Conftantine the great; by the twentieth canon of the fecond council held there, Anno 326. or more probable 389. as Fr. Longus a Carioliano reckoneth in his fum of all the councils; by the fifty feventh, fixty fecond, and fixty feventh canons of the Eliberine council in Spain, Anno 305. by the eleventh and thirty fifth canons of the third (to wit, from Conftantine's time, as Spondanus reckoneth) council of Carthage, Anno 397. the very fame with the thirteenth and thirty fifth canons of the council of Hippo in Africk, held Anno 393. as Longus a Carioliano fheweth; who fets

down the sum of the canons framed at Hippo, at the close of the canons made in this third council of Carthage; by the twelfth canon of the African council held, Anno 408. where Augustine was present; the canons of both which councils, suppose persons to have been excommunicated on this account, and provide for their reconciliation to the church, in case of repentance and turning from these practices to the Lord; and by the fifty first sixty second canons of the sixth general council (called by some the fifth) held at Constantinople, Anno 680. the canons whereof were renewed in that council held at Constantinople, Anno 692. which is called *Quinisextum*; these two canons are very express and peremptory in this thing. And can any Christians warrantably, and without sin, recreate themselves with beholding such plays, the actors wherein deserve to be excommunicated? what? is there no better, no more innocent and inoffensive way? or is this the only or the best way to recreate men; to refine, sharpen, and polish their wits; to perswade and prevail with them to hate and ~~the~~ vice, and to love and follow virtue; to acquaint them from history with, to impress on them the remembrance, and to excite them to the imitation of, the noble and truly imitable actions of illustrious heroes, and other great men; to breed them to a suitable confidence; to make them eloquent and fine spokesmen; and to help them to a becoming gait in all actions, places, and societies? the grave Seers, and great lights of the church, did never see any such thing in them; but on the contrary, have with common suffrage judged them to be the most effectual and compendious way to make men soft, dissolute, and sensual; nay, even in a manner quite to emasculate, if not to brutifie them; and have without any discord declared, that the lightness, lasciviousness, and lewdness that in these players were touched under, and covered over with such shreds and pieces of learning, history, eloquence, invention, wit, and art, were thereby only made the more dangerous, and that Satan shewed his pernicious and pestilent policy, not a little in this tincturing, sugaring, and gilding these poisonable pills, that they might go the better down, diffuse themselves the less sensibly, and operate the more strongly. And however some empty and effeminate, vain and vicious, Roman emperors reduced with such plays, yet some of the gravest and soberest, manliest and bravest even heathen emperors, did oppose and exterminate them (so that Guevara noteth it to have been one of the tokens and characteristicks to know a virtuous or vicious prince of Rome by, to wit, whether he maintatned players, jesters, and juglers among the people,

or not) as did also many senators, Christian emperors, and well regulated republicks, both Pagan and Christian; as unbecoming exercises, and effeminate arts, which did much dishonour and corrupt the state, and as seminaries of all vices and intolerable mischiefs in the common-wealth: And no doubt, whatever good is pretended to be got in a play-house, or at the stage (hardly without a predominant mixture of evil) may be learned as well, as easily, and much more safely, if not more cheap too, elsewhere. As they have been thus forbidden and censured by councils, so I say more particularly they have been very unanimously condemned by the fathers, on these and other such like grounds:

1. As being a breach of the seventh commandment, wherein a multitude of modern divines writing on this command, accord with them. 2. As being a conforming to, and participating with Pagans in their idolatrous and superstitious practices, expressly forbidden to the people of God in the scripture; which put Cyprian de spect. peremptorily to conclude, "That the scripture hath everlastingly condemned all sorts of such spectacles and stage-plays, when it took away idolatry, the mother of them, whence all these monsters of vanity, lightness and lewdness did proceed." 3. As being cross to, and a practical renunciation of, the baptismal vow of Christians, wherein they engage to renounce the devil and all his pomps and works, of which sort they account the acting and beholding popular stage plays to be. 4. As being the removal of a distinguishing character of Christians from Heathen Gentiles, "Who (as Tertullian says, lib. de spect. cap. 24.) did most of all discern men by this; that they abandoned and renounced all stage-plays." 5. As being unsuitable to, if not inconsistent with the gospel, which forbiddeth Christians to make provision for the flesh to fulfill the lusts thereof, to be caterers for their corruptions, and to be conform to the world; and commandeth them to walk circumspectly, accurately, even with spiritual preciseness and strictness, not as fools, but as wise, redeeming the time; wofully wasted away, and miserably mispent this way; to abstain from all appearance of evil; to rejoice in the Lord; and when they are merry, to sing psalms, and to vent and express their mirth in songs of praise to God, and not in this wanton way; and assur-eth them withal, that evil communications corrupt good manners. 6. As being a corruption of manners, incentives to lightness and lust, and seminaries and nurseries of wantonness and uncleanness. And 7. as holding their pedigree, original, and institution from the devil, the inventor of them: And being at first idolatrously and superstitious-

ly celebrated to the honour, and for many hundreds of years together, dedicated, devoted, and appropriated to the worship and service of the heathen devil-gods; (Who as Augustine affirmeth, *lib. 4. de civ. Dei, cap. 36.* intituled *De ludis Scenicis*, &c that is, concerning stage-plays, which, the gods required to be celebrated to them by their worshippers) did themselves importunately demand these plays to be exhibited to them for their honour, fiercely and cruelly command them, denounce calamities if they were not exhibited, avenge most severely, if any thing about them was neglected, and if they amended what was formerly omitted or neglected in them, shew themselves pacified and well pleased. Which may further appear by these few instances taken out of famous writers, whereof the first may be that which is mentioned by *Pol. Virg. de invent. rerum, lib. 4. cap. 14. page 375.* where he says, "That plays were chiefly celebrated for the health and safety of men with lectisternes; (that is, beds that were dressed up in their temples for lulling and rocking (as it were) their gods asleep when they raged with anger) the beginning of which playes (says he) it is manifest was the work of the devil; For says he there was one Velefius a wealthy Roman (sometime before the institution of the consular office) who had three sons desperately sick of the pestilence, for whom when he prayed to his household gods, he was by them bidden go to Tarentum, and take water from before, or from beside the altar of Pluto and Proserpina, and give them to drink (or as others, to wash them in) which he having done, they were restored to health; and in gratitude commanded by these infernal spirits to celebrate night plays to them, which he and they accordingly did for three nights together. The next may be that which is reported by Titus Livius, *lib. 2.* and by Augustine, *lib. 4. de civ. Dei, cap. 26.* and by Lud. Vives in his notes upon that chapter, concerning one Titus Latinus, or Larinus, who in the second consulship of M. Minutius and Aur Sempronius, *Ann. ab urb. cond. 263.* when the gods were displeased, was warned in a dream to go to the senate, and tell them they were not satisfied with the presul-tor or dancer before, or ring-leader in the last plays, in which plays they take pleasure, being recreated by them, and that unless the plays were renewed by their order with greater state and sumptuousness (called by Florus in his *braviary* on that book, religious ceremonies) some great calamity should be inflicted (or as others, the present not be removed) which the man not doing was sharp-

ly rebuked, and yet delaying out of reverence to the senate, and from fear that himself should be looked at as frantick, his son was taken from him; and yet still deferring, he was seized in all his joints with a tormenting disease, so that he could not stir; and at last telling his friends he was by them willed to acquaint the senate and being carried to them, and having done his errand, was presently restored to his health (so much power may the devil in the righteous judgment of God have granted to him, to seduce men unto, and detain them in his worship and service) wherewith the senate was so much taken, that they forthwith commanded the plays to be celebrated with greater care, cost, and shew, than formerly. The third that may be spoke of also by Titus Livius, lib. 7. In the consuship of C. Sulpitius Peticus, and C. Lucinius Stolo, Anno ab urb cond. 390. In the time of the great and raging pestilence wherein Furius Camillus, dictator and deliverer of Rome from the Gaules died; wherein for procuring the mercy of the gods there was a lectisterne, but when by no device of man, nor help of the gods, the violence of the plague could be asswaged, their minds were so possessed with superstition, that the stage-plays were, as men say, first invented (that is belike, plays in that pompous, ludicrous, effeminate, and luxurious mode on the stage, which had never before been used in the city (for several plays they had ere this time) a strange device for a martial people, who before time for most part at least) accustomed to behold games of activity and strength in the great list called Circus; and from this small beginning (says he) in a second and wholesome state, this folly grew to such a height of madness, as is intolerable to the most opulent states and empires, and yet these plays so brought in, and set forth called by Florus in his braviary on that book, new and strange religions (employed about a religious business, did neither rid mens minds of scruple and superstition, nor ease their bodies: Thus they are condemned as superstition and innovation of their old religion, by these two famous heathen historians. The fourth may be that which is made mention of by Tit. Livius also towards the end of his forty book concerning Flavius Flaccus, fellow consul with his own German brother L. Manlius Oecipinus, Ann. ab urb. cond. 575. Who declared that before he would meddle with his office, he would discharge both himself and the city of duty towards the gods, in paying the vows that he had made on that same day, that he had his last batle with the Celtiberians, anent the celebrating playes to the honour

“ of the most mighty and gracious god Jupiter, and to
 “ build a temple to Fortuna *Æquestris*; and accordingly
 “ levied a great tax for that end, which behoved to be re-
 “ trench'd, because of the exorbitency of it. The fifth
 “ and last shall be that which is touch'd by *Pel. Virg.*
 “ *ubi prius pag. 377.* concerning the Romans, their taking
 “ care for Appollo his plays, which were first dedicated to
 “ him in the time of the second punick war for obtaining
 “ victory from him, to drive Hanibal out of Italy. To
 “ these may be added what Spondanus in his *Eccles. Annal.*
 “ *pag. 263.* reports from Zozimus concerning Constantine
 “ the Great, when he returned victorious over the Ger-
 “ mans to Millam, That he quite neglected and contem-
 “ ned such plays, to the great grief of the heathens, who
 “ alledged that these plays were instituted by the gods for
 “ the cure of the pestilence and other diseases, and for a-
 “ verting of wars. From all which is manifest, that the
 “ original of these stage-plays and such others, was from
 “ the devil, and celebrated by the heathens to the honour
 “ and worship of their devil-gods in way of religious sacri-
 “ fices to them; either as pacificatory or gratificatory;
 “ with whom in their idolatries and superstitions, the scrip-
 “ tures forbid all symbolizing and fellowship”. — Let
 us hear now in the next place some more of these Fa-
 thers speak their own and the churches thoughts, a little
 more particularly of stage-plays, with respect to such grounds,
 having heard some of them already: *Clem. Alex. orat. ad-*
bert. adv. Gentes, call stage-plays and comedies, and amo-
 rous poems, teachers of adultery, and defilers of mens ears
 with fornications; and says, That not only the use, the sight
 the hearing, but the very memory of stage-plays should be
 abolished: And elsewhere (for I do here purposely forbear
 very particular citations, because ordinary readers will not
 much, if at all search after them; and the learned that
 have a mind to it, will easily find them out) tells Christian
 youths, That their pædagogues must not lead them to
 plays or theatres that may not unfitly be called the chairs of
 pestilence, because these conventicles, where men and wo-
 men meet together promiscuously to behold one another,
 are the occasion of lewdness, and there they give or plot
 wicked counsel. *Cyprian de spect.* stiles theatres the stews
 of public chastity, the mastership of obscenity, which teach
 these sins in public, that men may more usually and easily
 commit them in private, he learneth to commit who accus-
 tometh himself to behold the theatrical representations of
 uncleanness: It is not lawful for faithful Christians, yea it
 is altogether unlawful to be present at these plays: And

elsewhere he saith, she that perchance came a chaste matron to the plays, goes away a strumpet from the play-house: (We may here notice what the satyrical poet Juvenal says to this purpose, *Sat.* 6. That a man in his time could not pick one chaste woman, whom he might safely love as his wife out of the whole play-house, and that all women, who frequent stage plays, are infamous, and forfeit their good names. It were good that our women who love and haunt such plays, would consider this: as also what is reported of Sempronius Sophus, a noble Roman, who divorced from his wife for this alone cause, that she frequented stage-plays without his knowledge, which might make her an adulteress: which divorce the whole Roman senate did approve (though it was the very first they did approve) as being a mean to keep women chaste: So great an enemy to chastity were these plays judged to be; which is touched by Rhodiginus, amongst others, in his antique lectures, lib. 28. cap. 16.) Tertulin calls the play-house, the chappel of vengery, the house of litchery, the consistory of uncleanness: And in his *Apol. adv. Gent.* We renounce your spectacles and stage-plays, even as we reject their original, which we knew to have had their conception from superstition; we have nothing at all to do with the fury of your Circus, with the dishonesty of the theatre, we come not at all to your plays, *Origin^o Epist. ad Rom.* says, That Christians must not lift up their eyes to stage-plays, the pleasurable delights of polluted eyes, lest their lusts be inflamed by them. *Lactantius, de vero cultu,* says, That these interludes with which men are delighted, and whereat they are willingly present, because they are the greatest instigations to vice, and the most powerful instruments to corrupt mens minds, are wholly to be abolished from amongst us. *Greg. Naz. de reſt. educ.* calls stage-players the servants of lewdness, and stage-plays the dishonest, unseemly instructions of lascivious men, who repute nothing filthy but modesty; and play houses the lascivious chops of all filthiness and impurity. Ambrose in *Psal.* 118. stiles stage-plays spectacles of vanity, by which the devil conveys incentives of pleasure to mens hearts; let us therefore (says he) turn away our eyes from these vanities and stage plays. *Hierom. Epist. ad Salvinem,* Have nothing to do with stage-plays, because they are the pleasing incendiaries of mens lusts. *Augustine de Civ. Dei,* brands stage-plays with this black mark, That they are the spectacles of filthiness, the overturners of goodness and honesty, the chaser away of all modesty and chastity, whorish shews
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the art of mischievous villanies, which even modest pagans did blush to behold, the inventions to lewdness, by which the devil useth to gain innumerable companies of evil men to himself. In another place he calls theatres, cages of uncleanness, the public professions of wickedness; and stage-plays the public professions of wickedness; and stage-plays the most petulant, the most impure, impudent, wicked, shameful, and detestable atonements of filthy devil-gods; which to true religion are most abominable. And elsewhere he declares, That when the gospel came to be spread abroad in the world, stage-plays and play-houses, the very caves of filthiness went to ruin almost in every city, as inconsistent with it; whence the Gentiles (says he) complained of the times of Christianity, as evil and unhappy times. *Epiphanius contra hæres. says*, That the catholic and apostolic church doth reprobate and forbid all theatres, stage-plays, and such like heathenish spectacles. *Chrysoptom. Hom. in Matth. says*, I wish the theatres and play-places were all thrown down though as to us they did lie desolate and ruined long ago: Elsewhere he says, That nothing brings the oracles and ordinances of God into so great contempt, as admiring and beholding stage-plays: And that neither sacraments nor any other of God's ordinances (pray mark this diligently, O! how often is it sadly verified?) will do a man good so long as he goes to stage-plays. *Bernard serm. ad miles templi, says*, That all the faithful soldiers of Jesus Christ abominate and reject all dicing and stage plays, as vanities and false frenzies. Let Salvian his weighty words, *de gub. Dei*, shut up this short account of the judgment of these antient Fathers anent this matter, who says, That in stage-plays there is a certain apostacy from the faith.—For what is the first confession of Christians in their baptism, but that they do protest they renounce the devil, his pomps, spectacles and works; know thou Christian, when thou dost wittingly and knowingly return to stage-plays, thou returnest to the devil, who is in his plays, for thou hast renounced both of them together: Wherein many Fathers agree with him, they being harmonious in condemning stage-plays, as being ordinarily stuffed with the names, histories, persons, fables, rites, ceremonies, villanies, incests, rapes, applauses, oaths, imprecations, and invocations of the idol-gods; as when the actors, cry help, Jove, Juno, Appollo, Bacchus, &c. and exclaim, O Jove! O Cupid! O Vennus, O Apollo! O Mars! O ye gods! &c. and swear by Jove, Mars, Vennus, the cælestical gods, &c. (besides all these, they are often fraughted in these days with wicked and prophane scoffs and jests, abuses of scripture, and bitter invectives against piety)

and

and as drawing men on to profanity, idolatry and atheism. In fine, to shew the perfect agreement betwixt the primitive and protestant church anent such plays, it will neither be impertinent, nor I hope unedifying, to subjoin here the judgment of the famous reformed protestant church of France (from which other reformed protestant churches in this do not differ, yea the stream of protestant divines runneth this way) declared in a national synod held at Rochel, *Anno* 1571. where this canon was unanimously framed; congregations shall be admonished by their ministers seriously to reprehend and suppress all dances, mumeries and interludes, and it shall not be lawful for any Christians to act or to be present (mark well) at any comedies, tragedies, plays, interludes or any other such sports, either in public or private chambers, considering that they have always been opposed, condemned, and suppressed, in and by the church, as bringing along with them the corruption of good manners, especially when as the holy scripture is prophaned which is not to be delivered to be acted or played, but only to be preached. What useth now to be said in apology for, and defence of stage-plays, and for reforming of them, yet so as to retain them still, was long since objected by the witty and voluptuous Pagans, and solidly answered, and strongly confuted by the fathers; as it hath been by several modern writers particularly doctor John Reynolds, Mr. Stubb's, and notably by Mr. Pryn (to whose indefatigable diligence in collecting, and great judgment of disposing of many of the particulars, here discoursed, I profess myself much beholden; and may be in a great part by what hath been here hinted concerning the invention and original of them, the nature, end and use of them; beside all that hath been, and may most justly be said, of the many dangerous and dreadful tendencies, attendants, consequents, and fruits of them, and the horrid abuses of them, may sufficiently plead against the use of such stage-plays, being neither necessary nor profitable, and for the utter abolition of them: God is jealous and will not be mocked.

July 20. 1675.

Farewell.

T O T H E

R E A D E R.

THE decay of religion at this day in the world, is come to such an height, as that is observed by all who pretend unto any concernment therein, and complained of by many. By religion we understand the power of it in the hearts and lives of men, and not any outward profession of it only; much less the general pretence that is made unto it, in them by whom its power is openly denied. Neither is it manifest only in the fruits of sinful security, and the flagitious lives of all sorts of men, but begins to be so also in its effects, in the present state of things in the world, filled with misery and confusion: "For the wrath of God is many ways revealed from heaven against the ungodliness and unrighteousness of men, who hold the truth in unrighteousness:" and in many nations the visible tokens and demonstrations of it do abound. "For there is in them no peace; to them that go out, nor to them that come in great vexation is upon all their inhabitants. Nation is destroyed against nation, and city of city; for God doth vex them with all adversity". For whatever may be the thoughts and counsels of men in these things, the judgments of God are not merely subservient unto their lusts and passions; it is in his own controversy with the world for neglect of the gospel and opposition unto it that he pleadeth in them, neither can our present in the enjoyment of outward mercies be any evidence unto us that we are not the objects of the same displeasure. All men are in the same condition among whom the same sins and the same relapses from the power of religion are found; for God is no respecter of persons, it is indeed an effect of divine patience, which if abused unto security, will issue in a more sore revenge. In the mean time the voice of God unto us in all the miseries and desolations we hear of in the world, is, that unless we repent, we shall all likewise perish. Neither are we altogether left without pregnant warnings among ourselves in many severe dispensations of divine providence. And those who are not utterly hardened through the deceitfulness of sin, may easily see the hand of God lifted up in various intimations of his displeasure. But hitherto it must be acknowledged and ought to be bewailed, that the security

security of the world seems to be unshaken, and the inundation of sin not to be stemmed in the least measure.

What are the reasons and causes of the present general defection, from the truth, power, holiness and glory of the gospel or Christian religion, I have enquired into and declared in a peculiar treatise designed unto that end. Some few things suited into the present occasion may be here observed. All decays in religion begin in individual persons, though it extend itself unto families, and so the infection spreads unto greater societies, ecclesiastical and national. For such also is the order in the genuine progress of the power of religion whereunto it is opposed. The testimony that God gave unto Abraham was, that keeping the way of the Lord himself, he taught and commanded his children and household after him so to do. And if the living power of godliness expressed in the history of Christ, and the gospel in an holy conversation, be not preserved in individual persons; the profession of the purest religion in churches, or the highest pretence unto it in public, national acts are neither useful to the souls of men, nor do any way tend to the glory of God. And the sole use of all outward religious order and profession is lost, where they are not applied unto the ingenerating and promoting of holiness, or evangelical obedience in particular persons. Wherefore if any revival of the power of religion in the world may be put unto the fatal declension, which it suffers under, the forming and restoring of the principles of it in the hearts and consciences of such persons, is the way whereby it must be attempted; from and by them must it be discussed into families, and greater societies: Here must all reformation begin, or in the use of means suited thereunto. How this may be affected, we have one instance among many, proposed unto us in the ensuing discourse.

The general and undoubted reason of all sins and miscarriages amongst men, is the neglect of the holy and perfect rule of obedience, or of the law of God, without a recourse unto a diligent conscientious attendance thereunto, without a due sense of the authority of God therein; and of the account which they must shortly give of their regard unto it; there can be no just expectation of the re-introduction of the power and glory of religion. And many ways there are, whereby men are diverted from the due consideration of, and holy compliance with this rule.

First, false and corrupt interpretations of the law, do countenance many in various lusts; and the neglect of manifold duties. The Pharisees of old representing the design and sense of the law, as regarding outward acts and practices

only, laid an axe to the root of all true holiness and religion in the apostatizing church of the Jews. Under a pretence of establishing a false legal righteousness, they destroyed the true righteousness of the law. And these things go together always. Those who plead for a righteousness of their own, as it were by the works of the law, do constantly by false glosses and interpretations destroy the spirituality, and all animating principles of the law itself. For, rightly to understand the sense of the law, and to seek for righteousness by it; or as it were by its works, are altogether inconsistent: whereas therefore, many men, partly by their natural blindness, are not able to discern the spiritual sense of the law, and partly out of their dislike of, and enmity unto it, will not comply with the light which is tendered unto them, they have sought by false interpretations to accommodate the law itself unto their own lust and inclination. So evidently was it with the Pharisees of old. Nor are the present apprehensions of many about these things much different from theirs. For such expositions of the law are embraced, wherein there is little respect unto the spiritual frame of the heart, or the internal actings of the adverse principles of sin and obedience? The extent of the commandment is also by many exceedingly straitned, nor will any thing scarcely be allowed to be commanded or forbidden in it, but what the letter doth plainly express. And it is evident how such apprehensions will insensibly weaken the sense of a necessity of universal mortification, and abate the diligence of the mind in endeavouring after a renewed spiritual frame of heart; by such means a declension from all true holiness and piety will be effectually promoted. For, when men once begin to satisfy themselves in the outward duties of divine worship and righteousness, which if alone, are but a dead carcass of religion, they will not long abide in a conscientious observation even of them.

2. The separation of the duties of the law from the grace of the gospel, will have the like effect. For this will issue in a pretence of morality, set up its opposition unto true evangelical obedience. And there is no way whereby the whole rule of duty can be rendered more ineffectual and useless unto the souls of men. For take away that reconciliation which is made in Christ between the law and the gospel, and it will prove a killing letter only. And so far as this imagination is gone about it quickly manifests itself in its fruits. For every attempt of men against the grace of God will issue in the ruin of morality among themselves.

Such apprehensions as these in a coincidence with abounding temptations suited unto the lusts of all sorts of men, cannot

cannot but promote the interest and prevalency of sin and Antichrist in the world. However manifest it is, that this is a great neglect and contempt of the holy rule of obedience in the most, with ignorance and mis-understanding of the design and sense of it in many. Wherefore an upright endeavour to declare and vindicate the authority and meaning of it, as also to make application of it unto the consciences of professed Christians, to direct them in, and press them unto the constant performance of all duties of obedience, cannot but be esteemed seasonable, and through the blessing of God may be singularly useful. So our Lord Jesus Christ himself observing the mischief that had befallen the church by the false exposition of the law, obtruded on the people by the Pharisees, began his prophetic ministry in the vindication of it from their corrupting glosses, restoring its pristine crown of purity and spirituality, as the Jews have yet a tradition, that it shall be so in the days of the Messiah. And on the same consideration it cannot be denied, but that the endeavour of this worthy servant of Christ in the work of the gospel, the author of the ensuing exposition of the decalogue, is both seasonable and worthy of acceptation. For as other endeavours also are required in all them on whom it is incumbent, to take care in their respective stations for the improvement of holiness in the church, and the obstruction of the progress of sin, what in them lieth; so for the reasons before mentioned, that this particular way is peculiarly seasonable and useful.

And I am persuaded, that every pious, humble and unprejudiced reader, will judge that much benefit may be obtained by his performance. Some may easily see how short that measure of duties which they have prescribed unto themselves doth come, of what is indispensibly required of them; and others may take a plain prospect of that whole scheme of obedience in principles, matter, manner, and end; which they sincerely endeavour to come up unto. And sundry things there are which appear to me with a notable degree of excellency in the whole discourse.

1. Plainness and prospicuity in teaching; seems to have been designed by the author throughout the whole book. Hereby it is accomodated unto the meanest capacities, which is the greatest excellency of discourses of this nature as unto outward form and order. For, whereas its only end is to direct the practice of all sorts of Christians, all ornaments of speech, every thing that diverts from plainness, sobriety, and gravity, is impertinent thereunto. Wherefore as the things themselves treated of, are such, as
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the most wise, knowing, and learned among believers ought to be exercised in continually: So, the way and of manner their delivery or declaration, is accommodated unto the understanding and capacity of the meanest of them that are so, that benefit may redound unto all.

2. In particular instances and cases relating to daily practice are so distinctly proposed, stated and determined, as that the whole is a complete Christian, directory in our walking before God in all duties of obedience; let the pious reader single out any one duty or head of duties to make his trial upon, and if I greatly mistake not, he will discern with what wisdom, and from what deep experience his plain directions are managed and do proceed. As to give a particular instance, let him consider what he discovereth concerning publick prayer, and the miscarriages therein, which men are liable unto, pages 73, 74, 75. or apply himself unto what he supposes himself more immediately concerned in, unaffected plainness, perspicuous brevity, with solidity of judgment, will every where represent themselves unto him.

3. Add hereunto, that constant respect which is had in the whole discourse unto the heart and inward principles of obedience, with the contrary actings of the flesh, and temptations of all sorts. And thence it is that these discourses, (though delivered with all plainness of speech) will not be well understood by any, but those who in some measure have their senses exercised to discern both good and evil.

In the whole a full testimony is given, not only against the profligate lives of many, called Christians, but that barren careles profession also, which too many satisfy themselves withall; who pretend more unto the truth and power of religion. And as these who are sincere in their obedience, may in the examination of themselves, by the rules here laid down, discern the decays which possibly they have fallen under in this hour of temptation, which is come on the face of the earth, to try them that dwell therein; so also may they be directed in their Christian course unto the glory of God, and the comfort of their own souls: Which that all may be, is the hearty desire of,

Christian Reader,

Thy servant in the Work of

the LORD,

JOHN OWEN.
TO

TO THE CHRISTIAN
R E A D E R.

THE excellent and useful labours of this worthy author, hath long since obtained the best epistle of commendation, even that which the great apostle Paul accounted so great a testimony, as made all other commendatory epistles in his esteem, to appear superfluous; that I mean mentioned by him, 2 Cor. iii. Where he tells the believing Corinthians, that they were his epistles; meaning that their conversion and the graces wrought in them, by his ministry, gave a sufficient witness to the worth and dignity thereof: This epistle of commendation (I say) God so eminently bestowed upon the ministerial endeavours of this holy man Mr. Durham, both in press and pulpit; that the prefixing my epistle of commendation to this excellent exposition of the decalogue, was judged by myself to be but an attempt, to make the sun appear more resplendent by the faint and feeble light of a candle; but since some are pleased to put an undeserved value upon my approbation of this worthy undertaking; I could not but upon such an occasion signify, that in my opinion, the ensuing treatise in its design and tendency so advanceth holiness of heart and life, and withall is compiled with that strength and clearness of judgment, and holy warmth of affection; as that by God's blessing, it may preserve and reduce many in this sinful age from those impieties that so abound therein, and may prove an excellent antidote against them, as by the good providence of God, its brought forth in a time coetaneous with them. In the hopeful expectation whereof, I commit thee and this worthy work to the blessing of God, in whom, I am

Thy faithful friend to

serve thy soul.

WILLIAM JENKYN.

London, November
22d, 1675.



A N
E X P O S I T I O N
O F T H E
Ten Commandments,
DELIVERED IN SEVERAL
L E C T U R E S.

EXODUS xx. 1, 2.

(And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.)

BEING (through God's strength) resolved to essay the opening of the ten commandments, all that we shall say, by way of preface, shall be to give you an account of the motives which have engaged us in this work.

The first is, the excellency of this scripture, it being by the Lord himself intended as a comprehensive sum of his peoples duty, and commended to us from this, that though all the scripture be his word, yet this in a singular manner is so; for he spake all these words himself, and by a voice immediately formed by himself he pronounced them first to his people, and afterward twice by his finger (that is, immediately by himself, without making use of any pen-man, as in other scriptures) he wrote them for his peoples behoof upon two tables of stone, which were afterwards commanded in a singular manner to be kept in the ark, Deut. 10. v. 2, 5. and to be learned, Deut. v. 1. as also to be written on the posts of their doors, and diligently pressed on their children, Deut. vi. 7, 8, 9, 10. In opening of which commandments, not only the prophets and apostles, but our blessed

bleſſed Lord in that ſermon of his upon the mount, Matth. v. 6, 7. doth much inſiſt.

The ſecond is, the uſefulneſs of this ſcripture, and of the knowledge of it to all that would know what is pleaſing to God, that they may be fitted for duty to him, and may know what is diſpleaſing to him; that they may know ſin, and how to eſchew it, and may be ſtirred up to repentance when they have fallen into it: this being the laws property, that thereby is the knowledge of ſin, Rom. vii. 7. and ſo likewise the knowledge of duty; therefore it is ſummed in ſo few words, that it may be the more eaſily brought into, and retained in the memories and hearts of his people: For which cauſe alſo of old and late, has it always been recommended, both in the word, Deut. v. 1. and in all catechiſms to be learned, as a rule of mens walking; and yet ſo comprehensive is it, that without pains and diligence to come to the underſtanding thereof, men cannot but come ſhort of the great ſcope thereof.

The third is the great ignorance, that is amongſt not a few, of the meaning of this uſeful and excellent ſcripture, and eſpecially in this ſecure time, many not knowing they break the commandments when they break them, at leaſt in many material things, and this draweth with it theſe ſad effects. 1. That there are few convictions of ſin. 2. Little repentance for ſin. 3. Much ſecurity, preſumption, confidence in ſelf-righteouſneſs, and the like; upon which the ignorance of this ſcripture hath great influence, even as amongſt the Jews, the ignorance of its ſpirituality made many neglect the chief part of holineſs, and proudly ſettle on ſelf-righteouſneſs, and ſlight Chriſt the Mediator; as we may ſee in Paul's example, Rom. vii. 9. and this was one reaſon why our Lord expounded it, that by it ſinners might ſee more the neceſſity of a Mediator, who is the end of the law for righteouſneſs to all that believe, Rom. x. 4. And as theſe effects are palpable at this time, ſo we conceive it uſeful to follow the ſame remedy; this evil being not only againſt the prophane, but amongſt the moſt formal and civil, who ſtumble at this ſtone; yea, many believers are often ſo much taken with caſes and light in doctrinal truths, that they heed not ſufficiently the meaning of the law, whereby their convictions of ſin, tenderneſs in practice, conſtant exerciſe of repentance, and daily freſh applications to the blood of ſprinkling are much impeded.

And although it may ſeem not ſo to ſuite the nature of this exerciſe (for it would be noticed, that the author delivered this doctrine of the law in ſeveral lectures on the Sabbath morning before ſermon, in which time he formerly

used to read and expound a chapter of the holy scriptures, or a considerable portion thereof; which lectures are not now distinguished, because of the close connection of the purposes) yet considering the foresaid reasons, and the nature of this excellent scripture, which cannot hastily be passed through (it having much in few words, and therefore requiring some convenient time for explication) and considering the weight of it, and its usefulness for all sorts of hearers, we are confident it will agree well with the end of this exercise, (which is the end of opening all scripture) to wit, peoples instruction and edification, to insist a little thereon.

Our purpose is not to aim at any great accuracy, nor to multiply questions and digressions, nor to insist in application and use, but plainly and shortly (as we are able) to give you the meaning of the law of God: 1. By holding forth the native duties required in every commandment. 2. The sins which properly oppose and contradict each commandment, that by these we may have some direction and help in duty, and some spur to repentance, at least a furtherance in the work of conviction, that so by it we may be led to Jesus Christ, *who is the end of the law for righteousness to every one that believes*, Rom. x. 4. which is the principal intent of this law, as it was given to Israel.

To make way for the exposition, we shall, 1. Lay down some conclusions which arise from the preface. 2. Give you some ordinary distinctions. 3. Clear and confirm some rules or observations useful for understanding of the whole law.

The first conclusion that we take for granted is, that this law (as it is moral) doth tie even Christians and believers now, as well as of old; which appears from this, that he who is God the law-giver here, Acts vii 38. is the angel Christ, and it is his word, as is clear, ver. 30, 31. as also the matter of it being co-natural to Adam, it did bind before the law was given, and that obligatory force cannot be separated from its nature, (though the exercise of right reason in nature be much obliterated since the fall) therefore Christ was so far from destroying this law in its authority, and Paul so far from making it void by the doctrine of faith, that our Lord tells, he came to fulfill it, Matth. v. 17. and Paul shews, that his preaching of faith was to establish it, Rom. iii 31. which truth being confirmed by them both in their practice and doctrine, sheweth that the breach of the holy law of God, is no less sinful to us now, than it was to them before us.

The second conclusion is, that though this law, and obedience

obedience thereto, lie on Christians, and be called for from them, yet it is not laid on them as a covenant of works, or that by which they are to seek or expect justification; no, but on the contrary, to overturn self-righteousness, by this doctrine which manifesteth sin, and of itself worketh wrath; which is also clear, in that he is here called, *Our God*, which he cannot be to sinners but by grace: And also it appears from the Lord's owning of this sinful people as his, and his adjoining to this law so many ceremonies and sacrifices which point out and lead to Christ; and from his adding the law on mount Sinai, as a help to the covenant made with Abraham, Gen. xvii. (which was a covenant of grace, and was never altered, as to its substance) in which the people of Israel, as his seed, was comprehended; therefore it appears that this was never the Lord's intent in covenanting thus with his people, that they should expect righteousness and life by the adjoined law, but only that it should be useful in the hand of grace to make the former covenant with Abraham effectual: So then, though we be bound to obey the law, we are not to seek righteousness or life by the duties therein enjoined.

The third conclusion is, that both ministers in preaching, and people in practising of this law, would carry with subordination to Christ; and that the duties called for here are to be performed as a part of the covenant of grace, and of the obligation that lieth upon us thereby, and so all our obedience to God ought still to run in that channel.

If we ask how these two differ, to wit, the performing the duties of the law, as running in the channel of the covenant of grace, and the performing of them as running in the channel of the covenant of works, or how we are to go about the duties of the law with subordination to Christ and his grace? I answer, they differ in these four things, which shew, that these duties are not only to be done, but to be done in a way consistent with, and flowing from grace: which also follows from this, that in the preface to the commandments, he stileth and holdeth himself forth, as Redeemer, to be the object of our duty, and the motive of it.

1. They differ, I say first, in the end or account upon which they are performed; we are not to perform duties, that life, pardon, or enjoying of God may be meritoriously obtained by them, but to testify our respect to him who hath provided these freely for us, that we should not rest in duties which are engraven on these covenant blessings.

2. They differ in the principle by which we act them, it is not in our own strength, as the works of the first covenant were to be performed, but in the strength of grace, and by

virtue of the promises of sanctification, comprehended in the second covenant, 2 Cor. vii. 1.

3 They differ as to the manner of their acceptance, duties by the first covenant are to abide their trial upon the account of their own worth, and the inherent perfection that is in them, and accordingly will be accepted or rejected, as they are conform or disconform to the perfect rule of God's law; but by the second covenant, the acceptance of our performances, prayers, praises, are founded on Christ's righteousness, and God's mercy in him, in whom only they are sweet-smelling sacrifices, and accepted as our persons are; for he hath made us to be accepted as to both, only in the beloved, Eph. 1. 4

4. They differ in respect of the motive from which they proceed; for the great motive of our obedience in the covenant of grace, is not fear of threatnings, and wrath in case of disobedience, which by the covenant of works is the main thing swayes men to duties; nor is it a purchase of heaven to themselves by their holiness, which also by that covenant is a predominant motive of mens obedience; but it is love and gratitude, and that not simply to God as Creator, but as Redeemer, as the text here sheweth, *I have brought thee out of the house of bondage*: it is that we may set forth *the praises of him who called us*, and that we may glorify him that has bought us: where duties have these qualifications, they are consistent with grace, and subservient to it; but when those are wanting or excluded, Christ is wronged, and men turn legal, and in so far, fall from and overturn grace.

These conclusions, as necessary caveats, being laid down, we shall propose these distinctions for clearing of them.

1. We would distinguish betwixt a law and a covenant, or betwixt this law, considered as a law, and as a covenant. A law doth necessarily imply no more than, 1. To direct. 2. To command, enforcing that obedience by authority; a covenant doth further necessarily imply, promises made upon some condition, or threatnings added, if such a condition be not performed. Now this law may be considered without the consideration of a covenant; for it was free to God to have added, or not to have added promises, and the threatnings (upon supposition the law had been kept) might never have taken effect; but the first two are essential to the law, the last two, to believers, are made void through Christ; in which sense it is said, That by him we are freed the law as a covenant, so the believers life depends not on the promises annexed to the law, nor are they in danger by the threatnings adjoined to it: Hence we are to advert,
when

when the covenant of works is spoken of, that by it is not meant this law simply, but the law propounded as the condition of obtaining life by the obedience of it; in which respect it was only so formally given to Adam: This then is the first distinction betwixt the law, and the covenant of works.

2. Distinguish betwixt these ten commandments simply, and strictly taken in the matter of them, and more complexly in their full administration, with preface, promises, sacrifices, &c. In the first sense they are a law having the matter, but not the form of the covenant of works: so Moses by it is said to describe such righteousness as the covenant of works doth require, yet he doth not prodound it as the righteousness they were to rely on, but his scope is put to them to a Mediator, by revealing sin through the law, Rom. x. 3. In the second sense, it is a covenant of grace, that same in substance with the covenant made with Abraham, and with the covenant made with believers now, but differing in its administration.

3. Distinguish betwixt God's intention in giving, and the believers in Israel their making use of this law; and the carnal multitude among that people their way of receiving it, and abusing it contrary to the Lord's mind: In the first sense, it was a covenant of grace: in the second, it turned to be a covenant of works to them; and therefore it is that the Lord rejects, (as we may see, Isaiah i. 13. lxi. 2, 3. Jer. vii. 22.) their sacrifices and services as not commanded, because rested on by them, to the prejudice of grace, and contrary to the strain and scope of this law complexly considered.

4. Distinguish betwixt the moral, and ceremonial, and judicial law; the first concerns manners, and the right ordering of a godly conversation: and because these things are of perpetual equity and rectitude, the obligation of this law, as to that, is perpetual; and therefore in the expounding of it, these two terms, moral, and of perpetual authority, are all one, and to be taken so. 2. The judicial law is for regulating outward society, and for government, and doth generally (excepting what was peculiar to the people of Israel) agree with the moral law; this, as given to them, is not perpetual, their policy being at an end. 3. The ceremonial law is in ceremonies, types, and shadows pointing at a Saviour to come; this is also abrogate, the substance being come: But there is this difference, that the judicial law is but *mortua*, dead; and may where it is thought fit, with the foregoing caution, be used under the New-Testament; but the ceremonial law is *mortifera*, dead-ly,

ly, and cannot without falling from grace, Gal. v. 2, 4. be revived.

5. When we speak of things moral, we are to distinguish between things naturally moral, that is, such (as love to God and our neighbour, and such like) which have an innate rectitude and holiness in them, which cannot be separate from them, and things positively moral, that have their obligation by a special positive superadded sanction; so that their rectitude flows not from the nature of the things themselves, as in the former. As for instance, in the fourth commandment, it is naturally moral that God should be worshipped, nature teacheth it; but that he is to be worshipped on such a day particularly, that comes to pass by virtue of his positive command: The first cannot be altered, the second by the Lord may; but till he alter it, the authority lies still on all, and it is equally sin to sin against any of them, though without the positive sanction, there is no obligation naturally requiring obedience in some of them.

6. The sixth distinction is of the moral law in two tables, first and second; the first contains our immediate worship, service and obedience to God himself, and is comprehended in the first four commandments; the second contains our mediate obedience to God in all the duties we owe to others, in the last six; they were at first so divided by the Lord himself, for there are ten in all, Deut. iv. 13. From this distinction take notice. 1. That all the commandments of the second table are of like authority with the first, *God spake all these words*; yea, as it appears from Acts vii. 38. it was our Lord Jesus. 2. The sins immediatly against the first table, are greater than those against the second; for this cause, Matth. xxii. 38. the first is called the first and great commandment; therefore, 3. In morals (if they be things of the same nature) the duties of the second table cede and give place to the duties of the first table, when they cannot stand together; as in the case of love to God, and the exercise of love to our father and neighbour, Luke xiv. 26. Matth. x. 37. when obedience to God, and obedience to our superiors cannot consist, we are to obey God rather than man, Acts iv. 19. and we are to love the Lord, and hate father and mother, Luke xiv. 26. 4. Yet take notice, that ceremonies or positives of the first table, for a time cede and give place to morals in the second; as for relieving or preserving our neighbours life in hazard, we may travel on the Sabbath-day, according to that scripture, *I will have mercy and not sacrifice, and the Sabbath was made for man, and not man for the sabbath, &c.*

7. The

7. The seventh distinction (which is ordinary) is of the commandments into affirmative and negative, as ye see all the commandments in the first table are negatively set down forbidding sin directly; *Thou shalt have no other gods,* &c. only the fourth is both negative and affirmative, forbidding sin, and commanding duty directly; as also the fifth only, which is the first of the second table is affirmative, all the rest are negative.

This distinction is not so to be understood, as if nothing were commanded or enjoined in negative precepts, or as if nothing were forbidden in affirmative precepts (for whatever be expressed as forbidden, the contrary is always implied as commanded; and whatsoever is expressly commanded, the contrary is always implied as forbidden) but the distinction is taken from the manner of setting them down; concerning which, take these rules or general observations for your better understanding, many whereof are in the larger catechism.

1. However the commandments be expressed, affirmatively or negatively, every one of them hath two parts; one affirmative, implied in negative precepts, requiring the duties that are contrary to the sins forbidden; another negative, implied in the affirmative precepts, forbidding the sins that are contrary to the duties commanded; as for example, the third commandment, *Thou shalt not take the name of the Lord thy God in vain*; it implies a command reverently to use his name: So, *to remember to keep holy the Sabbath-day*, implies a prohibition of prophaning it; in which sense all the commandments may in some respect be called negative (and so a part of the fourth commandment is negatively expressed, *Thou shalt do no work*) or affirmative; in which respect Christ comprehendeth all the negatives under these two great affirmative commandments, *of love to God and our neighbour*; for every commandment doth both enjoin and forbid. The like may be said of promises and threatenings, there being in every promise a threatening and in every threatening a promise conditionally implied: And this may be a reason why some commandments are negatively expressed; some positively, to shew us that both are comprehended.

2. Though the positive commandment, or, (the positive part of the commandment) be of alike force and authority with the negative, as to the obligation it layeth on us to duty, yet it doth not tie us to all occasions and times, as negatives do: Hence is that common maxim, that affirmative commands tie and oblige *semper*, ever, that is they never want their authority, and we are never absolved from their

obedience; but they do not oblige and tie *ad semper*, that is, in all differences of time we are not tied to the exercise of the duties enjoined. Negatives again oblige both, *semper* and *ad semper*, that is, always, and in all differences of time: For instance in the third commandment, the affirmative part is use the Lord's name and ordinances holily and reverently in prayer, reading and hearing, &c. So in the fourth commandment we are required to sanctify the Sabbath, by waiting on ordinances, &c. This makes these still duties, so as to pray, hear, &c. are still duties: but we are not to be, and should not be always exercised in these duties; for we must abound in other duties as also of necessity, and mercy, we must eat, and sleep, &c. and when we sleep, we can neither act love, nor fear. Again, the negative part is, not to prophane the Lord's name in his ordinances, this may not be done at any time: The reason of the difference is this, because in affirmatives, we are not always tied to the acts of duties and graces, but to the disposition and habit. Habits are a spiritual quality, a (*Vis*) or power sitting and enabling for bringing forth these acts, and for the bringing them forth in the due time and season when they shall be called for; but in sinful things we are prohibited, not only the habits, but the acts also; the one is always and ever a sin, but the other is not always called for as duty. If any desire rules to know when a duty is called for; as for instance, when we are to pray, hear, &c. it is hardly possible to be particular in in this, yet we may try it by these generals.

1. Any affirmative precept binds to present practice, when the duty required tends to God's glory, unto which every thing should be done (as 1 Cor. x. 31.) and when the omission of the duty may dishonour him.

2. When it tends to others edification; and omitting will some way stumble and offend.

3. When some special providences meet and concur, to give opportunity to such a duty; as for instance, the giving of alms when we have it, and some indigent person offers, whose necessity calls for it, Gal. vi. 10. So when secrecy of prayer is offered, (and no other more necessary duty at that time is called for) which we are to watch unto, Col. iv. 2. or when we meet with some special occasion or dispensation, pointing out to us this or that as a duty called for; such a providence invites us to the practice of that duty: For though providences will not make these things to become duties which are not duties, yet they will serve to time and circumstance duties that ly on us, by virtue of affirmative precepts.

4. Some special occasions and times are set down in the word, as for praying morning and evening, for hearing the word on Sabbath-days; and in these, and other the like duties, the examples of the saints so recorded for imitation in scripture, would be observed as a copy and pattern.

5. When they have not such inconveniencies with them, as cross and hinder other moral duties of edification, love, &c. for if they do that, they must yield and give place to these: But if no other duty be called for, then they ought to be done; for we should be in some duty. And though such duties be in themselves moral, suppose praying, hearing, and such others, which might be instanced, yet the timing of them, or going about at such a time, and in such a manner, is not moral simply, but as these are by circumstances called for.

6. When without sin such a duty cannot be omitted; and although there be not any inward exercise of mind, or frame of spirit suitable thereto, yet the conscience calls for it, or there is some one special occasion or other that puts us to it.

3. Observe, that this rule of negatives, tying *ad semper*, or obliging in all circumstances of time, is not to be understood, but where the matter is moral; therefore we would distinguish again betwixt negative morals, and negative positives; for positives, whether negative or affirmative, give still place to morals. As for instance, that part of the fourth commandment is negative, *In it* (that is on the seventh day) *thou shalt do no manner of work*; yet sometimes, when necessity calls for it, some manner of works is lawful on that day, because it is only a negative positive, and not a negative moral: And so David's eating of shew-bread, was against a negative command, though not against a negative moral, but a negative positive.

4. Take this rule, that in all commands, jointly and severally, we would have special respect unto the scope God aims at by them all in general, or by such a command in particular. Now the general scope is (2 Cor. vii. 1. 1 Pet. i. 15. 16.) perfect and absolute holiness, even as he is holy; and therefore whatever he requires, he requires that it be absolutely perfect in its kind, as that our love to him be with the whole heart, &c. and so our love to others be as to our selves: our chastity and purity, all must be absolute. -(see 1 Tim. i. 5.) This rule will teach us what we are to aim and level at: And whatever exposition of the commandments comes not up to this scope, is no doubt defective; and by this rule only can we be helped to the right meaning of e-

very commandment; for each of them has its peculiar scope both as to the duties it requires and sins it condemns. And by this rule it is, that our Lord Christ (whose exposition with that of the prophet is best) draws in the least and smallest branches of filthiness to the seventh commandment, which dischargeth all things contrary to perfect and complete purity.

5. The fifth rule is, that the law is spiritual, Rom. vii. 14. and that not only outward obedience to such duties, or outward abstinence from such sinful acts is called for; but the law having a spiritual meaning, calls for spiritual service, and that in these three. 1. As it requires spiritual duties, such as faith, fear, love to God, and to others; right habits, as well as right affections, and outward actions; and therefore Paul, to prove the spirituality of the law, instanceth in the habit of lust, Rom. vii. as a thing thereby discharged. 2. The law is spiritual, in that the obligation thereof reaches to the spirit, and very inwards of the heart, affections and thoughts, as well as to the outward man: the love it requires, is love with all the soul, heart, and mind. Hence there is heart-idolatry, murder, and adultery, as well as outward, therein condemned. 3. It is spiritual, in respect of the manner; it requires as to all outward duties, that they be done to a spiritual end, from a spiritual principle, and in a spiritual way, opposite to the carnal way, to which the unrenewed heart of man is inclined; in which sense we are commanded to walk in the spirit, Gal. v. 16. and so praying and praising which this law calls for is praying and praising in the Spirit, 1 Cor. xiv. ver. 14. 15, 16.

6. A sixth rule is, that beside the duty expressed, there is more implied in the affirmative commands; and beside the sin pitched on, there is more forbidden in the negative precepts, even all duties and sins of these kinds, in whatsoever degree: As for example, in the affirmative commands; 1. Where the duty is commanded, all the means that may further it are commanded likewise: Hence under care to preserve our brother, Levit. xix. 17, 18. it is commanded that we should reprove him, &c. 2. Where any thing is commanded as a duty, all duties of that kind are commanded, as keeping holy of the Lord's day, is commanded in the fourth commandment; there hearing, praying, watchfulness all the week over, and all things belonging unto the worship of God that day, such as tithes, that is, maintenance for a ministry, calling of fit ministers, building churches, &c. are required, though they be not all duties of that day. 3. Where a duty is required, the owning and suitable a-

vowing

vowing of that duty is required also : and so believing in God, and the profession of faith are required in the same commandment, Rom. x. 10. Where the duty of one relation is required (as of childrens subjection) there is required the duty of the other relation, (as of parents) yea, and also of all under that name.

Again, in negative precepts, observe : 1. Where great sins are forbidden, all the lesser of that sort are forbidden also ; as under adultery, murder, and idolatry, all light obscene, whorish words, wanton looks, unchaste thoughts, revenge, rash anger, worldly affections, &c. are forbidden ; and they are comprehended and prohibited under the grossest terms, to make them the more detestable, odious, and dreadful. 2. All means that may prevent these sins are commanded, and all snares, or occasions, or incitements to them are prohibited. 3. Where any sin is forbidden, there the least scandal about it, or the least appearance of the guilt of committing it, is forbidden also ; for God will have his people holy, and shinning in holiness, unspotted, and without scandal, and abstaining not only from all evil ; but from all appearance of it, 1 Theff. v. 22. 4. We are not only forbidden the committing of such sins ourselves, delighting in them, and inclining to them, but accounting light or little of them in others ; yea, we are commanded and ought to mourn for them, when committed by them.

The seventh rule is, whatever duties lies upon others, we are commanded in our places to further them in it, as masters are to further their servants, husbands their wives, one neighbour another, by advice, direction, encouragement, prayer, and other helps, as in the fourth commandment is clear, where the servants duty, and the strangers, is imposed on the master ; and whatever sin is discharged in ourselves, we are discharged any manner of way to partake in the same with others, whether by advice, example, connivance, ministering occasion, or by sporting and laughing at it in them ; so the rule is, 1 Tim v. 22. *Keep thy self pure, partake not of other mens sins* : Men may be free themselves, as to their own personal breaches, and yet highly partake of the other breaches of the law.

8. The breach of one commandment virtually breaks all ; there is such a connexion and linking together of the commandments, that if the authority of God be slighted in one, it is so in all, Jam. ii. 10. 1 John i. 4, 20.

9. One thing may in divers respects (as an end or means) be commanded or forbidden in many, yea in all the commandments, as ignorance and drunkenness are, because they disable for all duties, and dispose to all sins : Of this

Kind is idleness also; and so knowledge, sobriety, watchfulness, &c. are commanded in all the commandments; for without these men are unfitted and incapacitated for performing any commanded duty.

10. The tenth and last rule is, The law is holy, just, and good, therefore the least motion against it, or discontentment with it, is sin, Rom vii. 12. In sum, take these few watch-words concerning the obligation of the law.

1. That it obligeth to all duties, and to all sorts of duties, public, private, to God, to others, and to ourselves; and that words, actions, gestures, yea thoughts, and the least motions of the heart, come under its obligation: His commandment is exceeding broad, so that there is nothing so little, but it ought to be ruled by this word, and that in all persons of all ranks, whether as to doing or suffering.

2. That it obligeth to the right manner of duties, as well as to the matter, and to every thing that belongeth to duties, and thus in its true extent it reacheth unto the forbidding of all the sins that are contrary to duties commanded.

3. That it obligeth the whole man, the outward, in deeds words, gestures, and appearances or shews; the inward, in the understanding, will, affections, memory, conscience; and so it requires that the mind, will, and whole nature be sanctified, and conform to all these commands.

4. That it obligeth to obedience in all these always, and in the highest degree, so that the least disconformity in habit or act is a transgression; the obedience it requires is perfect in all these respects, that not only there must be no breach, of any of these commands directly, much less a continuance in a breach, but that also, 1. There must be no appearance of breaking them, 1 Theff. v. 22. 2. There must be no consent to break them. tho' it come not forth to act, Matth. v. 28. There must be no casting ourselves in the way of any temptation or snare, whereby we may be enticed or occasioned (to speak so) to break them; as David was by his looking on a woman, 2. Sam. xi. 2. which Job guards against, Job xxxi. verse 1, 4. there must be no corrupt motion, affection, or inclination to evil, even where it gets not assent, there must be no tickling of delight in the thing, though the heart dare not consent to act it, nor any discontentment with the restraint that keepeth from such a thing were lawful; but on the contrary, we must account every commanded thing right, Psalm cxix. 128.

5. The involuntary motions of the mind which never get assent to any of these evils, nor are delighted in, yet even these are prohibited by this law; because they flow from a corrupt fountain, and are the evidences of disconformity to

God's image in our nature, and they ought not so much as to be in us. Hence doth the apostle complain of lust, Rom. vii. though resisted by him.

6. It reacheth not only to streams of actual corruption, but to the fountain of original sin, whereby we entertain within us the seed and incentives unto actual evils that contradict this holy law. By all which we may see what holiness it calls for, and how often (if we were examined in all the commands by these rules) we would be found defective and faulty: and what matter of humiliation and repentance we may have for what is past, and what challenges we may have hereafter from this law; with what need of continual applications to the blood of sprinkling, and of washing in that open fountain, to the house of David, and inhabitants of Jerusalem, for sin and uncleanness; and what need of endeavours to have our steps ordered more exactly according to it.

Before we close the preface, I shall first add two distinctions more, then two more rules: 3. Give you some scriptures for your memories cause. 4. Give some directions or helps to those who make conscience to study this law. 5. Answer and clear a special case.

1. Then, ye would distinguish betwixt this law, as given to Adam, and as given to Israel; for, as given to him, it was a covenant of works; but, as given to them, it is a covenant of grace; and so from us now it calls for gospel-duties, as faith in Christ, 1 Tim. i. 5. Repentance, hope in God, &c. And although it call for legal duties, yet in a gospel manner; therefore we are in the first commandment commanded to have God for our God, which cannot be by sinners obeyed, but in Christ Jesus; the covenant of works being broken, and tie of friendship thereby between God and man made void; so that now men, as to that covenant, are without God in the world, and without Christ and the promises, Ephes. ii. 12, 13. And so our having God for our God (which is pointed at in the preface to the commandments) and Christ for our Saviour, and closing with his righteousness, and the promises of the covenant (which are all yea and amen in him) must go together.

2. Distinguish betwixt the divers administrations of the covenant of grace, and of the law. in respect of positives, falling under the second commandment; for that commandment tied the Israelites before Christ to circumcision, sacrifices, the seventh day of the week, and other ceremonies agreeable to the administration of the law, and covenant of grace then; but now it forbiddeth them to us, and requireth other duties; for the priesthood being changed, there

there is of necessity a change also of the laws belonging thereto; yet that commandment, as a part of the moral law, doth perpetually oblige and tie to worship God, and none other, and that according to the manner which he prescribes.

Next unto the rules already laid down, for the better understanding of the commandments, we add two more.

The first is, that the commandments are to be expounded, as that none of them may contradict another; that is, there is nothing commanded in one that is forbidden in another, or contrary; one duty doth justle not with, nor thrust out another, but they differ only; and then two duties coming together, in that case one of them ceaseth to be a duty for that time, as is said in that distinction of affirmative and negative commands.

The second rule is, that all these commandments bind and call for obedience from men, according to their places, and other qualifications and circumstances: The fifth commandment calleth for one thing from a magistrate, another from a subject; a magistrate is to edify one way, a minister another, a private Christian another; a servant is one way to reprove his fellow-servant, a master another way; The law requires more from a man of parts, power and riches, than from another, as to exercise and improvement of these gifts: The law being just, has in it a proportionableness to places, parts, &c. and sets bounds to stations, but alters them not, nor confounds them.

3. For the help of your memories, and that ye may have these rules more obvious, ye may draw them all under these five scriptures.

The first scripture is, Psal. cxix. 96. *Thy commandment is exceeding broad*; which though it be more extensive in its meaning, yet it doth certainly include this law, which in an especial way is *the commandment*, and in the sense and comprehensive meaning thereof is *exceeding broad*; for it takes in the fulness and extent of the whole law, in its obligation, as to all things, persons and duties of all sorts.

The second scripture is, Rom. vii. 14. which speaks to the spirituality of the law in the obedience which it calleth for, *the law is spiritual*.

The third scripture is, Rom. vii. 12. which speaks the perfection of its nature, *the law is just*; therefore fretting against what it commandeth, or wishing it were otherwise, is a breach thereof; *It is holy*; therefore to be disconformable unto it, is to be unholy; it is good, and therefore it ought to be loved and delighted in.

The fourth scripture is, 1 Tim. 5. and it speaketh the great end of the law; *The end of the commandment is charity*
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out of a pure heart, and a good conscience, and faith unfeigned; which threefold end speaketh out the absolute purity and holiness called for in our love to God and others, so as to have a good conscience in this before God; all which must flow from unfeigned faith without presumption, resting on Jesus Christ, who is in this sense the end of the law.

The fifth scripture is, 1 Tim. i. 8. *The law is good, if a man use it lawfully*: and this guards against abusing of the law, and putteth us to the lawful use of it: There are extremes in abusing the law: as 1. When it is used to seek righteousness by it. Again, 2. When the authority of it is pretended for something it warrants not, such as the traditions of the fathers, Matth. xv. seeking of salvation by the observation of circumcision, &c. 3. When its authority in practice is denied. 4. When it is turned from practice to vain speculations and questions. 5. When it is so used as it deters and scares from Christ. 6. When it is so made use of, as it oppresses and discourages a believer, for whose sake (1 Tim. i. 19.) it was never made or appointed, as to its threatenings and condemning power: And lastly, in a word, when it is not used to the ends, and in the manner expressed in the former scriptures.

Fourthly, Because the study of this law is so singularly useful, we not only press and commend it, but add further some few directions, whereby we may be helped rightly to use it, and to guard against the abuse of it in our hearing and reading of it.

1. The first direction is, Ye would look on it as God's word, and take it as if ye heard himself from Sinai pronounce it, that so ye may tremble, and be more affected with holy fear whenever ye read, hear it, or meditate upon it; for so was the people affected when it was first promulgate.

2. Be much in prayer for grace to take up its meaning; David (Psal cxix. 18. &c) prayed often for this, and thought it not unbecoming a king, yea a believing king, and a prophet to study this law; and pray much for opened eyes to understand the meaning thereof.

3. In your reading, seek to understand, so as to practise it; for that is the end of knowledge, and the end of the law itself aims at, Deut. v. 1, 2. We knowing no more in God's account than what we endeavour honestly to practise; and not aiming at practice, indisposeth both for understanding and practice, and makes men exceeding careless.

4. As ye hear and learn any thing to be duty or sin, reflect on yourselves, and try whether that be sin in you, and how far short ye are in that duty; for this is the proper use of the law, to reveal sin and transgression, Rom. i. 18.

therefore

therefore it is called a glass, James iii. 12. 24. and ye would look into it so as ye may know what manner of persons ye are, and may know what spots are upon you.

5. When the law discovers sin, ye would open your bosom to let in convictions; for the law entered that sin might abound, not in practice, but in sense, feeling, and conscience, Rom. v. 20. and follow these convictions by repentance, till they necessitate you to fly to Christ, and leave you there.

6. Take help from Christ's sermons, and the prophets, to understand this scripture, for they are the only canonical; and therefore the best commentary upon the commandments; yet ye would not despise the light holden forth in human writing, such as the larger catechism, which is very full as to this, and if conscientiously improved, will prove exceeding profitable for your instruction.

Lastly, The grave case that we would speak unto, before we enter particularly on the commandments is, Whether any of these commandments may be broken in our sleep, by dreams, imaginations, actions, &c. which otherwise are unlawful? or whether, when a man is sleeping and dreaming, he be subject to the rule of the law, and if its obligation extend to him even then? This question hath its own difficulty; and although it be not good to be curious in it, yet it wants not its own profit, as to the peace and quietness of God's people, or to their humbling and stirring up unto repentance, if it be rightly decided. I know almost all run on the negative, as if men were not in the least guilty of sin by such dreams, upon this ground, because they are not then in a capacity to use and exercise their reason, but that they are in this case as mad, distracted, or frantick men. I desire to be sober in speaking to this; yet I shall adventure to speak my mind a little about it, with the reasons of it.

And 1. We say there is a great difference betwixt sleeping-dreaming men, and mad-men. 1. Because madness is wholly in itself penal, and is a disease following sinful man as other diseases: but so it cannot be said of such dreaming; for as sleep was natural (there being before Adam's fall a day and a night as well as now, and there being an instance then of Adam's sleeping) so must dreaming be, being procured by the restlessness of the fancy, and the roving of the imaginations, which is some way natural; but that men dream of such subjects, or that their dreams are of such a nature (as filthy or prophane) seems clearly to follow sin, which dreaming simply doth not; and therefore man is not so passive in this, as in madness. 2. Because in dreams
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men have more use of reason than in madness, though (as the school-men say) that use be imperfect, yet as they grant (and experience confirmeth it, and Augustine, lib. 10. Confess. acknowledgeth it in himself) men may reason and debate in sleep, yea sometimes reject some motions, and though dreaming, yet not give consent unto them; and that upon reasons which at other times possibly they will embrace. Hence is it that there is a sort of suitableness and likeness betwixt men's dreaming, and their rational actings when waking; children and mad-men, or men in a distemper, having more foolishness and less reason in dreams, than these who have more use of reason; but wise men in a distraction, and natural fools, have no such difference then. Beside, we conceive that dreaming is more proper to reasonable men than beasts, and to men that have exercise of reason than to children, but madness may be in all. 3. Because a man's former carriage in moral things hath much more influence on his dreams when he has clear use of reason, than it can be said to have upon him when in madness, as to the things committed by him in it. 4. Neither is it without some weight, that under the law, Lev. xv. Deut. xxiii. 10. Sacrifices and washings were appointed for some sins committed in sleep and dreaming (whatever they be in themselves) which were not appointed for the sins of such as were frantick: All which put together, and duely considered, we cannot look upon sins, I mean things otherwise unlawful, in dreaming, and sins in distraction, as equal.

Yet secondly, there be some things that we willingly grant in this matter: As 1. That we do not comprehend under these sinful dreams every passing transient thought or motion in sleep, which has merely an idleness and unprofitableness with it, which though it might be possibly be sinful in men waking, (when they should aim in the least thought at something edifying) yet we think dreams that are meerly (so to say) negative, that is, not sinful on the matter, are not to be accounted sins; nay, nor yet sins historically, as it were, objected to the fancy, or only objectively proposed; I say they are not sinful, because man's fancy at such a time is open to such representations, and cannot hold them out, especially seeing they may possibly be carried in by the devil; who certainly waits these times; but there are other sinful dreams, such as that spoken of, Lev. xv. through occasion of which there is effusion of seed, rising in passion, delighting in revenge, it may be (as we have heard) to the committing of some act; such have (as it were) a more deliberate consent with them, and sometimes delight, yea sometimes external motion of the body

endeavouring the accomplishments of its desires: in all which it seems hard to say, that a man is passive only; and when the subjects of the dreams are such things as a natural conscience will fear and tremble at, it is of these we speak.

2. We conceive there is a great difference, as to degrees of sinfulness, betwixt such sinful motions, desires, delectations, &c. that are in a waking man, and the same in one asleep; the guilt is much less by many degrees in the one, than in the other.

3. A difference is to be made betwixt gross sins objectively represented to the fancy in sleep, and the same sins which are not only so represented, but also have more settled motions following thereon.

4. There is a difference also betwixt distempered men in their dreams of this kind, and men who are sober, and well at themselves; yet we cannot but incline to think, that there is some guilt that may and ought to be repented of in such dreams, and so that men may in their sleep sin against these holy commandments, seeing that in *many dreams*, as in many words, *there are divers* (even sinful) *vanities*, Eccles. v. 7.

This truth is something clear from the grounds already laid down; but we shall for further clearing and confirming of it, add these following arguments. The first is this.

1. That tickling delight, as an evil against the law of God, is a fruit of original sin which sin infects all our imaginations, and makes them evil, Gen. vi. 5. yea, they are the flowings out of habitual lust, which is now natural to us; and if they be a fruit of that tree, or a daughter of that mother, must they not be of the same nature, and so sinful? and that they must flow from original sin, may thus be made out; That none can imagine such dreams to have been incident to Adam, in the state of innocency, while all was pure, even though sleep and dreams were natural to him: And this may be confirmed from that one maxim of the schoolmen, that Adam's innocency was capable of no deception, nor of any thing which might make him sad, either sleeping or waking; but such dreams certainly imply both. If it be said, such dreams may be from an external cause, as the devils objecting such and such things to men in sleep: I answer, I grant in part it may be so; but 1. Though he object them to us sleeping as well as waking, yet it is we that entertain these objected representations, it is we that delight in them, and move by them, though tempted thereto by him; we may say, he is Father, and as it is, Acts v. 3. *he filleth the heart*, and furnisheth fuel; but we are the mother (I say, it is our corruption) that bringeth forth; and can any say, that if there were no corruption within us, that these

these would be so entertained? 2. Though they come from him as an external cause, yet considering that our nature is inclined to such things, so that powder of flax taketh no sooner with fire cast into them, than our corrupt nature doth with these temptations: Is it possible to imagine that a dart of temptation should be thrown in, and not at least awake and stir the savour of corruptions? Indeed pure nature in our blessed Lord (who was without original sin) was like water presently to quench all such fiery darts 3. If they come from the devil, to what end can he object them to men? it must either be, because they are sinful, that being his aim to defile them thereby, and draw them to sin; or because they are troublesome and heavy to men, he having delight also in men's misery; but such dreams are no way weighty and troublesome to the most part of men, that therefore is not his aim, nor would be so much burdensome to others, were it not from their apprehension of guilt under them; and therefore Satan's aim must be thereby to defile men with sin

2. Argument which confirmeth the former, (and let us consider it with reverence) our blessed Lord Jesus was made in all things like unto us, except sin: none of the fruits of original sin, which are sinful, are to be found in him; and yet, I suppose, none can without horror imagine such dreams to have been incident to him, or that his absolute holiness was capable of them. He is the only instance of one free from original sin, yet may he be supposed liable to any other penal thing, excepting, 1. What implies sin. 2. What implies distempers and infirmities in the contemperature and constitution of his body from inward causes, because he had no inward cause, being free of sin, as Adam before his fall; and therefore not naturally (I mean from inward principles, or necessity, as we are) subject to sickness or death.

3. The third argument is, That men are often accessory to the sinful dreams themselves, either, 1. By excess, disposing themselves to such inclinations; or 2. By a loose mind that delights in following such things throughout the day in their more reasonable meditations, and more determinate purposes; it being ordinary, that dreams follow much the constitution of the body, or the habitual strain of our practice: in which respect, men's callings, or particular employments, will run up and down before the fancy in their sleep, and so their sinful exercises also: or, 3. By not praying to God to guard against them, and neglecting to press more after mortification for that end: or, 4. By not being suitably affected with them after they are past

and gone: In which cases, even the school-men (who are not the most rigid and tender casuists) will grant (all things being considered) sin to be *ex consequenti* in dreams; and we suppose few fall in such dreams, who may not in one circumstance or other read their accession to sin therein: and though our frame and constitution be in itself natural, yet that it should incline us sleeping or waking to any thing sinful, that is and must be from corrupt nature, seeing it clearly speaketh the inordinateness of our natural inclination.

4. The fourth argument is from the law of washings and sacrificings for the sin of uncleanness in men's dreams, when they pass seed in their sleep, which seemeth to say thus much, that both sleeping and waking men should be holy; and although there be sacrifices and cleansings appointed for some things that are not morally sinful, as the touching of a dead body, having leprosy, &c. yet simply to say so of the case in hand were hard: For, 1. If it be said, there was no moral sinfulness in that kind of pollutions, what then could these sacrifices and washings signify? If any say, as they must say, they looked to secret actings of original sin, it doth confirm what we have said: But 2. Is there in any such things as are not accounted sinful in themselves, such a dependency upon, or likeness to any commandment, as there is in that which is mentioned, Levit. xv. to the seventh commandment, to which it seemeth to have a direct reference?

5. The fifth argument may be taken from the extent of the law, which reacheth to the whole man, outward and inward, soul, heart, mind, and if to the whole man, then why not to the fancy, memory, imagination, &c. And we are sure when spirits are made perfectly conform to the law of God, there will not be found in them any such fancy imaginable as consistent with it; Besides, doth not this law oblige and tie always? even sleeping men (as we conceive) are under the negative precepts of it; that is, altho' they be not bound to pray and hear in their sleep, yet they are bound not to murder, nor commit adultery, &c. in their sleep; and the more renewed and holy Christians are in their ordinary walk, so are they in their dreams; and even in this, sanctified persons differ from unrenewed ones.

6. The sixth argument is this, we suppose these grounds that prove involuntary lust in the first motions thereof, and before they can come to consent to be sin, will infer these motions in sleeping men (of which we speak) to be sinful also: For 1. Though these motions of lust be involuntary, and weaken not the deliberate use of reason more than the other: And 2. Though they be in the regenerate wrestled
against

against, and not approved more than the other, yet because these are not according to reason, (though not brought forth by it) and not answerable to that simple purity and angelick holiness which should be in man, and it is hard to imagine the most passing motions of lust, running never so swiftly through us, not to leave behind them some dreg of defilement by reason of our corruption, that sideth still in less or more with temptation (which cannot be said of sins objected by the tempter to our Lord) and such lusts, or motions of lust, have still by the orthodox, according to Paul's doctrine, Rom. vii. been thought sinful upon the foresaid reasons; and we see not but these same reasons will hold here.

Lastly, we add, that generally the consciences of the godly look on this kind of practices, although committed in sleep, with horror, and no reasoning or disputing will truly quiet them, till they be humbled before God under them, and yet they use not to be so troubled in other things that are meerly ceremonial: How doth Augustine complain of this, yea confess and lament it? Confess. lib 10. cap. 30. (though else where he accounts it no sin) yet he cries out of it, and that he thought it a mercy, that he had not done in sleep he consented to act, *Reperimus nos non fecisse, dolemus tamen quoquo modo in nobis factum fuisse*, It grieves him that it should be any way done in him, and he aggregeth it thus, that he had not always rejected these as sometimes he had done: And do not the godly sometimes in their sleep make opposition to these motions? and how often do they in prayer wrestle against this evil, and that (as I conceive) from another apprehension of it than simply because of any punishment or affliction that is in it? for many things more afflictive do not so effect them; and yet even these know the reasons that are made use of against the sinfulness of it, which maketh me think there is something directly against conscience and purity in these sinful actions or motions.

To conclude, sure we are, this opinion is not unfruitable to the end of the law, and that absolute purity and angelical holiness God calleth for in it; namely, that not only when we are awake we are to be still with him, but that our sleep should not break our communion with him: And certainly, it is most safe for man to humble himself under the sense of his sinful nature; and the sad necessity of sinning, both waking and sleeping, he hath brought on himself; that thereby he may the better press on himself the necessity of a Mediator for righteousness; which are the great ends and uses of the law.

We come now more particularly to the words which the
Lord

Lord himself spoke, concerning the number of these commandments, and general scope of them (as hath been said.) There is no question, but there be four things we would speak a little to, for further clearing of the text, before we come to speak particularly to the first commandment. The first is, whether these words, *I am the Lord thy God, &c.* be a part of the first commandment, or a preface to all the ten? *Answ.* We think it is a ground laid down for pressing and drawing forth our obedience to all the commandments, yet it hath relation more especially to the first commandment, as the negative expression there cleareth, which is *Thou shalt have no other God's before Me*; that is, no other than *Me*; what *Me*? even *Me the Lord thy God that brought thee out of the land of Egypt*: So then, there is a special relation betwixt this commandment and the preface, as including the positive part of this negative commandment, and it doth especially clear these three things:

1. What is the right object of worship? it is *Jehovah, Elohim, the Lord*, that sheweth the unity of the divine essence; for so *Jehovah*, being a word in the singular number, is ordinarily looked on as pointing out this: then *Elohim*, which is a word in the plural number, speaketh the plurality of persons in the Godhead; so that the Lord commanding and requiring obedience, here is one God, and three persons.

2. It cleareth what is the right channel in which our service should run, it is the channel of the covenant, our obedience is to be directed, not to God abstractly considered, but to God as our God, *I am the Lord thy God*, saith he, and thy God by covenant; so the expression is, Deuter. xxviii. 58. *That thou may fear this glorious and fearful name, THE LORD THY GOD.* This maketh our service and worship sweet and kindly; and without this relation there can be no acceptable service performed by sinful man to God; and that relation (that by the covenant of works once stood betwixt them) being broken, it saith it must be made up again, which only can be done in Christ; and it saith also, that this relation to God in him, and obedience to the law can consist well together.

3. It cleareth what is the right and great motive of obedience, to wit, the benefit of redemption, love and thankfulness, upon that account, constraining to the performing of these duties that are commanded, that they may be done willingly and in a chearful manner.

Secondly, it may be asked, why the second commandment, and the fourth commandment, have reasons pressing obedience annexed to them, which none of the other hath, at least

least expressly set down by the Lord? *Answ.* This may be a reason, because all the other commandments are by the law of nature determined in men's consciences, and the sins against them are by nature's light seen to be evil; but the substance of these two, to wit, what way he shall be worshipped in externals, and on what day as that solemn time of worship, being determined by God's positive law, they are not so impressed on men's consciences as the duties required in the other commandments are; therefore the Lord addeth reasons to each of these to perswade to the obedience of them. As to the second, *I am a jealous God*; and therefore will not admit of any the least appearance of declining from me, even in externals; and to the fourth, keep the Sabbath-day for I have put a difference betwixt it and other days, though before there was none, which is further amplified in the text: Now by this reason (which is also given by the school-men) it may appear, that the second commandment concerning outward worship according to our way of distinguishing them, is distinct from the first, which requireth the inward worship due to God: for the first commandment is moral natural, and can never be altered, and has as much impression on a natural conscience as any; and therefore, according to this ground, needed no reason.

Thirdly, It may be observed also, that some commandment have promises added to them, which others have not, not that any implied commandment wants encouragements, but in some they are expressed, as in the second, *He sheweth mercy to thousands, &c.* and the fifth, *That thy days may be long, &c.* The reason given why promises are particularly expressed in these two, is that obedience to these two seemeth to bring most hurt to men, and is most contrary to their corrupt wills and affections; it seemeth not so prejudicial, nor is it so so obnoxious to the hatred of the world, that men love God, and fear him in their hearts, &c. as it is outwardly to confess him before men, and that by adhering close to the true manner of worshipping him: This maketh men obnoxious to persecutions, crosses, losses, &c. to be seriously taken up in the externals of godliness, sometimes, bringeth much prejudice with it, and is to many troublesome, and so to be obedience to superiors, and tender of inferiors,, is not easily condescended unto; therefore God to counterballance the difficulties that accompany the obedience of these two commandments, hath added promises to them, the more to encourage and stir up to the obedience of them.

The fourth thing we would notice is, that some commandments

ments have threatnings expressed in them, which others have not, as the second, and the third, not that any commandment wanteth implied threatnings; but the reason is, because men ordinarily count light of the breach of these two commandments, if they be (as they think) honest at if it be to the true God, they think the less of it: And so also men are given to count very light of the reverent the heart, though they be very negligent and careless in many outward things; and though in the manner of worship they be very slight and perfunctorious, yet using God's holy name; therefore he hath put a threatening to both these commandments, to make men know, he will not so easily pass them, as men oft-times imagine; and that all these three, reasons, promises, threatnings, are added to the second commandment, it doth very clearly and convincingly shew of what concernment that commandment is, and how ready men are to break it, and that there is special consideration and regard to be had to it, so far as it is from being to be attempted to be expunged out of the number.



E X O D U S xx. 3.

Thou shalt have no other Gods before me.

IN this first command we may consider these two: 1. The thing commanded. 2. The qualification of the command.

The thing commanded is negatively set down, *Thou shalt have no other Gods*, directing to the right object of worship, and differencing the true God from all supposed Gods; for though there be but one God, yet are there many who are called Gods, 1 Cor. viii. 4, 5, 6. The qualification added, is in these words, *before me*, which tend not only to the aggravation of the sin here discharged, as being done in his presence, and done as it were in contempt and despite of God, who always sees; but especially to shew the extent of the prohibition, that it tieth up not only from outward idolatry, but even from that which is inward and secret, and that man see not, and is known to God only, and so this commandment requireth not only external worship, but that which is inward and spiritual before God. Hence the scope of this first commandment lyeth clearly in these two things, (wherein it differeth from the second) to wit, 1. That it sheweth who is the right object of worship, and direc-

directeth men thereto. 2. That it regulateth mens internal worshipping of God, and calleth for that; whereas the second commandment supposeth both these, and directeth as to the manner of worshipping the true God, in externals and regulateth these.

This commandment, as all the rest, hath a positive part requiring something, and a negative part prohibiting something: We shall in the first place, speak to what is required here, and we take it up in these three things.

1. And first, it requireth the right knowledge of God; for there can be no true worship given to him, there can be no right thought or conception of him, or faith in him, till he be known: He must be known to be one God in essence, Deut. vi. 4. and three persons, 1 John v. 7. He must be known in his attributes and essential properties, infiniteness, immenseness, unchangeableness, eternity, omnipotence, omniscience, wisdom, goodness, justice, and faithfulness: He must also be known in his special works, whereby his sovereignty and majesty appeareth, as his works of creation, providence, redemption and what concerneth it; as the covenant of grace, and its terms; the Mediator, and his offices: no service of worship can be offered to God, nor can we have any ground of faith in him, without some measure of distinct knowledge of these.

2. It requireth from a suitable acknowledging of God in all these his properties: As 1. That he be highly esteemed above all. 2. Loved. 3. Feared. 4. Believed, and trusted in. 5. Hoped in. 6. Adored. 7. Honoured. 8. Served, and obeyed. And so, 9. He must be the supreme end in all our actions, that should mainly be aimed at by us.

3. It requireth such duties as result from his excellency, and our acknowledging him to be such a one: As 1. Dependance upon him. 2. Submission to him, and patience under cross dispensations from him. 3. Faith resting on him. 4. Prayers put up to him. 5. Repentance for wronging him. 6. Communion, and a constant walking with him. 7. Delighting in him. 8. Meditating on him; and such other as necessarily may be inferred as duties incumbent to creatures in such a relation to such a God, whose excellency and worth calleth and inviteth men to all suitable duties.

Next, it is necessary that we add some advertisements to these generals.

And first, That the commandment requireth all these, and in the highest and most perfect degree.

2. That it not only requireth them in ourselves, but obligeth us to further them in all others, according to our places and callings,

3. That it requireth the diligent use of all means that may help and further us in these; as reading, and meditation, study, &c.

4. That these things which in some respect may be given to creatures, as love, fear, &c. yet when they are required as duties to God, they are required in a far more eminent way; so that creatures must yield and give place when God cometh in competition with them in these; and these things which are proper to God, as resting on him, adoring of him, are to be given to no other.

5. All these things are so required, as none of them thrust out another; but that all so consist, as every duty may keep its own place, without prejudice to any other.

In the next place, we would consider the negative part of this commandment, for the extent thereof will be best discerned by considering what is forbidden therein, and how it may be broken: It is indeed the commandment, in reference to which, beyond all the rest, almost the generality of men think themselves most innocent; and yet upon trial it will be found, that men are most guilty of the breach thereof: We may look upon the breach of this commandment more largely, as God is any way wronged in that which is his due; or more strictly, as it relateth to that which is more properly idolatry.

Being more largely considered it is broken two ways.

1. When what is proper and essential to God, is denied to him in effect, or practically; as when he is not accounted eternal, omnipotent, one blessed God in three persons: and thus men are guilty, either in opinion or in practice, when they walk so before God, as if they thought him not omnipotent, omniscient, &c. And so Tit. i. 16. it is said of some, *That they profess to know God, but in works they deny him.*

2. It is broken, when any thing unbecoming the holy majesty of God is attributed unto him; as that he changeth favoureth prophanity, &c. So Psal. l. 21. It is said of some prophane men, that they thought him like unto themselves. These two may be called more general idolatry. We shall speak further to them afterward.

3. The third way it is broken, (considering the breach of this commandment strictly) is by attributing that which is due to God, and properly belong to him, to creatures; as trusting in them, calling on them by prayer, accounting them omnipotent, omniscient, or believing that they have influence or power to guide the world, which some do attribute to stars, to the heavens, to fortune, to saints, to angels, to devils; this is properly idolatry: And because it is the chief scope of this commandment, and we are bidden expressly to keep

ourselves from idols, 1 John v. we shall insist a little on it.

And first, We shall premit some distinctions of idolatry. 2. Shew how men fell in it. 3. What are the special idols men commit idolatry with. 4. Which are the most subtile and dangerous idols. 5. Give some rules whereby ye may try this sin of idolatry, even when it is most subtile.

And first idolatry may be distinguished, 1. Into idolatry against the first commandment, when worship is not directed to the right, but to the wrong object; and idolatry against the second commandment, which striketh against the prescribed manner of worshipping God: We are now to speak to the first.

2. This idolatry is either, 1. Doctrinal or idolatry in the judgment, when one professedly believeth such a thing beside God to have some divinity in it; as heathens do of their Mars and Jupiter, and Papists do of their saints: Or 2. It is practical, when believe no such thing, and will not own any such opinion, yet on the matter they are guilty of the same thing as covetous men, &c. The first taketh in all Heathens, Turks, Hereticks, that by their doctrines and opinions wrong the true God, or his worship: The second taketh in all self-seeking, ambitious, covetous, and voluptuous persons, &c. who fall in with the former in their practice, tho' not in opinion.

3. It may be distinguished into idolatry that hath something for its object, as the Egyptians worshipped beasts, and the Persians the sun or fire, and that which has nothing but mens imaginations for its object, as these who worship feigned gods; in which respect the apostle saith, *an idol is nothing*, 1 Cor. viii. 4

4. We would distinguish betwixt the objects of idolatry; and they are either such as are in themselves simply sinful, as devils, prophane men: or they are such as are good in themselves, but abused and wronged when they are made objects of idolatry, as angels saints, sun, moon, &c.

5. Distinguish betwixt idolatry that is more gross and professed, and that which is more latent, subtile, and denied: This distinction is like that before mentioned into opinion and practice, and much coincideth with it.

6. Distinguish betwixt heart-idolatry, Ezek. xiv. Exodus xiv. 11, 12. and xvi. 2, 3. and external idolatry: The former consisteth in an inward heart-respect to some idol, as this tumultuous people were enslaved to their ease and bellies in the last two forecited places; the other in some external idolatrous gesture or action.

In practical idolatry we are to distinguish betwixt the letting out our affections upon simply sinful objects, and the

letting them out excessively upon lawful objects. Thus men are guilty of idolatry with sinful objects, when they love and covet another man's house, wife, or goods, when things unlawful and forbidden have the heart. Again, men are guilty of idolatry in making lawful objects idols; as when by excess or inordinateness of love to their own means, wife, house, &c. they put them in God's room, as Nebuchadnezzar did with Babylon, Dan. iv. 30. So then, in the former sense, men make their lusts or sins, whatever they be, their idols, gluttons that serve their appetite, drunkards their drunkenness, make their bellies and appetite their idol; for to whatever men *yield themselves to obey, they are servants unto that which they obey*, Rom. vi. 16. An idol is something excessively esteemed of, and idolatry is the transferring of God's due, outwardly or inwardly, to what is not God, whether we esteem it God or not.

We shall first speak of practical heart idolatry, especially when lawful things are made idols, which is the most subtle kind of idolatry, and that which men most ordinarily fall into: And it may be cleared these five ways; by all which, men give that which is due to God unto creatures. There are five things that are incontrovertible due to God, to wit, 1. Estimation and honour above all. 2. Love with all the heart. 3. Confidence and trust. 4. Fear and reverence. 5. Service and obedience.

First then, men commit idolatry, when any thing, even any lawful thing, getteth too much respect from them; so that their happiness is placed in it, and they can less abide to want it in effect, whatever they may say in words, than communion with God himself: When men have such an excessive esteem of wife, children, houses, lands, great places, &c. and when they are taken from them, they cry as Micah, Judg. xviii. 24. *Ye have taken away my gods from me, and what have I more?* When all the other contentments a man hath, yea all the promises, and God himself also, proveth but of little value to him, in respect of some particular he is deprived of by some cross dispensation; it is a token it had too much of his heart: Try this by two things. 1. When any beloved thing is threatned to be removed, it then appeareth how it is affected, and stuck into. 2. What is made use of to make up that; see a notable difference betwixt David and his men, or most of them, 1 Sam. xxx. 6. when he wanted as much as they, they know no way to make it up, therefore they think of stoning him; but he encourageth himself *in the Lord his God*: they had no more left at all, it is like; he hath his God abiding, in whom he may yet be comforted.

The second way whereby men commit idolatry with creatures, is their love which is due to God with all the heart; but men ordinarily give away their hearts to creatures, in being addicted to them in their desires, seeking excessively after them, in their doating on them, or sorrowing immoderately for want of them. Hence the covetous man who loveth the world, 1 John ii. 15. is called an idolater, Col. iii. 5. Ephes. v. 5. Thus it discovered itself in Achab, who so loved Naboth's vineyard, that he could not rest without it: So Demas idolized the world, when for love of it he forsook his service with the apostle, (though it had been but for a time) 2 Tim. iv. 10. Men's love to creatures is excessive. 1. When their contentment so dependeth upon them, as they fret when they cannot come at the enjoyment of them, as we may see in Achab, when he cannot get Naboth's vineyard, and in Rachel for want of children. 2. When it stands in competition with God, and duty to him is shuffed out from respect and love to the world, or any thing in it, as we see in Demas, 2 Tim. iv. 10. 3. Though duty be not altogether thrust out, yet when love to these things marreth us in that zealous way of performing duty to God, as it did in Eli, 1 Sam. ii. 24. who is said to honour and love his children above God, ver. 29. not that he forbore them altogether, but because his sharpness was not such as it should have been, and (as it is like) it would have been, had they not been his own sons whom he too much loved; whereas to the contrary it is spoken to Abraham's commendation, that he loved God, because he withheld not his only Son when God called for him.

3. The third is, when confidence and trust is placed in any thing beside God, (to wit, excessively, as before we said of love.) Thus when a man's protection is placed in men, though princes, Psal. cxlvi. 3. or in multitudes, or in horses and armies, it is idolizing of them. Thus rich men may make (as it is Job xxxi. 24) *gold their confidence, and fine gold their hope*; that is, when men account themselves secure, not because God hath a providence, but because they have such means; as Afa trusted to the physicians, and not to God, namely in that particular, the cure of his disease; or as the rich man, Luke xii. 19. who founded his taking rest to his soul on his full barns: and so some trust their standing to such a great man who is their friend: And this is known, 1. By the means to which men betake them in a strait, as when they stand not to make use of sinful means. 2. By what noise they make when they are disappointed. 3. It is known by this, when their leaning on such a creature marreth their resting on God, and on his providence.

Hence

Hence it is hard for men to be rich, and not to place their confidence in riches; and so Christ speaketh of the difficulty of rich men being saved. 4. Then men trust in their riches, when the having of them maketh them to think themselves the more secure, and maketh them proud and jolly, as if they added some worth to those who possess them; which could not be, if they were not something too much thought of.

4. The fourth way how creatures are idolized by men, is in their fear, when men or events are feared more than God, and fear maketh men sin, or at least keepeth them back from duty, in less or more, like those professors, who for fear of the Jews (Job xii. 42) did not confess Christ. Thus men may idolize their very enemies whom they hate, when they fear more him that can kill the body, than him that can destroy both soul and body. Thus great men and powerful in the world are often idolized, and good and well-qualified men may be made idols also, when men become so addicted and devoted to them, as to call them Rabbi, and to be as it were (sworn to their words and opinions (as the Sectaries in Corinth were, and such at all times, for the most part, are to their leaders) when it is not the matter or reason that swayeth but the person that teacheth such doctrine, or holdeth such an opinion.

5. The fifth way of committing this idolatry, is by service, when a man is brought under the power of any thing; so whatever a man serveth this way is an idol, every predominant, every person or humour that a man setteth himself thus to please is an idol: in this respect it is said, Men cannot serve two masters, *God and Mammon*; and if we yet serve men, we are not the *servants of Christ*, Gal. i. 10. This may be known, 1. By what men are most excessively taken up with, and most careful to fulfill and accomplish. 2. By looking to what it is for which they will take most pains that they may attain it. 3. By what getteth most of their time and labour. 4. By what overstayeth, and overcome, or overaweth them most, so that they cannot resist it, though it thrust by duties to God; and when they are never so taken up with God's service, but it indisposeth them whenever they come to immediate worship; it is an evident token that such a thing is the man's idol.

These be the most ordinary ways how men fall in this sin of idolatry: it were hard to speak of all the several idols which may be loved, feared, rested on too much, and so put in God's room: I shall instance a few.

The first is the world; this is the great clay-idol that covetous and voluptuous men hunt after, crying, *Who will sbew*

show us any good? Pſal. iv. 6. By this thousands are kept in bondage, and turned head-long: An excessive desire to have the world's goods, and have by these a name in the earth, is many a man's idol.

A second is the belly, Philip. iii. 19. a shameful God, yet worshipped by the most part of men, who travel for no more but for a portion in this life to fill the belly, Pſal. xvii. 14. to win their living, and provide for their families. To this sort also belongeth gluttons, drunkards, palate-pleasers, (who are looked upon as the dainty men in the world, abounding alas in our days) being according to Satan's maxim, ready to give skin for skin, and all they have for their life; and aiming at no more, Job ii. 4. Thus Satan thought to have found out Job, when his riches were quite gone; thus he tempted the Lord Christ to provide bread in an anxious way; and thus fear of want captivateth many.

3. The third great idol (which is comprehensive some way of all) is a man's self, his honour, credit, reputation, good name, and applause in the world; his own will, opinion, tenets, judgments, whereof men are tenacious, and will not quit sometimes (as the proverb is) "an inch of their will for a span of their thrift". Thus men are said to live to themselves, 2 Cor. v. 15. in opposition to living unto God, when self-respect swayeth them to be lovers of themselves, 2 Tim. iii. 2, 4. and lovers of their pleasures more than God, and self-willed, Tit. i. 7. 2 Pet. ii. 10. Ah who are free of this!

The fourth is, men of parts, &c. who have done or may do some considerable good or evil to one, or have something in them eminent beyond others: These oft-times, in regard of the fear, love, or trust men place in them, are made great idols.

The fifth is, lawful contentments, as houses, wives, children, unto which men are often too much addicted, and with which they are often too much taken up, even sometimes with that which is in itself very little, and so they prove their idols.

A sixth is, self-righteousness: Men's prayers, their repentance, blameless walking, &c. these may get, and often get more of their confidence, and weight of their eternal peace, than they should: So the Jews laid the great stress and weight of their salvation upon this idol, Rom. x. 3.

The seventh may be, outward ordinances in purity, external forms, and profession of religion: when men rest upon these, and press not after the power: as the Jews, who cried up the temple of the Lord, the covenant betwixt him and them, and their external relation to him, Jer. vii. 4. &c.

The eighth is, any gift of God, which he hath bestowed on men, such as beauty, strength, wit, learning: when men who have them lay too much weight on them, to think too much of them; yea grace itself, the sense of God's love, and inward peace, may be put in Christ's room, and more sought for sometimes than Christ himself: Now when these are rested on, delighted in, and he slighted; or when they are missed, and he not delighted in, then they are idols.

Ninthly, Ease, quietness, and man's own contentment, is oft-times a great idol; and it is so when a man is so addicted to his ease, as he cannot abide to be troubled. Thus was it with that man, Luke xii. 19. *Soul, take thee rest: His ease was his idol, and he rested on it, and made it the end of all his buildings, and laying up of goods; but his riches were his idol, as he grounded his expectation of rest upon that which he possessed: So many idle men, who frame their life so as they may not be troubled, though they be no ways profitable, but spend what they have, making this the drift of all they do, that they may have an easy life, when this overwayeth them as their last end, (though otherwise, if they were not wedded to their ease, might be more profitable) and often with abstaining from, and neglecting of many necessary duties, that they may eschew trouble, it is a prevailing idol.*

A tenth is, wandering fancies and chimera's, the mind pleasing itself with them, and delighting to entertain them, and pursuing them from a design to find satisfaction in them, even in such things as never had, nor it may be, can have a being, except in their own imagination and fancy; such are called by Solomon, Eccles. vi. 9. *The wandering of the desire* (opposed to the *sight of the eyes*, which others delight in) as when men spread their wits and inventions on penning romances, love-passions, stage-plays, comedies, masks, balls, &c. or which is more subtile, yet much practised, when the minds of men frame imaginary and fictitious revenge, delight, eminency, &c. to themselves.

The means and second causes, physicians, armies, ministers, stars, and natural causes, by which God useth to work, (by some called nature) are oft-times so trusted and leaned to, as they are made men's idols; nay by many in these days, judiciary astrology, palmistry, &c. are much studied and doted on, and the scriptures antiquitated and laid aside in a great measure.

Next, if it be asked, what idols are most subtile? *Ans.*
 1. An idol is then most subtile, when it lurketh in the heart, and seateth itself principally in men's minds, aim, and inward contentment, and they inwardly ascribe too much to such
 such

such a thing, and yet, it may be, in their external practice, there is not much to discover this.

2. Then are idols most subtle, when they lye in such things to which some what of fear, love, delight, &c. is allowable, as in lawful things, which may in some measure be lawfully loved, feared, and sought for.

3. When they are in negatives, as in omissions, ease, &c. then they are more subtle than when they lye in something men positively seek after, or in the commission of something forbidden.

4. When they pass under a lawful name, as when pride goeth under the name of honesty. Anxiety under the name of lawful care, &c. then they are hardly discovered.

5. When sticking to one idol, the man rejecteth all others, (as he conceiveth) out of respect to God, as may be instanced in the cases of a monastick life, regular obedience, some singular opinion so much stuck to, and laid weight on by many.

6. When it is in means that we have used, or are allowed by God for attaining such an end, as it is hard to keep bounds in this case, so it is hard to discover the idolatry of the heart in it.

In all which it is to be advertised, that idolatry in these things consisteth mostly in the inordinateness of the heart and affections to them, and that it lieth not so much in our actions about them, as in the manner of our acting, and the circumstances accompanying us and our actions, anxiety, estimation, excessive care, love, &c.

For clearing the difference betwixt this idolatrous love, fear, service, and true love, &c. take these rules.

1. When our love to creatures drowneth our love to God, and maketh us to cast off duties we owe to him, as in Demas. 2. When in part it marreth us in the performance of duties to God, as in Eli. 3. When it so taketh us up in our practice throughout the day; that we give not necessary time to the worship of God, in praying, reading, hearing, &c. 4. When it indisposeth for these, so that when we are praying or hearing, the heart is carried away after creatures, and the mind is taken up with some other thing than God, as Ezek xxxiii. 3. 5. When they too much, and very unnecessarily haunt the heart in meditation, or when we lye down or raise, and at such times when our thinking on such employments contributeth not to the furtherance of them, it sheweth that they have too much of the heart when they possess it always, and when it is seldom taken up actually with better things, but these steal in easily and at all times.

It may appear now, 1. How common this sin of idolatry is. 2. How great guilt and hazard men are lying under thereby, because, 1. Few are convinced of it. 2. Many years idolatry lieth together upon the consciences of many. 3. There is little repentance for it, though many ways one may insensibly slide into it.

It is not so very useful or needful here particularly to enquire what idol is predominant, and hath chief room, if these three things be granted. 1. That there may be, and are many idols often at once, as legions distracting the man, and swarming in his heart. 2. that successively they may be changed, according to men's intentions and conditions. 3. That men should study the mortification of all, and the giving God his due, so as none be spared; for if any one be spared, none at all are mortified and slain.

It would become believers, and it would be their advantage, to think much upon such scriptures as these Isa. xxx. 22. *And ye shall be my people, and I will be your God.* Luke xiv. 8. *When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him.* 1 Cor. x. from ver. 5. to ver. 15. And that they would study conformity to them, and learn to abhor idols; yea, all creatures, in so far as they become idols to them.

We are now further to prosecute the branches of this commandment, which is a key to all the rest; and because God's sovereignty is holden forth here, there is no sin that may not be reduced to it, as being a disobedience to this sovereign God: We shall first permit some general ways whereby it is broken, then insist in some particulars.

More generally, it is broken three ways, as hath been said already.

1. By derogating from God that which is his due; so all contempt of him, disobedience to him, wronging his infinite Attributes, as if he were not Omnipotent, Omniscient, Infinite, &c. denying of his providence in less or more, are breaches of this commandment. Thus he is wronged, when he getteth not every way that which is his due.

2. By attributing to God what is not consistent with his absolute perfection, purity, and holiness, as that he doth or can do wrong, change, nor keep his promises, or not guide the world wisely; that he hath any bodily shape, or may be comprehended.

3. When, what is due to God, as faith, hope, love, fear, &c. is given to creatures, whether to idols literally, or to men; to saints, angels; ordinances, (as sacraments) stars, herbs, gold, physicians, &c. when too much weight is

is laid on them, or any thing not agreeing to them is ascribed to them, by which witch-craft, charming, covetousness, judicial astrology, &c. are reproved, as drawing the hearts of men away from the living God.

If it be asked, May not some things in the world be loved? and may not some confidence be placed in men, means, &c. I answer, love may be given to some things, and naturally is called for to some things; but, 1. Not simply, but with subordination to God; not for themselves, but out of obedience to God, and as they may be useful to us in helping us to honour him, and as they are his gifts. 2. We are not excessively to love or rest on these, but so, as from love to God, we are ready to quit, yea, to hate them, as Christ speaketh of father and mother, Luke xiv 26. Again, there may be some kind of confidence given to some things; but, 1. Not simply. Nor, 2. For themselves. 3. Nor always. 4. Nor in all things; but, 1. This confidence must be subordinate to God's appointment. 2. It must be with dependence on his blessing for making means effectual, and so may we expect health from meat, drink, physick, &c. for so they are looked on as means conducing to such an end; and yet it is the Lord alone that must be rested on. 3. There may be comparative confidence, whereby men lean more to one mean than to another, as more to a skilful physician than to an unskilful, and more to an army, as to overcoming an enemy, than when it is wanting, because that confidence is in some external thing, and concerneth not salvation, and but compareth means amongst themselves, as they are ordinarily made use of by God for attaining these ends; but in this case the means are not simply confided in.

Next, we are to consider that this command may be broken all these ways in four respects.

1. In doctrine; as when men maintain such things as dishonour God, or give his due to creatures, and do teach them, Matth v. 33. to 38.

2. By opinion or judgment; as suppose men should not vent and publish such things, yet if they in their heart think or believe so, Psal. xiv. ver. 1.

3. Though it come not to a settled judgment, but only reacheth the imagination; so that loose, unbecoming thoughts of God, or misapprehensions derogatory to him, are entertained; as Psal. l. 21. Acts xvii. 29.

4. In practice; when men live as if there were no God, Psal. xxxvi. ver. 1. as if he were not omniscient, just, &c. These do indeed deny him, whatever be their profession to the contrary, Tit. i 16. Thus all prophane men, who live

loosely, are guilty; as also formal hypocrites, who rest on the out-side of duties.

Therefore, in the third place, we are to consider, that this commandment, in the extent thereof, doth condemn, 1. All gross idolaters of any sort, who usually are mentioned under the name of heathens. 2. Jews, who worship not the true God, in his son Jesus Christ. 3. All hereticks, that deny the God-head of any of the Persons; as Sabellians, who make but one person; Arrians, who make Christ a made God; Photinians, who make him a pure man; and all that make a plurality of gods, or that lessen the divine attributes, and give to saints God's due, in adoration or invocation; or in a word, whoever contradict any truth, or maintain any error: for thereby they fasten it upon God and his word, and wrong him who owneth no such thing: And to these may be added all ignorant persons who know not God. 4. All prophane men, whether atheists in heart or in practice, disobedient persons, in deed denying God, and not giving him his due, which is obedience, whatever in words they profess concerning him. 5. All hypocrites, who give him but an out-side service, and so are not in their obedience sincere and perfect as before him. 6. All compacters with the devil, who consult him, or who leave God's way, and seek to come to the knowledge of any thing by an unlawful way; which is, 1. To meddle with God's secrets when he has not revealed them. 2. It is to be beholden to God's enemy, the devil, for revealing such things. 3. It is a making use of an unwarrantable mean, which has no blessing promised to it; therefore cannot be used as a mean with subordination to God, even tho' the matter enquired after by such means, or by the devil, be such as he may know. 7. All charming by-words, herbs, or such means as God hath not appointed for that end, or which have no natural and physical efficacy for bringing it forth; as in seeking health from witches, when there must be words so often repeated, or they must be said fasting or going backward, &c. all laying weight on these, or the like circumstances, without any reason. 8. All spells, fearing of events, and using superstitious means to prevent these, as laying bits of timber at doors, carrying a Bible meerly for a charm, without using it, esteeming days and times unlucky and unfortunate; these draw men off from God to some other thing: Of this sort is all divining by lots, stars, rods, or any other way, not having a warrant, to find out some secret, or to know something that is to come; (it being God's property and prerogative to declare what is to come, Isa xli.) for when there is no efficacy, no reason in

the mean used, the effect must be looked for, either from God, or from the devil: Now when God has neither put it naturally in the mean, nor by his revealed will any way warranted it, as sometimes he doth, (as when he appointed washing in Jordan for curing Naaman's leprosy, and anointing in the primitive times for healing the sick) it cannot be from him. Hence sometimes one charm or word to one at one time, will do what it never doth to another: These means have always some circumstance in word or action immediately and explicitly, or implicitly flowing from the devil, which may be good in itself, yet has no force for the end, and so draweth men to own the devils institution, which is exceeding derogatory to the honour of God.

4. We gather the breaches of this commandment from the duties that are required in it, such as faith, love, obedience, hope, fear, knowledge, &c. in which we may fail these ways in the general. 1. When we want these graces, or perform not these duties required. 2. When they are counterfeited, and not real; as when our humility is not real, our prayers not sincere, but in shew only. 3. When they are defective as to the measure of knowledge, faith, &c. which we should be at. 4. When they degenerate, as when knowledge turneth into curiosity, and faith into presumption, and hope into vain confidence, fear into unbelief and anxiety, by which we may see how often this commandment is broken.

1. That we may the better understand the breaches of this commandment, we would first take a view of God's excellency and attributes, and see how we sin against all these, for we should walk worthy of God, Col. 1. 10. And here ye may observe, that his infinite wisdom is wronged by not submitting to him, or not taking direction from him; his power, by not employing him; his grace, by not trusting him, or abusing it to wantonness; his omniscience, by wishing he saw not some things, hiding them from men, and not fearing him, counterfeiting in his service, &c. so is his justice wronged by expecting mercy without making use of a sacrifice, not fearing his threatenings, not fearing at sin, but hazarding on his wrath; and the like may be instanced in all the rest of his attributes, which are all sinned against, either by ignorance, or by omission of something they call for, or by the commission of something unbecoming them.

2. Consider God in his relations to us, how often is he sinned against as a Father? how is his kindness abused, and he not revered as Creator, of whom we have our being? yea, he is kicking against, and we live not to him, from whom,

whom, and by whom we live : He is a husband and yet we go a whoring from him, and prove unfaithful in all our ties to him : He is a Redeemer of his people, and a master and Lord of all, but what fear, love subjection getteth he from us, notwithstanding of all these relations ?

3. Consider God's works for us, about us, and to us, of creation, providence, and redemption, besides his particular dispensations both of mercies and judgments : All which call for something suitable for us, and yet every one of them is more ways slighted, by attributing whether good or evil, to chance, luck, or fortune, by unthankfulness to him, and abuse of what he giveth ; and by not studying these works, so as to admire and love him who is the worker.

4. Consider our obligation to God in all the parts of our covenant with him, sealed by baptism, and the Lord's-supper : Sure we should study to be like all these covenant-relations, and to answer these obligations ; but alas, how shamefully unanswerable are we to them all ?

5. Consider his will revealed in his word, and see how far short we are in performing it.

Lastly, Consider what care there is of using the means that may bring us near to, and abstaining from those things that draw away from God, such as sinful confederacies, evil company, light and unsound books, travelling needlessly to strange places, &c. All which, and whatever taketh the heart off God, are breaches of this commandment.

Next, we shall insist more particularly upon some manifest breaches opposite to the great and principal scope of this commandment.

1. The first is, ignorance, which is a direct breach ; for the commandment requireth us to know him, 1 Cor. ii. 8, 9. And if he be not known, there is no other duty can be rightly performed the knowledge of God being the ground of all duties.

For clearing of it, consider that some things concerning God are kept from us, other things are revealed to us. These things which are kept from us we cannot know : And 1. They are either such as we cannot see now, because they are incomprehensible in themselves, as God's infinite nature and attributes ; which, as they are in themselves, cannot be comprehensibly conceived, no not in heaven : but while we are upon earth, we see but darkly, as through a glass, and our knowledge of him is rather faith than sight ; or they are such things which are conceivable, but God has not thought good to reveal them unto men ; as when he will end the world when he will take every man from this life, who are particular-

ly elected, &c. to be ignorant of these is no sin. It is a duty not to seek to know them, yea curiosity in these is sinful; ignorance here is called rather a nescience than ignorance, which implieth a privation of knowledge which men ought to have; or, 2. These things concerning God are such as not only in themselves may be known; but such as we ought to know, because they are revealed to us. Ignorance of these is sinful: As, 1. Being a disconformity to that knowledge and holiness after which God created us. 2. A fruit of original sin. 3. A cause of many sins. 4. A disconformity to the law, which requireth us so to know and acknowledge God as he has revealed himself to us; and that in his essence, in the trinity of persons, in his attributes, covenants, works of creation and redemption, and in his relations to us; and that we should so know him, that we may thereby know ourselves also: And this is that great duty called for in this commandment, that we may know him, and his will.

Again, this ignorance, as to these things we ought to know, may be looked on as threefold, according to the diversity of its causes.

1. There is a natural ignorance that is the fruit of our natural corruption and blindness, which hath seized on mens memories and judgments, and, as they think, incapacitateth them to learn; and indeed doth so, as to the spiritual and saving up-taking of the matters of God, till the eyes of the mind be opened by the power of grace.

2. There is a wilful ignorance, when men have parts, means, and occasions, whereby they may attain knowledge and yet they will not know, but slight and despise the means which draweth often a judicial blindness along with it.

3. There is a lazy ignorance, whereby some do not wilfully reject the means of knowledge, yet are so negligent, that they do not actually stir themselves for attaining of knowledge. Now though there be differēce among these, yet the least of them is sinful, and will not wholly excuse, it being a fruit of original sin (at the best) entertained by our own neglect of such means as might have more removed it: And thus a dull wit, or weak memory, can no more simply excuse, than other gross disconformities to the law in our natures (appearing in some more than others) which follow upon original sin.

In sum, men may be three ways guilty of the breach of this law, in respect of ignorance.

1. As to the object matter whereof they are ignorant, which may be less or more, according as less or more of that is known, which we should know concerning God, and
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which he hath revealed; and this is especially to be understood of these substantial things more necessary to be known there being a great difference betwixt these, and other things which do not so immediately concern God; such as chronologic questions, some prophecies, cases, &c. which yet are recorded in scripture.

2. They may be guilty of less or more ignorance, in respect of the degree; so some men are absolutely ignorant, others are doubtful only, and not confirmed in the knowledge of the truths of God, who yet have not contrary impressions of these things, as others have.

3. There are diverse kinds of ignorance in men: some are guilty of wilful ignorance, some are negligent, and some (even the best) are labouring under the remainder of natural blindness, who yet are not negligent.

If it be asked, Whether ignorance can excuse a man, and how far it excuseth? *Answ.* 1. There is no ignorance (properly so called) that excuseth wholly, *pro toto*, it being of itself sinful, and men being obliged to know what is sin, and whatnot; neither can ever men do that out of faith, which they do in ignorance, and know not if it be in itself sinful or lawful: this is to be understood in respect of *ignorantia juris, non facti*, of the ignorance of the law, and not of the ignorance of the fact, (as they call it;) for men may sometimes be ignorant of this, and yet be innocent; as when one is cutting with an ax, and it falleth of the helve, &c. but in respect of the law, there is no invincible ignorance that can excuse any for their not knowing God's mind, because they are obliged to know it.

2. Ignorance that is wilfully entertained with neglect of means that might help it, is so far from excusing, that it doth aggravate the faults occasioned thereby, because in that case there are two faults that concur, 1. Ignorance. 2. Another sin produced thereby.

3. Ignorance natural, or proceeding from paucity of means, or less occasion to learn, though it doth not tully yet excuseth: Hence it is said, They that know not the masters will, shall be beaten with few stripes: But Chorazin, and Bethsaida, and other places, having plenty of means, shall not in the least be sheltered under that excuse, Matth. xi. 22, 23, 24.

4. In some things we would distinguish betwixt sinning *ex ignorantia*,) out of ignorance, and sinning *ignoranter*, ignorantly; one may do a thing out of ignorance (as Paul persecuted the church) that would not have done it; it was not malice, but ignorance that led Paul to that sin of persecuting.

secuting. This excuseth in part; but to do a thing ignorantly, is when a man is more immediately the cause of his own ignorance: As when by drunkenness, passion, hatred malice, &c. a man is so blinded and prejudiced, that he cannot discern what is duty, and what is sin: So some Pharisees were, who might have seen that Christ was God, and to be acknowledged as such, but prejudice marred it. Thus a sin considered in itself may be less, which being considered more compleatly, will be found a far greater guilt; as suppose, one in drunkenness swear, commit adultery, or in passion commit murder, the murder or adultery considered in themselves, as done in drunkenness or passion, are less, than when done in soberness, or deliberately; yet these sins being compleatly considered, the person is more guilty, because he hath murder and drunkenness, or murder and passion, both to answer for; which drunkenness, or passion he caused to himself by his unwatchfulness: and all the effects that follow upon these, are to be imputed to him, both as the actor and procurer of that which is the occasion or rather the cause of them. Thus you see how many ways ignorance breaketh this commandment.

2. We shall instance the breach of it in what is opposite to faith, or confidence which floweth from faith; to wit, unbelief, diffidence, temerity, or tempting of God (which floweth from unbelief, and is opposite to faith) the infidelity of Heathens and Jews, and the atheism of such as believe not the word: Thus also Hereticks, who abuse it, and apostates who fall from the truth thereof, and are opposers of it, are guilty of this sin; as also, those who receive the word in vain, and for all his invitations, rest not on him: these make God a liar, and despise him and his offers, being unwilling that he should reign over them. Here cometh in also anxiety, in respect of his providence and distrust or diffidence, in respect of his promises, which is a sin questioning the fulfilling of promises, from the apprehension of some weakness in the promiser, or in means used by him to bring about the accomplishment. Temerity or tempting of God, is against confidence also: This is an essaying or attempting somewhat without God's warrant, without which none can lawfully undertake any thing: That of diffidence wrongeth God's faithfulness; this of temerity wrongeth his wisdom, in not making use of the means prescribed by him; as if we would attain the end another way of our own. Opposite to faith also, and the profession of it, are dissembling of the truth, fainting in the profession thereof, especially in the case of confession, by which we dishonour God; and by our fearful, pusillani-

mous, and cowardly carriage, some way tempt others to think that indeed we do not indeed believe these things, on which we seem by our faint deportment to lay little or no weight.

3. We may instance the breach of this commandment in what is opposite to hope; namely, desperation and presumption, or vain confidence; and because every grace has many opposite vices, ye may see it is the easier to fail in obedience to this commandment. Desperation wrongeth many graces; it is two fold, either total from want of faith; or partial, from weakness of faith. There is also a desperation and diffidence that is good, Eccles. ii. 20. which is, when we despair in ourselves, or from any thing in ourselves or in the world, to attain happiness, or what is promised; that holy self-despair is good; but that is not it which is meant here, for it is not absolute despairing, but such as hath still a reservation with it, *If he help me not*, which implieth hope. Presumption runneth on the other extreme, looking for what is promised, without taking God's way to attain it, and it differeth from native and true confidence, which with peace and boldness resteth on his word, and in his way expecteth the thing promised; the fault of presumption is not, that it accounteth God's mercy too great, or expecteth too much from him, but that it accounteth him to have no justice; nor hath it respect to his holiness and greatness: Even as desperation faileth not in attributing to him too much justice, but in making it inconsistent with his mercy and promises, and extending sin, wants, and unworthiness beyond his mercy and help, as Judas and Cain did.

4. For finding of the breaches of this commandment, ye may consider the opposites to love with the whole heart, such as luke-warmness, Rev. iii. 15. coldness of love, Matt. xxiv. 12. self-love excessive love to creatures, hatred of God, not as he is good, but as he is averse from sinful men, prohibiting what they love, and punishing them for committing sin; for it is impossible for men to serve two masters, as sin and God; the one must be loved, and the other hated: and is their any thing more ordinary than love to sin which is evil. And hatred of God which is the great good? which appeareth in little zeal for him, and little reverencing of him.

5. Consider what is opposite to fear and reverence, and there you will find much carnal security and vain confidence in it, obstinacy, stout-heartedness, little trembling at his word, not being affected with his judgments, rashness and irreverence in his service, whereas there is a general fear
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in all our work called for, Prov. xxiii. 17. We ought to be in the fear of the Lord all the day long; and there is a peculiar fear in our walk called for in the ordinances of his worship, Eccles. xii. 23. Mal. i. 16. which was commended in Levi, Mal. ii. 5. On the other hand, opposite to this, is that carnal fear and anxiety, which is commonly called servile and slavish fear, and the fear of man which bringeth a snare, Prov. xxix. 25.

6 Look after the breaches of this commandment, by considering what is contrary to the obedience we owe to him as God, and our God. Now internal and external obedience may both be comprehended in this, every man ought wholly to give away himself, and the use of all his faculties and members, for the glory of God and to him only, and to none other: And this requireth a practice that is complete, both as to the inward bent of the will and heart, and also as to all the external parts thereof, which being seriously pondered, O! how often will we find this commandment broken? as the particular comparing of our life with the word, and the explication of the rest of the commandments, may easily clear and discover.

7. The sin of impatience, which is opposite to that patience and submission we owe to God in his ways and dispensations, is one of the special breaches of this commandment: It is very broad, and doth many ways discover itself: As 1. In fretting at events which befall us. 2. In not submitting cheerfully to God's way with us, but repining against it. 3. In wishing things had fallen out otherwise than God hath disposed. 4. In limiting God, and prescribing to him, thinking that things might have been better otherwise. 5. In not behaving himself thankfully for what he doth, even when his dispensations are cross and afflicting.

8 This commandment is broken by the many sins which are opposite to that adoration and high esteem that we should have of God in our hearts: He ought to have the throne and to be set far up in our minds and affections: but oh! how many are there that will not have one serious thought of him in many days, and are far from being taken up with him, or wondering at him and his way with sinners, &c?

Lastly, When invocation and prayer is slighted, this commandment is broken: When he is not by calling upon him acknowledged in every thing, and particularly, when internal prayer in frequent ejaculations to God (as Nehemiah ii. 4.) is neglected.

Now if all these were extended to ourselves, and these we have interest in, and that in thoughts, words, and deeds,

according to all the former general rules, what guilt would be found to lye upon every one of us, in reference to his a tributes, relations to us, and works for us? and as these hold him forth to be worshipped as such, so when that is slighted or neglected, it cannot but infer great guilt; especially, when his due is not given by such as we are, to such as he is, it make thus exceedingly guilty: and though the same thing be often mentioned, yet it is under a divers consideration; for, as one thing may break more commandments than one, so may one thing, divers ways, break one and the same commandment, as it opposeth or marreth divers graces and duties.



THE SECOND COMMANDMENT.

EXODUS XX. 4, 5, 6.

Ver. 4. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth.*

Ver. 5. *Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;*

Ver. 6. *And shewing mercy unto thousands of them that love me, and keep my commandments.*

THIS Commandment is more largely set down than the former, partly to clear the mandatory part of it, and partly to press it, in which two it may be taken up.

The preceptive, or commanding part, is expressed in two things, ver. 4. and 5. at the beginning. 1. That no image be made: And 2. That it not be worshipped.

Next, it is pressed three ways: 1. From a reason. 2. By a threatning. 3 By a promise: The words are multiplied, that they may the more fully and clearly express what is intended.

1. That this commandment is against all making of images for religious service, is clear from a three-fold extent mentioned in the prohibition. 1. The image of nothing in heaven above, or the earth beneath, or under the earth; that is, the similitude of no creature is allowed for this end.

2. Men are forbidden to make either similitude or likeness, that is, no sort of image, whether that which is engraven in, or hewn out of stone, wood, silver, &c. or that which is made by painting; all kinds are discharged.

3. No

3. No sort of worship or service religious is to be given to them, whether mediate or immediate, whether primarily as to themselves, or secondarily with respect to that which they represent. This is understood under the second part of the commandment, *Thou shalt not bow down to them, nor serve or worship them*: under which two, all external reverence is discharged, which is clear from the reason adjoined, because God is jealous, and he will not only not endure idolatry, but whatever may look like it; as a jealous husband will not abide any suspicious-like carriage in his wife.

That we may have the clearer access to the meaning and use of this commandment; let us see; 1. What is the scope of it. 2. Wherein it is different from the former.

The scope of this commandment is not merely and only to forbid making and worshipping of images, which is the most gross way of abusing the worship of God; but under that, to forbid all manner of grossness in the external worship of God, and to command exactness and preciseness in it (as well as internal worship) according to the rule prescribed thereanent by the Lord; and so this commandment includeth all externals commanded in the ceremonial law, and doth forbid all will-worship and superstition in the worship of God, all honouring him by precept taught by men, and not by himself, Isa. xxix. 13. and Matth. xv. 9. So then, in the first commandment, the worshipping of the only true God is commanded, and the worshipping of any idol is forbidden: here the true worship of that God is prescribed, and the contrary forbidden. The first commandment sheweth who is to be worshipped the second: how he is to be worshipped; not in the manner that heathens worshipped their idols, nor in any other manner that men should feign and devise to themselves, but in the manner he himself prescribeth.

In sum, this commandment holdeth forth these three things.

1. That God will not only be served inwardly in the heart, by good thoughts and intentions (which is prescribed in the first commandment) but also outwardly, in the confessing him before men, in external service and worship, in words and gestures suitable; for the forbidding this sort of external gestures, worshipping and bowing before idols, doth include the contrary affirmative in all its kinds (according to the first rule before-mentioned for the right understanding of all the commandments.) Thus it taketh in all ordinances of word, prayer, sacraments, ceremonies, &c. and failing in these, breaketh this commandment, when even they are not rightly gone about.

2. It holdeth forth this, that in that external service and worship, God will not have men following their own humour, but will have them to walk by the rule given, or to be given by him to them, and otherwise it is in vain whatever worship men perform to him, Matth. xv. 9. Hence it is said here, *Thou shalt not make to thyself*, that is, at thy own pleasure, without my command, otherwise what is by God's command is made to him; and this is to be extended to all ordinances, yea both to the worship itself, and also to the manner of that worship, all is to be done according to God's command only.

3. It holdeth forth a spiritual service due to God, or that we should be spiritual in all external service. There should not be in us any carnal apprehensions of God, as if he were like any thing that we could imagine, Acts xvii. 29 as is fully clear from Deut. iv. 15. &c. Also all rashness and carnality in external performances is here discharged under bowing to images.

So then, under these three, we take up the sum of this commandment, whereby it differeth from the former, which may also be cleared from these reasons.

1. The first is, that this commandment looketh to external worship, and the ordering of that; which is clear; 1. Because the things forbidden in it, as making of images, and bowing to them, are external acts. 2. These are mentioned as relating to God's worship; for they are placed in the first table of the law, and for this end images are only mentioned, as made use of by heathens in all their worship, Lev. xxvi. 1. The Lord will not have his people doing so to him, Deut. xii. 3, 4, 5. &c. 3. And, that making and worshipping of images are but one part of man's abusing of the external worship of God, which is mentioned for all of that kind (as adultery is put for all uncleanness in the seventh commandment) and all kinds of false worship, or all the several ways of mens abusing the external worship of God, are, condemned under it. 1. Because it is most gross, and this being a most gross way of adding to his worship, it serveth to shew, how God accounteth every adding to his word, or altering of it, to be a gross and heinous sin, Deut. iv. 23, 24, 25. 2. Because the nations about, especially Egypt, served their gods so: and men naturally are bent to it, as appeareth almost by the practice of all nations; and, Rom. i. 25. &c. by the Israelites practice in the golden calf, Exod. xxxii. from ver. 1. to ver. 7. and by Jeroboam's practice, 1 Kings xii. 28. Now the Lord will not be served so, but as he commandeth, Deut. xii. 4 *Ye shall not do so to the Lord,*

Lord, &c. but contrarily, ver. 5. as the Lord shall carve out unto you.

A second reason to clear his to be the meaning, may be taken from the perfection of the law, which lieth in this, that it condemneth all sin, and commandeth all duties; now it is a sin not only to worship false gods, but to worship the true God in a false way; and it is a duty also to worship him rightly, according as he hath appointed in his word: now these sins must be forbidden in the second commandment, or they are forbidden in none at all; and these duties must be commanded in this commandment, or they are commanded in none.

Next, that we may clear, that it is sinful to worship God otherwise than he hath commanded, it would be observed, there was a two-fold idolatry found in Israel, and condemned in the scripture: The first was, when groves and images were planted, and made to idols; and so the people of Israel did often to the heathen gods. The second was, when they had groves, and worshipped in high places, but not to idols, but to the Lord their God, as 2 Chron. xxxvii. 17. so in that place before cited, Deut. xii. 2, 3, 4. &c. you will find two things forbidden. 1. Making of images to the false gods, which the Canaanites worshipped. 2. Making use of their manner of worship, and turning it unto the true God, both are forbidden: the first, by the first commandment; the last, by the second; compare ver 8. (which holdeth forth this scope) *Ye shall not do, every man what seemeth right in his own eyes*, with what followeth, and with ver. 30, 31. *See thou enquire not how these nations worshipped their gods, to wit, by images, &c. as if ye would do so to the Lord: no, but, ver. 32. Whatsoever thing I command you, observe to do it, thou shalt not add thereto nor diminish from it*: which cleareth the scope of this command, as being purposely there opened up, *Ye shall not do so to the Lord your God*, wherein more is comprehended than is expressed, namely, not only ye shall not serve the Lord, as they do their gods, but also ye shall serve him, as he himself prescribeth.

Hence will it clearly appear, that this command is to be reckoned a distinct command from the former, because, 1. It containeth distinct matter, forbiddeth sins of another kind, and commandeth duties of another kind. 2. Because they are certainly ten in number, and there cannot be such a reckoning made up if these first two be one, it being clear (as after will appear) that the last is only one, and cannot be divided into two. 3. Beside, it is the common reckoning of the ancient Jews, as may be seen from Josephus lib. iii. 9. Ainsworth, and others. This then being laid down

as a truth ; we shall, 1. shortly put by some questions concerning images for clearing the words. 2. Come particularly to shew, what is required and what is forbidden in this commandment, and how we break it in our ordinary practice : Then, 3. Open the reasons that are annexed.

Concerning images two things are to be enquired. 1. If no image be lawful ? and if any be lawful, what these be ? 2. If any use, especially religious, of images be lawful ? and if adoration of any kind be to be given to them ? We say for answer,

1. That making of pictures of creatures, which are visible, or may be comprehended, or historical phantasies, (to speak so) such as the senses and elements used to be holden forth by ; (which are rather hieroglyphicks than real pictures) these I say, are not simply unlawful, but are so, when they are abused : (so Solomon made images of lions for his use ; and thus the gift of engraving and painting, as well as others which God hath given to men, may be made use of, when, as (hath been said) is not abused) As,

1. When such pictures are obscene and filthy, and against Christian modesty to behold, such break this commandment, but more especially the seventh, because as filthy communication doth pollute the ears, so do they the eyes. 2. When men become prodigal in their bestowing either too much time, or too much expence on them. 3. When they dote too much on them by curiosity, and many other ways they may be abused : but especially in the fourth place, if they be abused to any religious use, then they became unlawful, as afterward shall be cleared.

2. Though making of images simply be not unlawful and discharged by this commandment, yet thereby every representation of God (who is the object to be worshipped) and every image religiously made use of in worship is condemned (though civil and political images and statutes, which are used as ornaments, or badges of honour, or remembrancers of some fact, &c. be not condemned,) 1. Because such images cannot but beget carnal thoughts of God, (as Acts i. 7. 29.) contrary to this commandment. 2. Because God discovered himself, Deut. iv. 15, 16. &c. by no likeness, but only by his word, that they might have no ground of likening him to any thing. 3. Because it is impossible to get a bodily likeness to set him out by, who is a Spirit, and an infinite Spirit : so then every such image must be derogatory to God, as turning the glory of the invisible God, to shape of some visible and corruptible creature, which is condemned, Rom. i. 22, 23. for every image supposeth some likeness. Now there can be no conceivable

or imaginable likeness betwixt God and any thing, that we can invent: therefore it is said by the Lord, Isa. xl. 18. *To whom will ye liken God, or what likeness will ye compare unto him?* where it seemeth it was no idol, but God they aimed to represent by their images, which was the fault condemned, ver. 25. As also, when we cannot conceive of God, and of the mysteries of the Trinity, and incarnation as we ought, what presumption must it be to paint them?

Therefore upon these grounds, 1. We simply condemn any delineating of God, or the God-head, or Trinity; such as some have upon their buildings, or books, like a sun shining with beams, and the Lord's name, Jehovah, in it, or any other way. This is most abominable to see, and a heinous wronging of God's majesty.

2. All representing of the persons as distinct, as to set out the Father (personally considered) by the image of an old man, as if he were a creature, the son under the image of a Lamb or young man, the Holy Ghost under the image of a dove, all which wrongeth the God-head exceedingly; and although the Son was, and is Man, having taken on him that nature, and united it to his God-head, yet he is not a meer man; therefore that image, which only holdeth forth one nature, and looketh like any man in the world, cannot be the representation of that Person, which is God and man.

And if it be said, man's soul cannot be painted, but his body may, and yet that picture representeth a man: I answer, it doth so, because he has but one nature, and what representeth that, representeth the person; but it is not so with Christ: his God-head is not a distinct part of the human nature, as the soul of man, is (which is necessarily supposed in every living man) but a distinct nature; only united with the man-hood in that one person Christ, who has no fellow; therefore what representeth him, must not represent a man only, but must represent Christ, Immanuel, God-man, otherwise it is not his image. Beside, there is no warrant for representing him in his man-hood; nor any colourable possibility of it, but as men fancy; and shall that be called Christ's portraiture? would that be called any other man's portraiture? which were drawn at men's pleasure, without regard to the pattern. Again, there is no use of it; for either that image behaved to have but common estimation with other images, and that would wrong Christ, or a peculiar respect and reverence, and so it sinneth against this commandment that forbiddeth all religious reverence to images, but he being God, and so the object of worship, we must either divide his natures, or say, that image or picture representeth not Christ.

Again, as to what may objected from the Lord's appearing sometimes in the likeness of a man, or the Spirits descending as a dove, or as cloven tongues of fire: It is answered,

1. There is a great difference betwixt a sign of the Spirit's presence, and a representation of the Spirit. 2. Betwixt what representeth the Spirit, as he is one of the persons of the blessed Trinity, and what resembleth some gift of his: The similitude of a dove descending upon Christ, was to shew his taking up his residence in him, and furnishing him with gifts and graces, and particularly holy simplicity and meekness without measure; and so his appearing in cloven tongues was to shew his communicating the gift of tongues, to the apostles. 3. Neither is there any warrant for drawing him in these shapes, more than to look on every living dove, as representing him: and the like may be said of God's appearing sometimes in human likeness; it was but that men might have some visible help to discern something of God's presence, but not to give any representation of him: and these bodies were but for a time assumed, as a prelude and fore-runing evidence of the Son's being to become man.

From this ground also it would seem, that painting of angels might be condemned, as a thing impossible, they being spirits, which no corporeal thing can represent, beside that the representing of them has some hazard with it: and for those cherubims that were made by God's direction under the Old Testament, they were rather some emblem of the nature and service of angels, as being full of zeal, and always (as it were) upon wing ready to obey God's will, than any likeness of themselves. And its hardly possible to fancy representations of Spirits, good or evil, but thereby men will wrong themselves in the right description of them; though we grant, angels being but finite spirits, there is another kind of danger and impossibility of representing God, who is an infinite Spirit. Also some say, That these Cherubims mentioned did not represent the nature of angels, but angels appearing under such visible shape; and we find, Ezek. i. There are divers shapes by which they are pointed out, but it is as to their fitness and readiness for service, and not as to their nature.

3. We say, that no image whatsoever, made use of for religious ends, and without the bounds of civil and politick uses, is allowable, but is by this commandment condemned, as unsuitable to the Lord's nature and revealed will; so by this, images, (otherwise lawful) when abused to idolatry, become unlawful, and are not to be suffered but orderly to be removed. We call that more than a civil or a common
use,

use, when religious worship or reverence is purposely intended to them, or there is, by some one occasion or other, danger, least they may be so abused: and of this sort (*viz.* dangerous ones) are, 1. Images in places of worship; but it is not idolatry, to have dead mens images on their tombs or monuments in churches. 2. Images of such angels, saints, &c. which has been abused to idolatry by being worshipped, or most readily may be so abused. 3. Images erected for helping our prayers to be accepted, and which have altars, lights, or temples appointed for them, (which will be clearer, when we come to speak of religious worship and bowing) Thus perigrinations and vows to images, touching of them with some apprehension of fruit and advantage thereby, especially when healing is expected from them; and so are they abused also, though help be expected not from the image, but from him whom it is said to represent. And thus also, when any image once lawful cometh to be abused, it ought to be removed, as the brazen serpent was by Hezekiah: and under this prohibition, come in the images of false gods, as Cupid, Venus, Appollo, Jupiter, &c. which were once abused. Besides, some of these, idols being nothing, the pourtraying of them maketh them appear something: And if it was the Lord's way to command the breaking and destroying of all idols and images of false gods; can it be suitable to retain them in memory? that a generation following might have that occasion and help to idolatry, (*viz.* the images of old idols) from Christians: and if it was David's and the saints way, Psal. xvi. 4. not so much as to mention their names, but with detestation, ought God's people for sport or delight to look on these images? Zeal for God would abhor these curiosities; and what edification can be in them?

We are now to clear the second question, if any worship may be given, and what worship is due to images of any sort? and if it be not a breach of this command to give any religious worship to any of them? That we may answer.

1. Consider, there was a two-fold worshipping of images, even amongst heathens. The first was more gross, when the worship was given to the image, as being some God-head of itself: thus some think the images of Baal, Astartoth, &c. and particular images, that have special names, were worshipped; thus are men said properly to worship the works of their hands. This is against the first commandment. 2. Their was a worshipping of images as representing God, and so the worship was gone about as a part of service done to the true God, such was (in conformity to the heathens practice) the worship given to the calf, Exod. xxxii. 1. 7.

and such were the groves and sacrificings in the high places
2 Chron. xxxiii. 17.

More particularly, there is an immediate worshipping of images as idols, when they in themselves, or for themselves are worshipped: and secondly, there is a mediate worshipping of images for that which they represent, when men worship something in them or signified by them.

This again may be distinguished with respect to the object, when the worship is directed either first to a false god, or else secondly to the true God.

2. Consider, that there are divers sort of worship given to the images of the true God, or of his saints. 1. Some religious worship which is more than civil, yet not that which is due to God, such Bellarmine giveth them for themselves properly, and calleth it *δουλίαι*. 2. A divine worship due to what is typified, such many give to the images of God and Christ, this they call, *λατρίαι*. This Bellarmine giveth them not properly, but *per accidens & propter aliud*, though the first he maketh properly to terminate on the image, yet Aquinas and his followers, part 3. q. 25. 3, 4. giveth the images of Christ, of Mary, and of the cross, *λατρίαι* properly so called.

3. Consider what this is which is called religious worship, it differeth from civil and politick worship (such as is given to living men, yea from that civil respect which one will give to the images of a king, or of one they love, which is not properly worship even civil) and consisteth in other circumstances of a religious consideration; and it may be known to differ from what is civil, by these things. 1. By the thing to which the worship is given, that is, if it be a thing which passeth not under a civil, but under a religious account, as bowing to a living man is one thing, to a saints image, a sacrament, or such like, which have nothing in them, calling for civil honour, is another thing; and therefore, if any honour be given them, it must be on another account. 2. By the actions, wherein we give such worship, as if it be in prayer or worshipping of God, or in sacrificing, it is one thing to bow then, to or before an image of man, and another thing to do it when occasionally or historically we are relating something or doing some civil business, as tying the shoe or such like. 3. By the sort of worship that has been given to idols or used in religious service to God, and not suitable for any civil respect, to such an object, as bowing the knee, uncovering the head, praying, building temples, altars, making vows unto them, or before them, swearing by them, or before them, carrying them about with us because of some religious influence they supposed to have

have, setting them up for reverence to be given to them, setting up lights about them, sacrificing, burning incense to them, &c. or something of that kind, used sometime in God's service, or in the service of idols.

4. Consider, that what is said of images may be said of all creatures and things to which divine honour, or religious worship in the service of God is attributed; for if the one fail all will by this commandment be over-turned, such as, 1. Worshipping of angels or saints by *δουλεία* or the virgin Mary by *υπερδουλεία*, as Mediators and helps in our serving the true God. 2. All adoration of the reliques of martyrs, such as their bones, dust, clothes, &c. especially the adoration of the very cross (as they say) whereon Christ suffered, which hath by a papists divine sacrifice offered to it, and a divine worship given it in the highest degree. 3. The adoration of such things as are used in worship) as temples, altars, bread in the sacrament, *Agnus Dei*, masses, &c. 4. The images of God, Christ, saints, angels, yea of the cross, which are said to be worshipped with respect to the true God, and not as derogatory to his service.

For further clearing of this purpose, we shall speak to a question which here necessarily occureth; namely, Whether these things mentioned, being worshipped by any sort of religious service, whether directly or indirectly, for themselves, or for such things to which they relate, or which they signify, even when men pretend the worship is not given to them, but ultimately referred to the honour of the true God, whether, I say, worshipping them so, be not idolatry, and a breach of this commandment?

In answering this question, 1. We shall clear that there may be, and is idolatry committed with images, and means of God's service, even in such worship, wherein the images which men worship are not accounted gods, but only representations of God; and although these means of worship, which they worship are made use of in serving the true God. 2. We shall clear, that all such service, as being idolatry, is forbidden by this command, however it be distinguished. If it be performed as religious service, though some service be more gross, and other some more subtile and refined.

First then, That there is such a kind of idolatry in worshipping of images, when men rest not on the images, but direct their worship to the God represented by them; we may clear it divers ways.

And 1. From the heathens, who though some did, yet all of them did not account their images their gods, but only some representation of them: And first, we may gather this from, Rom. i. 22, 23. where it is said of them, 1. That
they

they knew God; and yet, 2. That they turned the glory of that incomprehensible God into the similitude of beasts and men, corrupting the creatures. Their fault is not that they accounted these representations or images which they made, gods; but that they declined in their worship, in the worshipping of the true God by such images.

2. It may also appear by the frequent changes of their images, while they retained their former gods, and by their multiplying images of one sort, and divers sorts to one and the same God, and by their giving all these images one name: And when it is said, That Solomon and other kings set up images to Ashtoreth, Baal, &c. It cannot be thought they supposed these images to be the very gods themselves which they worshipped, but that they were only set up for their honour, 2 Kings xxiii. 13. And when Manasses made Chariots to the sun, he supposed them not to be the sun, 2 Kings xxiii. 11. Yea was not this commonly acknowledged, that Jupiter was in heaven; as appeareth, Acts xix. 39. and that that image came down from him, but was not he, nor yet the feigned goddess Diana.

3. It may appear by the Heathens own confession, and the shifts they used, when they were charged with the worshipping the works of their hands: As 1. They used to say, They worshipped but the Numen or god which is in them, and which invisibly after their dedication of them (and not before) dwelt in them; yea some of them would say, They neither worshipped that image, nor any devil, but by a bodily sign they beheld what they should worship. 3. When Christians further urged them, that what was signified by their images, was not the true God, but a creature, as by Neptune, the sea; by Vulcan, the fire, &c. They replied, it was not those bodies which they worshipped, but the gods which governed them. So Augustine, Psal. 113. nobis 115. concerning the idols of the Gentiles, and Augustine de Civitate Dei, lib. 7. cap. 5. where he sheweth that Varro giveth that reason, why the gods were rather pourtrayed in man's picture (though they were invisible) because saith he, man's soul is a spirit, and cometh nearest them; and the body is the vessel of the soul, and therefore it used to represent it. See Chrysoft. 1. Eph. Hom. 18. Andrews on 2. Command, August in Psal. xcvi. (nobis) 97.

And it may also fourth appear from this, That the Heathen gods, for the most part (even those of them that were commonly worshipped) were some famous men, after death supposed to be deified, to whom they made statutes and images; and yet still the honour was intended to those

to whom they appointed the images, though they supposed that their gods in an especial manner dwelt in these images, and answered from them.

In the second place, this may be made to appear from the command, Deut. xii 31. where the Lord forbiddeth not only the worshipping of idols, but of himself by images, *Thou shalt not do so to the Lord thy God*; that is, thou shalt not worship me, by images, as the Heathens do their gods: and therefore this is not only possible, but is also, and that most certainly, a grievous guilt even though they pretended it was not idols but God they worshipped; yet it was not so, they worshipped not him, but the idol.

3. We shall clear it yet further, That the true God may be worshipped (by idolaters) as they pretend, and yet in God's account their worship is nothing but idolatry committed with their images.

We shall give four instances of this. The first is, from Exodus xxxii. where it is clear, 1. That the image they set up, was not itself acknowledged to be God, but as something to represent the true God; for, 1. It cannot be thought their minds were so soon darkned, as altogether to forget what God had done, and to imagine that the thing which was new made with hands, was God, though they be charged with forgetting God, because they were practical forgetters of him, and their sin did speak it out indeed. 2. The image is called Jehovah that brought them out of Egypt, which was a mercy past before the calf had a being; and therefore the reason why they gave it this name, must certainly be, because they aimed by it to represent Jehovah. 3. It is not likely that now they would have worshipped the gods of Egypt, or that they would have attributed their delivery from Egypt to them, seeing these gods were also plagued: also, that Aaron should do so, is incredible, who yet joined with them in this transgression. 4. Beside, can it be thought, that so soon they thought it to be God, and yet so easily passed afterward from it? certainly the words, *That it may go before us*, that is, not to Egypt, but Canaan whether God called them; do clearly imply, that they looked on it only as a representation of Jehovah.

2. It is clear that they sacrificed burnt-offerings and peace-offerings before this image, and this was the same service which was due to the Lord, and so it was proclaimed, Exod xxxii. 5. and therefore it was to the Lord, and not to the image (for itself) that they sacrificed.

3. It is clear that they are charged for turning out of the way, and that because of their making a molten image, which seemeth to infer, that their guilt was rather in the
manner

manner of worship and making of that image for worship, than in quitting God altogether; and thus they grossly failed in the manner of worshipping him, by occasion of Moses his absence; for now they want that sign of God's presence, which formerly they had, and have not such a visible commerce (as it were) with God; it is that they complain of, and this want of a visible sign (and not of God simply) do they tend to make up by this image.

4. This may be further confirmed from Acts vii 40, 41, 42. where it is said, that because of this sin they were given up to gross idolatry; which could not be, had this been idolatry of the grossest sort.

The second instance is, from Judges xvii. where you will find that that idol, which Micah made, is not by him or his mother accounted God, but is made use of by them, as they think for furthering them in God's service, as appeareth, 1. From this, that it getteth not the name of any strange god. 2. That he seeketh a Levite for a Priest to it, and promiseth to himself God's blessing from that, not that the idol would bless him, but Jehovah, ver. 13. 3. That it is said the priest asked counsel of Jehovah, for the Danites, Judges xviii. 6.

The third instance is, that of Jeroboam, who did sin, and made Israel to sin, by the calves he set up at Dan and Bethel; that they were not intended to be worshipped as idols, for themselves, but as means, whereby they might be helped to worship the true God, may appear, 1. From Jeroboam's motive, which was not to divert the people from the true God, at least he supposed, or to make them alter their God, but to alter their manner of worship, and to divert them from going up to Jerusalem to worship, from which his fear of their revolt to Rehoboam arose. Hence, the calves are not provided to prevent worshipping of God, but are put in place of their going up to Jerusalem; as the colour of reason, pretended by him for this alteration, sheweth. And so, one service is put for another, without changing their god; and all the reproofs that his sins meeteth with from the prophets run at this, that he altered the manner of God's worship, in putting up new signs in new places, and appointing new sacrifices and priests. 2. It appeareth from this, that, as it was distinct from that way of serving God, which was in Judah, so was it from the way of the heathens, yea, from the way used by such idolatrous kings as Achab, who are said to do worse, because they did set up strange gods (which the calves are not called) and Baalim; and Jehu, when he destroyed the false gods, yet he

he retained this manner of worship; and there were no cause to discriminate Jereboam's sin from Achabs, or to look upon it as any thing lesser, if all the difference had been only in the change of worshipping the image of one idol into the worshipping the image of another: But the difference was in this, that the one worshipped the true God in these images, the other idols indeed. 3. Hence there was still some knowledge of God in that land, and prophets sometimes sent them by the Lord, yea when they were led captive, and others sent into their place, it is said, 2 Kings xvii. 26. &c. They learned the manner of the god of the land, that is the true God though they corrupted themselves with serving their idols also: And thus the Samaritans continued worshipping, they knew not what, tho' they pretended to worship the true God, John iv. 22.

The fourth instance is, that corrupt practice used sometimes in Judah, of setting up high places and groves; when yet they did not thereby intend to serve idols, but the true God, and yet they are reprov'd for this, as a gross corrupting of the worship of God.

And it would seem clear sometimes in Judah, and often in Israel, even when they are charged with idolatry, that yet the knowledge of the true God was not obliterate among them, nor they so brutish in their worship, as other nations about them: We take it then for a clear truth, that they often did worship the true God, by images when they did not worship the images directly.

The second thing may be easily cleared and made out, to wit, that all worshipping of God by images, tho' the worship be pretended to be given to the true God, and not to the image, but to the thing signified or represented by the image; is yet unlawful, and idolatry, forbidden by this commandment, whatever sort of worship it be, if it be religious, as hath been said: And this we shall make out by these arguments.

The first is, from the general scope of this command, which is to forbid not only the overturning of God's service, but also all will-worship, though mixed in with the service (as it seemeth, that was, which is mentioned, Col. ii. 8. of worshipping angels, which yet was so subtile, that they pretended, they were far from taking from God any thing that was his due) that this is the scope of this command, is clear from Deut. xii. 8. where the Lord forbiddeth men in his worship, *To do what seemeth good to every one in his own eyes*: But so it is, that the worshipping of God before images, &c. is will-worship, &c. till it be shewn that it is prescribed by God.

Secondly, That way of worshipping God is clearly condemned by the more particular scope of this command, which is first, to discharge all thoughts of God or his service: Which scope, as it saith, God cannot dwell in temples; so, neither can he be worshipped by mens hands, that is, by images made with mens hands, as these in Athens did, Acts xvii. 24, 25. For they ignorantly worshipped the true God. 2. To shew that he should not be served as idolaters served their gods, by images, Deut. iv. and 12. 30, 31, 32. This binds us to the word for all institute worship, but especially restraineth us from idolaters, their way of worship, as well as from their idols, *Thou shalt not do so to the Lord thy God*: Note, that to set down, verse 4. relateth to groves, images, high places, &c. mentioned, ver. 4. which place doth not only discharge such service to be given to idols, but the giving of any such service to God himself, who will have no such service: And if it be clear that worshipping him by groves and high places be condemned, why not worshipping him by images also? for the prohibition so, looketh to all.

Thirdly, This command hath a general prohibition in it, that leaveth no image out, whether of God, saint, or any other thing, for any religious use, under whatsoever shape: For, 1. It dischargeth the making of any image of any thing for any religious use. 2. It dischargeth all worship to be given them, whether outward by bowing, or inward by service, or whatsoever followeth on these; and therefore no distinction used by idolaters can save the matter or avoid the strength of this command, especially considering that it directeth men in the manner how they should serve the true God, and doth not simply prescribe who is to be acknowledged as true God, which is done by the first command.

Fourthly, If by this command heathenish idolatry or the serving God by images be condemned? then the serving of God by images also amongst Christians is here condemned: But the heathens serving God by images, is here condemned, Ergo, &c.

If it be answered, that heathens did represent by their images that which was not God, and that this was their fault: I answer, 1. It is not like all did so, nor that any at first did so; but some had a notion of the invisible God-head, as Rom. i. 28. though they changed it into an image, like to a corruptible creature. 2. Yet here the argument holdeth; if heathens, who worshipped suppose Jupiter, Vulcan, &c. and their images of gold, silver, &c. were holden for idolaters; not only as worshipping Jupiter and Vulcan, and these idols which were so represented, but also as worship-
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ping gold and silver, and such images and things as they made use of to represent them; then also Christians must be said not only to worship what is represented, by those images, but the images themselves, and so to be guilty of idolatry on that account. The reason will hold alike in both; and if their exception, that they worshipped not the images, but what they represented, did not exempt them from being found guilty of worshipping such images in particular, neither will Christians upon that plea be found excused from this guilt; for, a *quatenus ad omne valet consequentia*.

5th, Argument, if that idolatry committed by the Israelites in the wilderness, Exod. xxxii. and that which was set up in Israel by Jeroboam, and that of Manasses, 2 Chron. xxxiii. be to be condemned as idolatry; then that which is practised amongst the papists in worshipping of their images, and God by them is condemned as idolatry; But the former is condemned in scripture as gross idolatry, because it falseth off, and declineth from the way of worship the Lord hath prescribed, and turned God's people like to idolaters in their way; therefore also the latter is to be condemned as idolatry.

There is no exception which the papists give in here against this argument, but the like have been given by the Israelites.

For, 1. If they say, They worshipped not the true God before these images, that is answered already.

2. If they say, it was condemned, because they represented him by such images, that is not enough: For, 1. The command forbiddeth all images of any thing. 2. The opposition mentioned, Deut. iv. *Thou sawest no likeness or image but heardest a voice*, hath no middle but argueth against all alike: Hence these images, Psal. cxv. that had noses and mouths, but smelled not, and spoke not, were condemned as well as those complained of, Rom. i.

3. If they say, It was not lawful then, but is lawful now; this were to say, that the gospel admitteth of no carnal ordinances than the law; whereas its service is more spiritual without all doubt.

From all which, we may clearly conclude, that in such service there is a two-fold idolatry committed: 1. In that because of some holiness and venerability that is supposed to be in such images, reliques, &c. religious worship (tho' inferior to what is attributed to God) is given to them for themselves, according to the decrees of that second council of Nice. 2. In that they pretend, by such service to worship the true God, tho' in an idolatrous manner for-

bidden by; him besides what Aquinas and his followers maintain, who give to the images of God, Christ, Mary, and the cross, *λατρεια* itself, part 13. q. 25. a. 1, 2, 3. And reason sayeth, It is a snare unto them that worship them, and a scandal to others: for, as Augustine (speaking against the expressions used by heathens, from Psal. cxiii. and from that of the apostle, Rom. i. (after he hath rejected their images, and their interpretation, and excuses also) sayeth, *He who worshippeth and prayeth toward an image, is an idolater*: for, *who, saith he, worshippeth and prayeth towards an image, who is not affected with it as if it heard him?*

In short then, the idolatry that striketh against this command, may be summed up in these particulars.

1. When by some visible sign, representation or image, the God-head is wronged, as being thereby made like to it; this is against Deut. iv. 15, 16, 17. &c. where every image made to represent the true God, is condemned as unsuitable to him.

2. When by our worship we tie the presence of the true God, to some place, image, statue, or relique, as if they had something in them, or communicated to them more divine than any other thing; or, as if God heard our prayers better at images, and by them; or, as if there were a more special presence of God there, or a more special dispensation of grace granted by them; as heathens supposed their gods dwelt invisibly in their images, and did answer them there. Now, the supposing that there is in any thing, something venerable and worthy of such respect, is the ground of all idolatry; the inward leaning to it, and trusting in it, is against the first command: but the outward expressing of this esteem and trust, is against the second command. Thus men sin in praying to things that are (though rational creatures) as angels and saints; or to things that are not, as empty images that have no deity dwelling in them; or to lifeless creatures, as the cross, bread, &c.

3. It is idolatry, when idolatrous worship, used in the service of idols, is given to God contrary to his command: so, Deut. xii. 30, 31. *Thou shalt not do so to the Lord thy God*; and, 2 Chron. xxxiii. 17. their keeping up of groves for the worship of God, and that invention of Jeroboam's calves, are condemned as idolatry.

4. When any thing of that external worship, which is due to the true God, is given to any other, even though it be with a purpose not to shut him out altogether from his due, yet when it is in part given to any other thing, as to the cross, saints, images, &c. it is called worshipping of them; see Exod. xxxii. compared with Psal. cvi. 19, 20.

there

there they worshipped the images of gold and silver, &c. yea, ver. 37. Devils, though they intended to worship God in these images.

5. When any thing of this worship, due to God, is given to servants or means, as if something adorable, and to be worshipped, were in them, although they be not accounted God himself: Thus Cornelius sinned in worshipping Peter, Acts x. 25, 26. when he knew he was not God; and Peter rejecteth it on this ground, that he was a man, and not God; and that therefore it was due to none but God: Which reason, taketh off all that can be said by men for palliating this kind of idolatry: Thus the scope of the command, and the reason and ground of worship being considered, it is evident that all these are idolatry.

We would now further consider, first, the positive part of this command; and next, what is forbidden in it.

And, 1. For the positive part of this command, we conceive it doth reach, 1. To all external ordinances, such as doctrine, worship, government, and discipline: We are here enjoined to keep these pure, according to his word: Thus any error breaketh this command, when it is vented and made public, as secret errors break the first.

2. It reacheth to all external obedience, such as, receiving the truths of God, submitting to the government and discipline of his house, entering therein as church-members, often hearing the word, not only on the sabbath, which is required in the fourth command, but at all occasions, when God shall give the opportunity, it being a special part of his worship; right using of the sacraments, and worthy receiving of them, praying externally, internal prayer being required in the first command; outward confession of sin, when called for; confession of the truth in times of trial, &c. and this obedience is to be extended to extraordinary duties as well as ordinary: as vowing, swearing, fasting, &c. when they shall be required in providence; external covenanting with God, an ordinance necessary for keeping pure public service, &c. Also it is to be extended to secret duties, and to private duties in families, and Christian fellowship, as well as public, and to diligence in them all.

3. It reacheth to the right manner of doing duties; especially, it requireth it, 1. That they be not done in hypocrisy, for God will not be so worshipped in any duty. 2. That all our worship and duties be directed to God, in, and thro' the Mediator, and that none can come to God but by him, who is the appointed high priest. 3. That all our obedience and service be spiritual.

4. It taketh in all external gestures, and outward reverence

ence in praying and hearing, &c. as, that the eye be fixed, and the carriage not light, but decent; that there be no laughing, that the looks be stayed and grave: these in a special manner, in worship, are to be looked unto.

5. It requireth every mean that may further God's public service, as educating and training up men for the ministry, entertaining them, providing places and accommodations for public worship, and every thing of that kind, without which the external worship of God cannot be performed.

6. It requireth the removing of all lets and impediments of God's worship, or whatever is contrary thereto, according to our places and stations; such as heresies and hereticks, by condigne censuring of them, removing all idolatrous worship, and whatever may be the occasions of it, or whatever hath been, or may be abused to it, purging the house of God from corrupt and insufficient ministers and corrupt members.

But let us see in the next place what is forbidden in this command, and how it is broken.

In the first command, what immediately reflecteth upon God himself, is forbidden; here, what immediately reflecteth on his ordinances and appointments, contradicting them and him in them, is discharged. There is none of the commands more frequently broken, and yet men most readily think themselves free of the breach thereof, and therefore ye should consider that it is broken,

1. In doctrine, or doctrinally. 2. In practice. 3. In both, when the doctrines vented and published against truth, have external practices following on them, as that doctrine of image-worship hath, which we have spoken to already, and is the gross breach of this command; and the Lord instanceth it as being the greatest, because where this is, all sorts of idolatry are: for it supposeth idolatry against the first command, and that some esteem and weight is laid upon that creature we worship, beyond what is its due; as if there were in it some divinity or ability to help, whereby it is thought worthy of such honour, whereupon followeth that external worship which is given to it upon that account: and so, because saints are thought able to hear and help men, pray to them: and because the cross is thought holy, men worship it, &c. And as this idolatry is manifold among the papists, so it is palpable when prayer is made to saints, reliques, bread, the cross, images, &c.

Now that we may further explain this: consider, that this command is three ways broken doctrinally, (all which have

have a great influence upon mens breaking of it in their practice;) or, the service and worship of God, is three ways wronged by the doctrine of men. 1. When something is added to his service which he hath commanded, and this is superstition and will-worship largely so taken: Of this kind are, 1. The five popish sacraments added to those two the Lord appointed. 2. Other and more mediators than the one Mediator Christ. 3. More meritorious causes of pardon and justification, than the blood and merits of Christ. 4. More officers in his house than he hath appointed, such as, bishops, cardinals, &c. 5. More ceremonies in worship, as salt, spittle and cream added in baptism to water, and kneeling, &c. to the Lord's supper. 6. More holy days than God hath instituted. 7. Other things to be acknowledged for the word of God than the scripture, as traditions, apocraphy, &c. and many such things, whereof (for the most part) popery is made up.

2. It is broken when his ordinances are deminished, and any thing which he hath commanded, is taken away from them, as is clear from Deut. iv. 2. *Ye shall not add unto the word which I command you, neither shall ye diminish ought therefrom*: and thus they break this command, by taking away the cup from laicks (as they call them) in the Lord's supper, and the use of the Bible from the people in their own language. Also it is broken by taking away baptism from infants, and discipline or excommunication from the church, and by taking away the sabbath-day, and public singing of psalms, or such like: not to speak of that blasphemous, and some-way Pagan-heresy of quakerism, over-turning most, if not all the ordinances of God, destructive to all true religion and Christianity, and introducing, at least, having a native tendency to introduce, old paganism and barbarity.

3. This command is broken by corrupting of God's worship, as when the word is mis-interpreted and mis-applied, prayers are used in a strange tongue, the word is mixed with errors, and the church, both left without discipline and abused in civil things, which tendeth to the corrupting of God's service; unqualified men put into the ministry and kept in it, when sacraments are rested on and worshipped, even as the brazen serpent was abused, and the temple, tho' appointed by God at first for good ends, was afterward rested on and idolized.

Again this command is practically broken four ways: First, By gross prophanity and neglect of the practice of known duties of worship; this way, are guilty of all prophane contemners of sacraments, word, discipline, &c. All neglecters of them when they may have them: and all these
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that set not themselves to go rightly about them, in secret, in families, or in public: and where many opportunities of gospel ordinances are, this sin is the more frequent: and so all atheists that contemn religion, and these that would only serve God with a good heart and intention, as they pretend, without any outward worship, are condemned here: and also those, who for fear or advantage give not testimony to the truth and ordinances of Christ, when such a testimony is called for.

2. Men sin against this command, when they practise will-worship and superstition in serving God by duties he never required, whether, 1. It be will-worship in respect of the service itself, as when that is gone about as duty, which is not in itself lawful, as when such and such pilgrimages and penances are appointed by men to be done as service to God: Or, 2. When worship, or service under the gospel is astricted to such a place, as if it were holier to pray in one place than in another, and that therefore God did hear prayer there more willingly and easily than in another place. Or, 3. In respect of bodily posture, as if there were more religion in one posture than in another; as in receiving the Lord's supper kneeling, or praying in such and such a posture, except in so far as it is decent, and otherwise rightly regulate by rules of prudence and nature's light. 4. When it is without a divine warrant tied to such a time only, as Christmase, (commonly called Yool) Easter, Pasch, &c. which is an observing of times that God hath not appointed. 5. When it is tied to such an occasion or accident, as, to pray when the clock striketh, or when one neefeth, which Plinius marked of Tiberius, who was no religious man, yet could not abide one who lifted not his hat when he neefed, and said not "God blefs;" and he observeth it among these things he can give no reason for; the prayer is good, but the timing of it so, and astricting it to that thing, is superstitious; so your light wakes and diriges (as ye call them) are upon this account to be condemned, either as superstitious, or as prophane, or at the best, as the reliques and causes or occasions of both: For, 1. Once in times of popish darkness they were so used, or rather abused. 2. Why are your visits stainted to such a time more than another? It profiteth not the defunct, and it hurteth the person you come unto: a multitude not being fit for comforting or instructing; and yet it cannot be called a meer civil visit, being trysted with such an occasion: but certainly it suiteth not, nor is it a Christian carriage toward the dead, and after the burial of the dead, to spend time together in such a way as is commonly used: Beside, it is superstitious, when
a thing

a thing without reason is astricted to such a time or occasion, as giving and receiving of gifts on New-years-day, too too common amongst Christians, though a heathenish custom; which day, as Gratian observes, was dedicated to their devil-god, Janus. He asserts likewise, that such Christians, as in his time did observe it, were excommunicated: and Alchuinus, with others write that the whole catholick church appointed once a solemn public fast to be kept on a New-years-day, to bewail those heathenish interludes, sports, and lewd idolatrous practises that had ben used on it. 6. When some weight is laid on the number of words, or set repetitions of prayers, Ave Maria's, or pater noster's, or on the reading so many chapters, or saying so many prayers. 7. When any take a word of scripture at the opening of the Bible, or by a thought suggested, as more besiting their condition because of that, without weighing the word itself: and lay more weight upon that word than upon another that hath the same authority and suitableness to their case, which is to make a weerd, or fortune-book of the book of God, for which end he never appointed. Thus also men are guilty, when they account sacraments more valid, or lay more weight on them, because dispensed by some ministers, than when dispensed by others, though having the the same warrant, or because of the difference of persons that partake therein with them.

However some of these things may be in themselves good, yet they are abused by some one circumstance, as in unwarrantable timing them, or in laying that weight on them which is not warranted in the word, which 1. Altereth the way that God has laid down. 2. Bringeth us to prefer one circumstance to another, without any warrant. 3. Maketh a necessity where God has left us free, and so bringeth us into bondage.

3. We may go wrong in practising lawful duties many ways, as to the manner of performing them, when they are not so done as is required: As, 1. When we do not propose to ourselves the right end we should have before us. 2. When they are not done from a right inward principle. 3. When they are done in hypocrisy and formality, and rested on; all which may go along with men in all duties and ordinance; and generally all our short-comings in the right manner of commanded duties, striketh against this command.

4. We may also consider the breach of this command, by taking a view of what is opposite to every thing required; and so want of reverence in worship, want of zeal against error or false worship, not stretching ourselves in all law-

ful endeavours to entertain and maintain the true worship of God, are here forbidden; so likewise the putting in, and keeping in unworthy ministers; the traducing, holding out, and putting out of faithful men; the withdrawing and sequestering their maintenance from them; the diminishing of it, or straitning them in it. Horrid sins, though little thought of, and lightly looked on by men, drawing no less deep before God than obstructing the free course of the gospel, breaking up the treaty of peace betwixt God and sinners, carried on by faithful ministers, as the ambassadors of Jesus Christ; and saying on the matter that he shall not see of the fruit of the travel of his soul in the salvation of the souls of men, to his satisfaction, so far as they can impede it by outing and discountenancing his ministers, the instruments made use of by him for bringing about that; and thus also, all sacrilege, simony, and the like, cometh in as breaches of this command; and all partiality in church proceedings, tolleration of errors, countenancing the spreaders of them, slighting of discipline, conversing unnecessarily and unwarrantably with such as are excommunicate, and all unwarrantable innovating in the external worship of God; and when we are not aiming and endeavouring to have our children and servants, and all under our charge, brought under subjection and conformity to the ordinances and service of God, as well as ourselves.

But, because this command in an especial manner looketh to public ordinances, let us see a little more particularly how it is broken in these: 1. In respect of preaching and hearing. 2. Public prayer. 3. Praising. 4. Sacraments. 5. Fasts; and in all these, there are faults of three sorts. 1. Some going before the performance of these duties. 2. Some following after. 3. Some going along in the performance of them.

And again, 1. Some are guilty of the breach of this command by neglecting these duties. 2. Some are guilty in the wrong manner of going about them.

And, 1. Before hearing the word, men break this command. 1. In not praying for the speaker. 2. In not praying for themselves, in reference to this end, that they may profit by the word. 3. In not setting themselves to be in a spiritual composed frame for such a work. 4. In not watchfully preventing what may divert them or distract them, or straiten their minds when they come to hear, not ordering their other affairs, so as they may not be a hinderance to them in meeting with the blessing of the gospel. 5. In not aiming to have the right esteem of the word. 6. In not blessing God for it, or for any good received before by it.

7. In

7. In not coming with hunger and thirst, as new born babes, having laid aside what may hinder its being received with desire, 2 Pet ii. 1, 2. 8. In not denying our own strength, as to the right discharge of that duty, that so we may make use of Christ. 9. In not minding, that when we are called to hear, it is to trust with God in his ordinances. 10. In going to hear with prejudice. 11. In coming without expectation of, and longing for the presence of God, or of meeting with him. 12. In not coming from respect to the honour of God, nor out of conscience, but from custom, and for the fashion.

2dly. Men sin against this command, when they are come to hear, and while they are about this duty of hearing; 1. In not looking to God, or not receiving the word as God's word, but as man's. 2. In extravagating and wandering in their minds and thoughts, Ezek. xxxiii. 31. 3. In sleeping when they should hear. 4. In letting the word slip out of their mind, and not retaining and laying up what they hear. 5. In not yielding their ears and memories, or yielding only their ears and memories, but not casting open their hearts to the word, to let it sink down in them. 6. When, tho' it be heard, yet it is not understood, Matth. xiii. 13. 7. When, though understood, it is soon forgotten. 8. When there is not a peculiar trembling and fear in our waiting upon the ordinances, Isa lxvi. 2. Eccles. v. 1, 2. and Mal. ii. 5. There is a special fear which we ought to have before his name. 9. When there is not faith mixed with hearing, giving credit to the word, it must be a great fault not to believe God's word when we hear it, Heb. iv. 1, 2. 10. When we fret and canker at the reproofs of the word. 11. When we needlessly stumble at any expression, especially, when we carry so lightly as to laugh at what is spoken to the prejudice of the ordinances. 12. When we are more for knowing than for doing, more for informing the mind, than for reforming the heart and life. 13. When there is carping at the word, and censuring of it rather than ourselves. 14. When we make no application of it to ourselves, and try not whether we have such a fault, or if we perform such a duty, &c. 15. When we are not present, as before God, to hear, as Cornelius was, Acts x. 33. 16. When we itch after novelty of expressions, or words, or things, *rather than thirst after the sincere milk of the word, that we may grow thereby.* 17. When these novelties are more entertained and laid weight on than known duties or truths. 18. When the word is heard with respect of persons, and the same truth, or expression, or scripture cited by one, is not so respected and received, as when spoken by another, con-

trary to James ii. 9. 19. When there are vain looks as well as idle thoughts. 20. When there is a wanton, light, un-reverent carriage. 21. When there is immodest and strange apparel unbecoming that ordinance. 22. When there is speaking or talking, out of the case of necessity, in time of sermon, though it were by way of prayer, it is sinful, except it were ejaculatory in reference to what is at present spoken. 23. When there is reading of something, (even though scripture) unseasonably. 24. When there is insisting on good thoughts, that tend to divert from hearing, 25. When men are observing vanities in time of hearing, such as the apparel that others have on, or the painting that is on the house, or the cuplings of the roof, or such like. 26. When there is not an intermixing of ejaculatory prayer for ourselves and others: and the speaker, that God would help him, and them, and us, to keep such a word to the time when we may have need of it; and when God is not blessed when a word is rightly spoken. 27. When there is any quenching of convictions, or the motions or stirrings of affection wakened up by the word. 28. When there is diverting to a doting love of the speaker, or the thing as spoken by such a speaker: or the manner of expression, and a delighting in these, more than in God, or a respecting of him or our own profiting. 29. When we do not look upon, and make use of the preached word as a means to convert, but only as a means to confirm. 30. When we do not make use of promises offered in preaching, and directed by God to us by an authorized ambassador, and do not so lay weight on them as from him. 31. When we reject the many sweet offers of the gospel, and come not to the marriage of the king's son. 32. When we do grieve God's Spirit who presseth it upon us, 33. When we tread under-foot Christ's blood by our little esteem of it. 34. When we give no credit to, nor lay due weight upon threatenings. 35. When we have not the faith of God's providence, or of the judgment to come. 36. When there is not an accepting of Christ. 37. When there is not employing of him. 38. When there is not reverence in removing from our hearing of the word.

After hearing also, there are many ways whereby we are guilty of the breach of this command. 1. Forgetting what we have heard. 2. Letting the heart unnecessarily look back again to other objects, and follow other thoughts, and not meditating on what have been heard. 3. Not comparing what we have heard with the scriptures. 4. Not following the word with prayer for the watering of it. 5. Needlessly falling to other discourses, immediately after the hearing
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of the word. 6. Casting it all aside as to practice, Psal. 1. 16. to 33. 7. Fretting at some things that have been spoken. 8. Spreading censures: Or 9. Commendations of the thing preached, or of the instruments that preached, as if that were all. 10. Not following the word with self-searching prayer, and fruits suitable, endeavouring to practise what is required. 11. Not trembling at its threatenings, nor forbearing what was thereby discharged. 12. Not helping others to make use of it. 13. Not repenting of faults committed in the time of hearing. 14. Little delight in remembering of it. 15. Finding out shifts to put by its directions or challenges. 16. Applying them to others rather than to ourselves. 17. Mis-construing the ministers end in pressing of them. 18. Mis-interpreting his words. 19. Mis-reporting, or mis-representing them. 20. Not being troubled for fruitlessness in hearing, without any use, but being as a stone without sense or feeling. 21. Leaning on hearing, as if having been in the church were a piece of holiness; though no fruit follow on it. 22. Prophane abusing words of scripture, or phrases used in preaching, in mens common discourse; much more when they are mixed in wanton and prophane sports, or jests and gybes.

All these ways men may sin, when they come to hear the word; they sin also by absence, when they come not, neglecting the opportunities of the gospel; there are also divers sins which men are often guilty of in reference to hearing, even on week days: As 1. Little love to the word, or delight in the opportunities of it on such days. 2. Too much love to other things that procureth luke-warmness in hearing. 3. Contemning occasions of hearing the word on such days. 4. Improvidently bringing on a necessity on ourselves that we cannot hear. 5. Caring little to have a ministry, whereby we may be instructed at all times, and therefore we want such occasions. 6. Setting ourselves, and using our wits to discourage the ministers we have. 7. Not being weighted with our absence from week-days sermons. 8. Mocking at them who are present. 9. Disrespect the ordinance for some worldly or personal respects, preferring any small trifle thereto, &c.

2. Let us instance the breach of this command in public prayer, which is a part of worship which very nearly concerns the glory of God; and certainly when it is wronged through the unsuitable, and not right discharging of this duty, this command is in a special way broken.

We shall not here look to every thing, but especially to what concerneth public prayer, indeed we fail also in secret prayer, and in giving thanks both alone and in our families.

1. By contempt of this excellent ordinance, many slight prayer in secret and in their families, Jer. x. ult. which is a clear breach of this command as well as neglecting it in public; when men do not countenance sermon or prayer, tho' at the same time walking idly in the streets or in the fields. 2. By casting up of prayer to others, reproaching it, calling it hypocrisy, and those who use it hypocrites. 3. By mocking the Spirits work in prayer.

1. Before we come to prayer, we sin. 1. By not watching to keep the heart in a frame for praying, always. 2. By not watching over every opportunity that we may have for prayer, whereby many occasions are lost. 3. In not longing for opportunities of prayer. 4. In not stirring up ourselves to seriousness when we are about to pray. 5. In letting the heart run loose when we are about other things, which indisposeth for prayer. 6. In having a self particular end before us in our prayers. 7. In our little respecting God for strength and fitness, and little looking to him for his Spirit to ourselves, or these who are to go before us in this duty of prayer. 8. In our little examining ourselves that we may know what to pray for, and what distinctly to confess. 9. In our not meditating on what we are to say, that we may, as to the matter of our prayers, speak in faith. 10. In aiming more to find and exercise gifts, than to have grace acting in us. 11. In our rushing rashly on such a weighty and spiritual duty.

2dly, In prayer; and, 1. On the speakers part there are divers ways whereby this command is broken: As, 1. By rashness and senselessness, not exercising the spirit, but the mouth; telling over our prayers as a tale without life. 2. Praying in our own strength, without looking after the influence of the Spirit. 3. Not drawing near to God by faith in Christ, but leaning too much on our prayers, from a secret false opinion of prevailing more with many words well put together, than by exercising faith on Christ, and resting on him, as if God were persuaded with words. 4. Inadvertant praying, uttering unadvised petitions and expressions without understanding. 5. Not praying humbly and with soul-abasement: Nor 6. Singly to please God, but men, seeking expressions that are pleasant rather than sensible. 7. Saying many things we think not, not being touched with the weight of sin when we confess it, nor with the desire of holiness when we mention it: counterfeiting sometimes restraints and complaints more than is real. 8. Limitating God in particular suits. 9. Cold in what is of greatest concernment. 10. Want of reverence and holy fear. 11. Want of a right impression of a present God, 12. Not pray-

praying for others, and little respecting the condition of those we pray with; or, what we do of this kind, is either but cold, and for the fashion; or if there be more apparent zeal and seriousness for others, it would be adverted that it be not upon design to flatter and please them rather than to obtain spiritual blessings to them. 13. Desiring things for satisfying ourselves more than for God's honour. 14 Breaking off before we come to liveliness and liberty, having begun lazy and without life. 15. Not insisting to wrestle with God when under bands. 16. Precipitating with the words before the heart pondered them, or the affection be warmed. 17. Posting through it, as duty, only for the fashion; without respect to God, or love to the exercise, or driving at any profit by it. 18. Wearying and not delighting in it. 19. Not aiming at God's presence or sensible manifestations in it, or at hearing in that which we pray for. 20. Being more desirous of liberty in public than in private. 21. Fretting when we are put or kept under bonds. 22. Growing vain and light when it goeth well with us, and turning and unwatchful when we get liberty. 23. Impertinent use-making of scripture-words either ignorantly or vainly. 24. A secret expectation of something for our prayer, and so resting upon the work done, as if there were merit in it. 25. Using expressions not easily understood. 26. Using undecent gestures, and scurrile expressions. 27. Not observing God's dispensation to us, nor his dealing with our souls in the time of prayer, that we may conform our suits accordingly, as we find many of the saints have done, who end in songs after they had begun sadly. 28. Not praying with fervency for Christ's kingdom, and for Jews and Gentiles. 29. Exercising gifts rather than grace, when we pray. These are sins upon the speaker's part.

Next, ye should consider the sins of them that join: And besides what is general and common in the duty of praying, we fail, often in joining. And, 1. in this, that many think, When another prayeth, they need not pray, but let the speaker be doing alone. 2. When we observe not what is spoken, that we may go alongst in what he prayeth for, and be upon our watch that we may join, and that we may do it in judgment. 3. The mind wavering or wandering, and we hearing, but not praying. 4. Censuring the words and gestures of the speaker. 5. Fixing our eyes or minds on some other things, and giving way to other thoughts that may divert from joining. 6. Sleeping in time of prayer. 7. Confusedness in that exercise, and not distinctly joining with what agreeth to ourselves and our own case, nor with
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what agreeth to others joining with it for them. 8. More cold and indifferent in what concerneth others, than in what concerneth ourselves. 9. More careles of being heard and answered when we speak not, as if we were less concerned, thinking it enough to be present, although in our heart we join not; and, not being affected with the prayer of another, nor acting faith in it, we soon weary when others pray. 10. Not being edified by the praying of another, nor taking up our sins in his confessions, nor our duty in his petitions. 11. Much hypocrisy in such duties, while we seem to be joining, but are doing nothing. 12. Not endeavouring to have affections, suitable to what is spoken, stirred up in us. 13. Not praying that the speaker may be suitably guided and helped in bringing forth petitions that may answer our wants. 14. More indifferent, that another who speaketh, as mouth for the rest, want liberty, than when we are put to speak ourselves, although it be God's ordinance. 15. Not rightly touched with any expression we cannot join with, but rather stumbling at it. 16. Our being ignorant of the meaning of many expressions through our own fault, so that we cannot join in them. 17. Muttering words of our own, and not joining with what is said. 18. Indistinctness, in consenting or saying Amen at the close.

3dly, After prayer, both speaker and joiners fail. 1. That they watch not over their hearts, but soon return to other things, as if then they might take liberty. 2. Not waiting for an answer, nor observing whether prayers be answered or not. 3. Not being thankful for answers when they come. Nor, 4. Intreating and pressing for an answer if it be delayed. 5. Not reflecting on our failings, whether in speaking or joining. 6. Not remembring what we have uttered in prayer, but presently returning to a carriage that is very unlike those things we have been speaking before him. 7. Not keeping up a frame for new opportunities of prayer. 8. Not pressing after a constant walk with God betwixt occasions of prayer. 9. Resting on prayer after we have done, and thinking something of it, if we seem to have been helped to pray. 10. Carnally heartless and displeased, if it hath been otherwise. 11. Not being humbled for the sinfulness and defects of our prayers. 12. Not having recourse by faith to the blood of sprinkling for pardon of these sinful defects.

We are to consider how men break this command in praise and thanksgiving: and here there is a failing, in general. 1. In the utter neglect of this necessary duty: Alas, what of that duty do we in secret, and yet it is singularly for
God's

God's honour, and as clear a duty as prayer. 2. In mocking praise often, by prophaning psalms for our carnal mirth. 3. In neglecting and slighting of it, though not altogether, yet by unfrequent going about it. 4. In accounting it to be almost no duty at all, and in being but little challenged for slighting of it, or for irreverent using of it.

2dly, We sin before we go about this duty: 1. In not preparing for it. 2. In not praying for the spirit, to fit and enable us to praise, 1 Cor. xiv. 15. and for a fixed heart for that work, Psal. cviii. 1. 3. In our not aiming at a spiritual disposition for such a spiritual duty. 4. In our not endeavouring for a right impression of the majesty of God. And, 5. For clearness of our interest in him. And, 6. For an impression of the excellency of his way, and meaning of his word; all which are exceeding necessary unto the right performance of this duty, and without them we cannot praise suitably.

3dly, We are guilty of many faults in the time of praising. 1. Doing it without respect to God's glory, and for the fashion only. 2. Hypocrisy, not praising him with the whole heart, performing it only with the lips, when the heart is away. 3. Ignorance, when we want understanding of the words we express. 4. No suitable impression of God's greatness and goodness upon our hearts when we praise. 5. Not aiming at communion with God in this duty, as desiring, minding, and hoping to praise him for ever. 6. Not being taken up with spiritual and heavenly delight in him, and in the work of his praise. 7. Lightness, laughing, or mainly affecting of, and carnally doting upon, some tone or voice more than being suitably affected with the matter and making melody in the heart to the Lord. 8. Forgetting what we do sing, and not knowing or considering what it is we sing, the heart not being present nor fixed. 9. Not being constrained by love to praise, but some custom or natural conscience constraining to us. 10. Not offering up our praises in and through Christ Jesus, Heb. xiii. 15. 11. Soon satisfied in our praising, as if we were little troubled to be fitted for it, and because little of ourselves lieth in it, we are the less careful how we discharge it, but stint and limit ourselves to some customary certain matter which puts us to few prayers before, and makes but few challenges after. 12. Not intermixing ejaculatory prayers in our praises. 13. Much hypocrisy, when we sing the cases of others, or their thoughts and estimation of God, and study not to be something like their frame and exercise. 14. Not framing our affections in praising to the subject of our praise; whether it be some sad case or some chearful condition, or some

historical or prophetic subject; and when imprecations are a part of the song, we soon fall off, or praise one and the same way in all. 15. Not serious in blessing God for former mercies to his servants, if it be not so well with us in the mean time, nor cheerfully acknowledging his former deliverances of his church and people, in which we have not personally shared. 16. Not being affected with his keeping of us free of many sad cases we sing, and others have been in, nor blessing him for delivering them. 17. Nor letting the word of the Lord which we sing, sink down in us for engaging our hearts to, and cheering our spirits in good. 18. Not assenting to, and giving his glory in the acknowledgment of the justness of his severest threatenings, and the most fearful scripture imprecations. 19. Not rightly observing those things that are the subject matter of scripture songs, so as to put a difference between some things we are to tremble and scare at, such as the falls of the saints; and other things which we are to imitate and follow for our edification. 20. Gadding in idle looks, so that some scarce look on their books (although they can read) that they may the better have the sense of what they sing. 21. Not putting a difference betwixt praying a petition that is in a psalm, and singing of it, which should have a sweetness with it that may encourage us to pray for, and expect what others before us have obtained. 22. Wanting such considerations about the matter sung, when it suits not our present case, as may suitably affect us, and fit us to glorify God in that duty: as, when we sing of the eminent holiness of some of the saints, we are to bless him that ever any was so holy, whatever be our sinfulness; and that we have hope of pardon, though under many failings, and much unlikeness to that case we sing. 23. Not singing with the voice at all, although the tongue be given us as our glory, that we may therewith glorify God.

4thly, After we have been about this duty of praise, we sin. 1. By falling immediately into a carnal frame. 2. Not looking back or examining when we have done, how we carried it in praising God. 3. Few challenges for our many failings in praise. 4. Little repentance for those failings. 5. Not keeping the heart right for a new opportunity of praise. 6. Not keeping a record of his mercies in our memories and upon our hearts, to engage us to praise him. 7. Not walking in the exercise of love, which would sweetly constrain us to this duty; and make us delight in it.

These are but few of the many iniquities that are to be found in our holy things, *Exod. xxviii. 38.* It is good we have a high priest to bear them. O, what if all our sins

were reckoned, how heinous would they be? and what a sum will they come to, if our performance of holy duties have so many sins in them? and when the sins of a sabbath are counted, how many will they be? hundreds of divers sorts, in praying, hearing, and praising; and multiply these to every loose thought, and every declining or wavering of the heart, how many times may they be multiplied? ah! how many unholy words do we let slip, and then consider all the sabbaths and sermons, prayers and praises we have had, how many hundred thousands will they amount to? It is sad that men should lie under all these with few or no challenges, or without minding repentance, or thinking of necessity of employing the high priest for doing them away, therefore we should accept these challenges, and give him employment, who only can bear the iniquity of our holy things. If this bring not down self-righteousness, and convince you of the necessity of a Mediator, what will do it?

We shall proceed in the next place, to consider the sins that wait on receiving the sacraments, which as they were a special part of the worship of God under the Old Testament, so they are yet under the New; and our sins in reference to them, strike against this command, as it prescribeth and carveth out our external worship; and so much the rather should we consider this, because there cannot be a more express covenanting with God in giving and receiving, proposing terms and accepting of them for closing the covenant, than is in the sacraments.

Before we enter to speak of the faults we are here guilty of, we may in general propose some things concerning the sacraments: As 1. For what ends God hath appointed them, that so we may know what is to be expected in them. 2. How they effectuate the ends, that we may know how we should go about them; and we shall speak to these two jointly, because we cannot speak to the one, but we must speak to the other.

But before we speak to these, somethings are to be premitted: As, 1. That God hath thought good always to add sacraments to his covenants: Thus the covenant of works had its sacraments: Adam had the tree of life for a sacrament to confirm him in the faith of that covenant; so the covenant of grace in all its administrations, had its sacraments also for confirmation thereof: As, before Christ's incarnation it had, circumcision, the passover, and divers sacrifices effectual for that end; and the fathers, before Abraham, had their sacrifices for sacraments: and since his incarnation, it hath baptism and the Lord's supper; for as the Lord has for man's sake condescended to deal with him

after the manner of men, by covenants and mutual engagements; so he keepeth the manner of men in swearing, sealing, and confirming these covenants for their greater consolation, who are within the same, Heb. vi. 18.

2dly, Although the nature of the covenant alter the sacrament in respect of our use making of it; yet, as all covenants have some essentials in which they agree, to wit, a promise and a restipulation; so all sacraments have something common, to wit, that they signify, seal, and strengthen the covenanters in assurance of enjoying what is promised according to the terms of the covenant, to which they are seals appended, the tree of life confirmed the promise of life to Adam, upon condition of perfect obedience: Circumcision confirmed it to Abraham, upon condition of faith, Rom. iv. 11.

3dly, The sacraments of the covenant of grace before and after Christ, differ in circumstantials, as the covenant itself under the Old and New Testament doth; but in essentials they agree, for they seal one and the same thing, and after one and the same manner.

4thly, There are some chief things common to all sacraments of the covenant under one administration: As for example, baptism and the Lord's supper, they agree both in this, that they seal the covenant, and represent Christ and his benefits, &c. yet in either of them there are some peculiar promises and benefits especially looked unto; and also they have their peculiar manner of sealing these things which are common to both: Believers are also confirmed in the same things by the word, but the sacraments confirm them in another way, more clearly, and sensibly, and proportionally to our weakness and necessity.

5thly, No sacrament is of, and from itself valid, but its validity and efficacy is from the covenant and promise, whereof it is a sacrament; and so it is a seal to none, but to such as are in the covenant, and keep the condition of it; to them it sealeth the benefits promised, though absolutely and simply it seal the truth of the conditional promises; and so it may be said conditionally to seal, to all the members of this church, the truth of what is promised upon such a condition: as for example, the tree of life sealed this truth, that who stood in perfect obedience should have life, but it did not seal to Adam, that he should have life, except upon condition of his perfect obedience; the like may be said of circumcision, baptism, &c.

6thly, Hence every sacrament doth suppose a covenant, and the receivers entry into the covenant, to which the sacrament that he receiveth, relateth: So that we come not

to the sacrament properly to enter into covenant with God: But first the covenant is entred, and then the seal is added, as Gen. xvii. First, God entred into covenant with Abraham, and then the seal of circumcision is added as a confirmation thereof.

7thly, No sacrament giveth any new right which the receiver had not before; only it confirmeth the right he had before; he hath access to the sacraments upon the account of his external right.

8thly, Sacraments confirm still something that is future, and to come, they being instituted for the confirmation of our faith and hope in those things, of which we are most apt to doubt; as the passover strengthened the Israelites against the fear of being destroyed: The tree of life confirmed what was promised to Adam and not performed; and so all sacraments help us to believe the making good of some promise not performed, for they serve as the oath and seal; and indeed when we preach the gospel, we offer a sealed covenant and a sworn covenant.

These things being premised, we come to speak to the things proposed: and we say, the sacraments of the New Testament (of which only we speak purposely) have in God's appointment and our use, these three ends especially:

The 1. is, to represent clearly the nature of the covenant, and the things promised therein, as, the washing away of sin, Christ himself, his death and benefits, and the way how we come to the application of all these, to wit, by faith freely, putting on Jesus Christ for taking away guilt, and strengthening us to an holy walk; in all these sacraments (that is, the signs and word of institution added) do fully and clearly, 1. To the ears: 2. To the eyes: 3. To our other senses of feeling, &c. not only hold forth what is offered, but our way of closing with, and accepting of that offer; as if God, who by preaching letteth us hear him speak (inviting us to be reconciled to him) were in the sacraments, letting us see him tryt and close that bargain with us by his ambassadors; in which respect, the sacrament may be called the symbol and token of the covenant, as it is, Gen. xvii. and this way the sacraments have a teaching use, to bring to our remembrance Christ, his sufferings and benefits, as well as our estate, what it was without him, and before our closing with him: all this, by the word and elements, with the actions concurring, is represented, to us, as if it were acted before our eyes, for making the way of the gospel the more clear to our judgments and memories, who either senselessly take it up, or maketh use of parables and figurative

expressions, or similitudes, to set forth spiritual things, to make them take with us the more, hath chosen this way to make use of external signs and actions for the same ends also.

2. The second end of sacraments, is, to seal and confirm God's mind and revealed will to man, and to put him out of question of the truth of his promises, that so he may have a further prop to his faith, and may draw more strong consolation from the promises of the covenant upon this ground. In this respect they are called seals (Rom. iv. 11.) of the righteousness by faith, that is, not the righteousness of Abraham's faith, but of his obtaining righteousness by it, and not by works; that is, They are seals of that covenant, which offereth and promiseth righteousness to such as believe: So was the tree of life a confirmation to Adam of the promise of life; so was circumcision to Abraham a seal and confirmation of the promises of the gospel, as God's oath was, Heb. vi. 18. And so are the sacraments to us.

This confirmation may be three ways looked on: 1. As that which confirmeth the proposition. 2. The assumption. 3. The conclusion of a practical syllogism, whereby the believer concludeth from the gospel that he shall be saved.

The proposition is this, *He that believeth, shall be saved*; this by the sacrament is simply confirmed as a truth that one may lean unto: Then the believer's conscience in the faith of that, subsumeth, I will then take me by faith to Christ, seeing that is a sure truth, I will rest on him and hold me there; or more clearly I do believe in him.

Now, 2. This assumption that I, or such a man hath faith, is not confirmed simply, by the seal; for the sacrament is to be externally applied by men, who can say no more, but, They charitably judge such a one to have faith; yet it may be said to be so far confirmed, as one, whose faith doubteth, may by this be encouraged to rest on Christ and quiet himself on him. Thus faith is confirmed, while it is helped to assume, though the man be not clear that he hath assumed: As also, one having, according to God's command, cast himself on Christ, and according to his institution, taken the seal, I say, such a man may conclude from the seal, as well as from the promise, that he is accepted, even as one having prayed may conclude he hath been heard, having done it according to God's will in the name of Christ.

3dly, When the conclusion is drawn, *Therefore I shall be saved*, the sacrament doth not confirm that simply to us, more than it did to Adam, (who afterward brake the covenant

nant of works, and so attained not the thing promised) but it sealeth it conditionally, *If thou believe, thou shalt be saved*, and so the assumption must be made out by the search of the conscience, before the conclusion receive any confirmation by the sacrament; yet by strengthening the major proposition, *Such as believe, shall be saved*; it strengtheneth the conclusion also: For if that were not true, my having faith, or flying to Christ, were no great comfort; and so consequently it has influence on the believers comfort in the conclusion as God's oath and seal did confirm the promise made to Abraham, and also strengthened his faith in believing it should be made to him, Rom. iv. 11.

Again, it is to be considered that the sacrament sealeth particularly not only as it sayeth, *All that believe shall be saved*, But also, as it says, *Thou, if thou wilt believe, shalt be saved*; and the seal is so appended to that conditional offer; that the covenant standeth not only sure in general to all believers, but to me particularly upon my closing with it, as if God were particularly singling me out to make the offer unto me, and to make my engagement, and to put the seal in my hand, by which faith is more particularly helped and strengthened than by the word alone; there is great use therefore of the sacraments, in that thereby we get faith quieted in the believing of this, that God lay by his controversy, and keep his covenant, and make forth-coming his promises to those who fly for refuge to Jesus Christ, according to his oath and seal: Thus he sealeth the major simply, the minor conditionally, but particularly; or we may suppose God speaking to us from the covenant thus, He to whom I offer Christ, he may receive him; and all that believe and receive the offer, shall obtain the blessing offered: But I offer Christ to thee: Therefore, thou mayest and shouldst receive him; and if thou accept the offer, thou shalt obtain the blessing offered, and shalt be saved: Thus the major and minor are simply sealed, but the conclusion conditionally: Or the sacrament sealeth the offer simply; but the promise as it is applied to such a particular person conditionally, if he receive the offer; so that none needeth to question God's offer, nor Christ's performance on our acceptation. And thus the sacraments may be called testimonies, of God's grace to us, because particularly they seal that offer of his grace unto us, namely Christ, and salvation by him, and his being content to give him upon condition of our believing.

The third end and use of the sacraments; is, to exhibit and apply Christ or his benefits to believers; hence in the sacraments we put on Christ, and eat him: which is not done

by any physical union of Christ or his benefits with the signs, but as in the word Christ communicateth himself, when the Spirit goeth along with the promises, and hearers bring not only their ears, but their hearts and faith to that ordinance: So here, by the sacraments Christ is communicated to us, when we come not only with ears, eyes, taste, &c. but with faith exercised on Christ in the sacrament, with respect to his institution: And he cometh by his Spirit with the elements, and word, whereby the union with Christ is so much the more near and sensible, as it hath upon the one side so many and great external helps in the means appointed by God; and on the other side a proportional blessing promised to go along with his ordinance by the operation of his Spirit. Hence it is, that all this communion is spiritual, conferred by the spirit, and received by faith; yet it is most real, and having a real ground and cause, and real effects following, not by virtue of the sacraments in themselves, more than by the word or prayer considered in themselves; but by the virtue of the promise laid hold on by faith. And now word and sacraments being joined together, they concur the more effectually for bringing forth those ends intended in the covenant.

4thly, There is a fourth end which resulteth from these, and that is, a believer's consolation, Heb. i. 6, 8. which by the strengthening of faith, and beholding of Christ in that ordinance, and being confirmed in the hope of his coming again, &c. proveth very sweet, and corroborateth the soul so much the more, as that therein he tryseth often with the believer, and by it communicateth himself to his senses and spiritual feeling.

5thly, The sacraments holds forth a mutual engaging betwixt God and his people; God holdeth out the contract, the covenant and offer; we, by our partaking do declare our acceptance of that offer on those terms, and engage accordingly, that we shall make use of that righteousness therein held forth for our justification, and of that wisdom and strength therein offered for our direction and sanctification. In this respect our taking of the seal, is called our covenanting; and Gen. xvii. he was to be punished that wanted the seal of God's covenant: Thus our accepting and receiving looketh to the word, holding forth the terms, and God sealeth and confirmeth on these terms the particular promises of righteousness and strength to the ends before mentioned, that our faith may be strengthened in making us of them.

These are the main and principle ends of the sacraments, though

though they serve also for outward distinguishing of God's people from all other societies and persons.

In sum, The word offereth Christ and his benefits, the hearer accepteth him, on the terms on which he is offered; and consenteth; both these are supposed to precede the sacraments, though, (as we may see in the Jailor, Acts xvi. and others) it may be but for a very short time, yet in the order of nature at least, they are prior, and then come the sacraments, which have in them, 1. A clear view of the bargain, that we may close distinctly, and know what we attain. 2. A solemn confirmation, on God's side of the covenant, and the particular offer he therein maketh. 3. A furthering of us in part, and helping us to believe, and a conferring of something offered. 4. A comforting of those upon whom the blessings are conferred. 5. The receivers solemn and public engaging to God, that he shall observe and make use of all these; the fifth may be looked upon as the second in order.

We may come now to consider the faults we are guilty of, in reference to the sacraments. And first in general, then more particularly in reference to baptism and the Lord's supper: We shall not speak to these faults common to Papists and others, which are more doctrinal, such as errors about the persons who may administer them, as that women may administer baptism, &c. But we shall speak to those that are incident to us in our practice.

And first, in general we fail, either when too much weight is laid on them, or when too little. First, when too much, as, 1. When there is an absolute necessity supposed to be of them in order to salvation. 2. When they are thought to confer grace of themselves by the very partaking of the outward elements, although without faith. 3. When they are rested on in the outward receiving; as if that made us some way acceptable to God. 4. When there is a superstitious blind preferring of them, and with, the prejudice of all other ordinances, so that one will neglect preaching and praying long, but must have baptism the communion. 5. When there is a preferring of the outward ordinance to Christ and the thing signified, that is, When men seek more to have the baptism of water than the baptism of the Spirit, and the external communion more than the inward; in which any heaven that is to be found in the ordinances, lieth: And when men are more commoved for wanting the sacrament once, than for wanting Christ often and long. 6. Coming unto, and going from, the external ordinances, neglecting him, and without dependance upon him who giveth the blessing

bleſſing, and thinking that then all is well enough, ſeeing they were preſent at the ordinance. 7. Going far off for the partaking of a ſacrament to the prejudice of neceſſary moral duties called for at that time. 8. Placing more in them than in works of mercy and charity, or doting on them, to the neglect of thoſe. 9. When they are accounted ſo holy, as if they might not be given, where Chriſt alloweth them to be given; or as if that wronged them, when they are not adminiſtrated in ſome conſecrate place, as if one place were now under the goſpel more holy than another. 10. Adding to Chriſt's inſtitution, in the way of adminiſtration; as if what he hath appointed, becauſe it is common and ordinary were baſe and too low for them.

Again, they get too little eſteem, 1. When people uſe them as bare and empty ſigns, without reſpect to their due ends. 2. When there is not that reverence given to God in them, as ought to be, according to his command, when we are about ſo holy and ſo ſolemn pieces of worſhip. 3. When men carnally and without preparation, and obſervation, can hazard on them as common things. 4. When God's grace and goodneſs in condeſcending in them to us, is not admired and bleſſed. 5. When they are not pondered and ſtudied, that we may know them, and be affected in receiving them, and when there is not meditation on them. 6. Want of delight in them. 7 Careleſneſs of them whether we have them, or want them. 8. Corrupting the Lord's inſtitution in our manner of going about them, either adding to it, or diminiſhing from it, or changing it, as if men might do ſo. 9. Little zeal to keep them pure. 10. Neglecting the occaſions of them, when we may have them with ſome little pains. 11. Accounting them better, when adminiſtered by one miniſter, than when by another; or eſteeming little of them, becauſe diſpenſed by ſome men, (though lawful miniſters) as if men added any worth to the ordinance of God. 12. Never actually laying weight on any of them, or drawing comfort from them, or leſs than ſhould have been done. 13. Not wiſhing and praying that others may have good of them. 14. Not fearing the wronging of them by multitudes who partake of them, and not endeavouring to have abuſes of that kind helped, but making them common to all indifferently and promiſcuouſly. 15. When folk fear not the breaking of their engagements in them. 16. When men hang the fruit of them on the adminiſterer's intention, or on the grace of them that are joint-partakers with them. 17. When there is little zeal againſt the errors that wrong them, as when they are denied by Anabaptiſts, and when they are corrupted, as in the Ma's.

To come particularly to baptism; we may consider 1. The sins of those who seek it for their children. 2. The sins of those who administer it. 3. The sins of on-lookers, especially those who are called to be witnesses. 4. The sins of those who are baptized.

The parents or presenters of children to baptism fail before, in the time, and after the administration of this ordinance; first, before, 1. By not serious minding that which is to be done. 2. Not considering the child's condition as needing Christ in that ordinance. Nor 3. The end of that ordinance. 4. Miskennning Christ, and not going first to him, for conferring the things and blessings signified. 5. Not praying for the child, for the minister and for a blessing on the ordinance. 6. Not blessing God that there is a covenant of grace that taketh in our children; nor offering them to be engaged and received in it. 7. Not minding the most simple and edifying way of going about it, but walking by other rules. 8. Needless delaying of it for carnal ends. 9. Being more desirous of the sign than of the thing signified.

2dly, When we come to it we sin. 1. Not seeking to have our own covenant with God (by which we have this privilege of bringing our children to baptism) renewed and made sure. 2. Not considering by what right we claim it to our children. 3. Not repenting of our own breaches of covenant, nor wondering that God keepeth with us, who have often broken to him. 4. Not coming with the exercise of fear and reverence. 5. Waiting on it oft-times without attention or minding our duty in what is spoken. 6. Promising for the fashion when we engage for the childrens education, and without either judgment or resolute purpose to perform. 7. Being ignorant of what is said or done. 8. Not concurring in prayer for the blessing. 9 Not undertaking in Christ's strength to perform the duties called for.

3dly, After the administration of baptism, we fail, 1. In forgetting all our engagements. 2. In growing careless to maintain any suitable frame, and falling carnal in our mirth on such occasions. 3. Not being much in prayer for the children, nor insisting or continuing in prayer for the blessing. 4. Not being faithful according to our engagements, in educating them. 1. In knowledge, that they may be so trained up as to know what God is. 2. In the fear of God pressing it upon them by frequent exhortations. 3. In giving them good example. 4. In giving them seasonable correction (but rather sparing them though to their hurt) when there is cause of correction. 5. Being also unfaithful in not

seriously minding them of their engagements by baptism. And, 6. Much more by giving them evil example. 7. Con-
 niving at their faults. 8. Advising them to what is sinful,
 or sending them where they may meet with snares, or suf-
 fering them to go there. 9. Providing for them the things
 of this life, without respect to that life which is to come.
 10. Not enabling ourselves that we may discharge our duty
 to them. 11. Not insisting to press those things upon them,
 that concern their souls always; thinking it is enough that
 sometimes they be spoken to. 12. Never purposely stirred
 up and driven by that tie to see for their good. Nor, 13.
 Repenting our many short-comings, Nor, 14. Lamenting
 for what we see sinful in them, when they follow not faith-
 ful advice. These are things that would carefully be looked
 unto, both by fathers and mothers; and all such who en-
 gage for the Christian education of the children, whom they
 present to that ordinance.

Next, in him that administreteth baptism, there are oft-
 times diverse failings. As, 1. When it is customarily dis-
 pensed without respect to its end. 2. When in prayer the
 child's salvation is not really and seriously aimed at, but for
 the fashion. 3. When it becometh a burden to dispense it.
 4. When it is not thought much of, that Christ admitteth
 such into his house, or himself to be a partaker of such mer-
 cies, let be to be a dispenser of them to others. 5. When
 he followeth it not privately with his prayers for a blessing:
 besides what failings may be in unsuitable words, and hu-
 man ceremonies, &c. And seeking himself in the words that
 are spoken, rather than the edification of the hearers.

When we are witnesses and on-lookers, we fail. 1. In
 wearying and fretting, because we are detained a while. 2.
 Not setting ourselves to be edified by that we see done and
 hear spoken. 3. Not sympathizing with the child or its
 parents in prayer. 4. Not being thankful to God for such
 a benefit and ordinance to such a child's behoof. 5. Light-
 ness of carriage, and in looking, speaking, or thinking in
 the time, as if we were not present at such an ordinance of
 Christ's. 6. Not so seriously taken up in sympathizing with
 other folks children, because they are not our own. 7. Re-
 moving and withdrawing and not staying to countenance it.
 8. Not minding the child when we are gone. 9. Not help-
 ing them as we may to be answerable to that tie they come
 under in baptism. 10. Not admonishing them when we see
 parents and children walk unanswerable, nor testifying a-
 gainst them, nor mourning for the dishonour God getteth
 by baptized person's unsuitable carriage.

Fourthly, All of us that are baptized, fail wonderfully,
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less or more. 1st, That we never (as we ought) reckon ourselves obliged by that tie we come under in baptism. 2. That we neither are, nor seriously study to be, as we ought, answerable to it. 3. That we are not thankful for it to God, who admitted us to that ordinance. 4. That we do not esteem it above all bare carnal birth-rights how great soever. 5. That we do not seek to have it cleared, in the extent of it, as to the privileges and benefits thereby conferred on us and our children. 6. That we do not pursue after the blessing therein covenanted to us. 7. That we do not endeavour the performance of the condition of believing and trusting in Christ, which is the condition of the covenant, of which baptism is the seal. 8. That we do not lay weight on our baptism, for strengthening our faith both in spiritual and temporal difficulties, as if it were no seal of the covenant. 9. That we are often ignorant how to make use of it. 10. That we do not account ourselves wholly God's, as being given away to him in baptism, but live to ourselves. 11. That we do not fight against our lusts, Satan, and the world, according to our baptismal vow. 12. That we do not adorn our Christian profession with an holy life. 13. That we walk and war against Christ, instead of fighting under his banner. 14. That we do not aggravate our sins, as being committed against this tie. 15. That we are not patient under sufferings, nor penitent and humble under all sad dispensations; notwithstanding that we are by our baptism bound to take up the cross. 16. That we do not meditate on our engagements, nor repent for our neglects. 17. That we do not aim and endeavour to come up to the main-ends of this ordinance; Which are, 1. The evidencing our regeneration and ingrafting into Christ. 2. The giving up ourselves to the Father, Son, and Spirit. 3. Sticking by Christ on the most costly and dearest terms. 4. Taking directions from him, and walking in him. 5. Seeking the things above, and not the things that are on earth. 6. Mortification to creatures, and to be crucified with Christ. 7. The improving of this tie, not only for obliging us to these, but for strengthening us in him to attain them, and to comfort ourselves in all difficulties from this ground. These things are much amissing, Alas! they are much amissing: For we lamentably neglect to draw all our strength and furniture, under all tentations, and for all duties, from Christ, by virtue of this baptismal obligation and tie: We resort but seldom to this magazine and store-house; this precious priviledge is (Alas!) but very little manured and improved by us.

We come next to speak of the sins we are usually guilty of in reference to the Lord's supper; and they be of several sorts. 1. Some are doctrinal, when the institution is corrupted, as in popery: These we will not now meddle with. 2. Others are practical; and they are either in ministers and elders, who admit and debar, or in such as are admitted or debarred.

And first, we are to consider, that men may sin against this ordinance, by not communicating: As, 1. When they contemn and wilfully neglect it. 2. When they are not frequent in it, but carelessly slight it, when conveniently it may be had. 3. By not foreseeing and ordering our affairs, so as we may not be hindred, when an occasion of that ordinance offereth itself near to us. 4. By incapacitating ourselves to be admitted through ignorance or scandal, and by negligence to remove these. 5. By fretting at our being debarred, or at these who has a hand in it. 6. Not repenting of the causes which procureth our being debarred. 7. Not seeking to be humbled under such a weighty censure, and to get the right use of it for the time to come. 8. Suspecting that it proceedeth from carnal ends. 9. Reporting a-miss of those who do it. 10. Not praying for them that partake in this ordinance, where-ever we hear of it in any place. 11. Looking rather to the unfitness of some that are admitted, and the neglect of duty in office-bearers in debarring, than our own. 12. Not sympathising with them, and yet on that ground absenting ourselves, to wit, for the faults of others.

And here, by the way, we beseech you, take these few words of exhortation. 1. Look on debarring of ignorant and scandalous persons from the Lord's table, as Christ's ordinances. 2. Consider wherefore yourselves are debarred; and as you may be assured it is from no particular prejudice or disrespect, so ye would repent and be humbled for that which procureth it. 3. By making up what is wanting for the time to come: your failing in any of these is a fault, and let none think themselves the less bound to the study of holiness, because they are kept from partaking of it: But the sin of some is, they shift it, because they will not stir themselves up to a suitable frame of it, and yet they are not suitably affected with the want of it.

Next, there are faults in them that are admitted to communicate, and these both in hypocrites and true believers respectively; and that, 1. Before. 2. In the time. And, 3. After receiving the Lord's supper.

And first, Before receiving, there are many failings: As, 1. Ignorance of the end of nature of this ordinance. 2. Not

Not studying to know it: Nor. 3. To have the heart rightly affected with it. 4. Not endeavouring to keep up a high esteem, and holy reverence of the love of God, in giving of his Son, and the Son's condescending love, in coming to die for sinners. 5. Not seeking to have the covenant clearly closed with by faith, before it be sealed by the sacraments. 6. Not endeavouring to have all by-gone quarrels removed, and our peace established. 7. Not searching our way, that we may be well acquainted with our own condition, so as we may have the distinct knowledge of it, when we come. 8. Not carefully endeavouring a suitable frame of heart by prayer, meditation, and reading. 9. Not praying for a blessing, either for him that administreth, or for those who are to join with us, to prevent their sin. 10. Not minding their instruction who are under our charge. 11. Not presently renewing (if before closed with and consented to) our covenant before our partaking. 12. Not sequestering our hearts from other things for that end. 13. Not fearing to miss the thing offered, and to contract guilt instead of getting any good. 14. Not searching after the sins of former communions and other sins, and repenting of them. 15. What we aim at in these, not aiming at them in Christ's strength. 16. Not aiming and endeavouring constantly to walk with God, and keep communion with him in all duties, that we may have the more access to communion with him in this ordinance. 17. Not laying aside of rooted prejudices and secret malice. Nor, 18. Admonishing such whom we know to lye under any offence of that kind, that they may repent and reform. 19. Unstayedness in our aiming at communion with God in it, or coming to it more selfishly, than out of the due regard to the glory of God.

2dly, In our going about this ordinance, there are many faults that usually concur: As 1. Our giving too little respect or too much to it, as is said before of the sacraments in general. 2. Our not exercising faith in the present time, according to the covenant and Christ's institution. 3. Want of love to constrain us, and want of that hunger and thirst that should be after Christ. 4. Want of that discerning of the Lord's body, which should be, so as, 1. To put a difference betwixt bread and wine in the sacrament, and common bread and wine in respect of the end. 2. To put a difference betwixt this ordinance, and Christ himself, who is signified and exhibited by it. 3. To lay in some respect a further weight on this than on the word only, though it be some way of that same nature. 4. To put a difference betwixt this sacrament and other sacraments; and so discerning it, it is to conceive of it rightly. 1. In respect of its use and end

end according to its institution. 2. In respect of our manner of use-making of it, not only by our senses or bodily organs, but by faith and the faculties of the soul, looking upon, and receiving Christ's body in that ordinance, and feeding on it there as in the word, and more clearly and sensibly: for the sacraments do not give us any new thing which the word did not offer and give before, but they give the same thing more clearly and sensibly. 3. In respect of the blessing; not only waiting for a common blessing for sustaining the body by that bread and wine, but for a spiritual blessing to be conferred by the spirit to the behoof of the soul. 4. It is so to discern it, as to improve it for obtaining real communion betwixt Christ and us, by a spiritual feeding, as it were, upon his own body; so that when there is any short-comings in these, in so far the Lord's body is not discerned. 5. We sin in going about this ordinance, by want of reverence, when we come without holy thoughts, and a divine frame, and without love ravishing the heart, which is most suitable at such a time; much more do we sin when we come with carnal loose, or idle thoughts, or any unreverent gesture, or with great-light apparel, or carriage in coming or sitting. 6. By want of love to others, and sympathy with such as are strangers to communion with Christ. 7. By not distinct closing with Christ, or renewing our covenant with him, or engaging of ourselves to him. 8. By stupidity, or senselessly taking the elements without any affection, and by being heartless in the work, and comfortless because we want sense. 9. By not chearing ourselves by faith that we may obtain and win to sense, and by pressing too little at sense or comfort. 10. By not improving this ordinance in reference to the general ends of a sacrament: As, 1. Fellowship with Christ himself. 2. Communion in his death and sufferings. 3. The sense of these, and the comfort of them. 4. The lively commemoration of Christ's death and sufferings, and of the love he had to all these; for the stirring up of our love again to him. 5. The strengthening of ourselves in the way of holiness, by strength drawn from him by faith. 6. Minding his glory, and the setting forth thereof, with respect unto, and hope of his coming again. 7. Particular engaging of our affections one to another. 8. Engaging our hearts by serious resolutions to make for suffering: Lastly, We sin here, by not reflecting on our hearts in the mean time, that we may know what they are doing, nor putting up ejaculatory prayers to God in the time; receiving the sacrament with our hand, and yet not receiving him in that mean by faith into the heart,

heart, nor feeding on him, and satisfying ourselves with him really present in that mean: for he is to our faith really present there, as well as in his word.

3. After communicating, there is a readiness to slip and fall into these faults: 1. Irreverent and carnal removing from the table. 2. Forgetting what we were doing, and falling immediately to loose words or thoughts. 3. Not reflecting on our by-past carriage, to see what we were doing, and what frame we were in, and what we obtained. 4. Not repenting for what was wrong in every piece of our way and carriage. 5. Not following on to obtain what we yet miss, and not still waiting for the blessing, even after we are come away. 6. Not being thankful, if we have obtained any thing. 7. Freeting and fainting, if we have not gotten what we would have. 8. Or being indifferent and careless, whether we get or want. 9. Carnally-loose after communions, as if we had no more to do. 10. Vain, or puffed up, if we think we have attained any thing. 11. Little or no keeping of promise made to God, but continuing as before. 12. Digressing on the commendation or censure of what was heard, or seen, rather than making use of it for our profit. 13. Making that ordinance an occasion of contention, for some faults we conceive to have been about it, whereas it should be ground of union and love. 14. Not entertaining tenderness, and a frame that may keep us ready to communicate again. 15. Not meditating on what we have been doing. 16. Not longing again for the like occasion. 17. Not helping others that did not come, or had not the occasion of coming to it. 18. Conceitedness, because we were admitted. 19. Despising others who might not be admitted. 20. Mocking, or secretly snuffing at any who goeth, or has gone about it with more tenderness than we, or who endeavoureth to keep his promises better than we. This sin of emulation and spiritual envy, at any who out-runs us in tenderness and proficiency (touched in these two last) is, as very natural to us, so, most dangerous; it participates of cursed Cain's: this sin is the worst of all malignity, and is always accompanied with a woeful and devilish satisfaction with, and complacency in, the short comings of others; that so, we may be the more noticed. 21. Secret disdain as tender Christians, besides us, as hypocritical. 22. Turning aside, to live like others who have been debarred; as if there ought to be no difference put betwixt those who have this badge, and those who want it, or sitting up as if all were done, when we have communicated. 23. Want of watchfulness against recurring tentations and snares; vanity and conceit, if we attain any thing, and want of pity to those

who did not come so good speed. 24. Indiscreet speaking, either to the commending or censuring of speakers and formes, but little or nothing to edification.

In the last place, we shall speak a little to this question; if, and how, the admission of scandalous persons doth pollute the communion? And if it be sinful to receive it with such persons? Or, if joint-communicants be thereby defiled? Let us for answer, consider pollution distinctly, with reference to these four things. 1. In reference to the sacraments themselves. 2. In reference to the admitted, that are scandalous. 3. In reference to the admitters. 4. In reference to the joint-communicants.

First, As to the sacraments, there is a two-fold pollution: The *1st* is, Intrinsic and essential, which by corruption of the institution of Christ, turneth it then to be no sacrament, as it is in the mass: or to be hurtful; as when significant ceremonies, sinfully devised by men, are mixed and added besides, and contrary to Christ's institution. The first ever-teth the nature of the sacrament, and its henceforth no more a sacrament. The *2^d*, poisoneth it, so that it may not be received without partaking of that sin actively.

There is an other way of polluting the sacrament, that is extrinsic and circumstantial, not in essentials, but in our use-making of it, and the application thereof beyond Christ's warrant, as when it is administered to one upon whom Christ alloweth it not. In that case, it is not a sacrament to that person; yet it is so in itself. This pollution is a prophaning of it to us, or a making it common. Thus the word of promise generally applied in a congregation without separation, in application, betwixt the precious and the vile, is a prophaning of the word, (for the word of promise should not be made common more than the sacrament,) as it is marked, Ezek. xxii. 26. *The priests have prophaned my holy name, they have put no difference between the holy and the profane, between the clean and the unclean.* Yet in that case, the word ceaseth not to be God's word, though it be abused: Or, as an admonition cast before a profane mocker, is but the abusing of an holy thing, yet it altereth not the nature of it; as a pearl cast before a sow, is pudled and abused, yet it doth not alter its inward nature, but it still remaineth a pearl: so it is here in the word and sacraments; they are abused in their use, when misapplied, yet still (the institution being kept) they are the ordinances of God: Thus was the temple said to be prophaned, when it was made more common in its use than was allowed; yet was it still the temple of the Lord: And so, admission of scandalous

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person may thus be called, a polluting of the sacraments, but not essential in themselves.

2dly, Consider pollution with reference to persons who are admitted; and so the sacraments may be polluted, 1. By grossly scandalous persons. 2. By hypocrites. 3. By believers not exercising their graces; the sacrament is polluted by, and to all these, because, as to the pure, *all things (lawful) are pure, so to the unclean and unbelieving, nothing is pure, their mind and conscience being defiled.* Thus their praying, sacrificing, hearing, plowing, &c. all is unclean; and, by proportion, to believers, though in a good and clean state, yet in an evil and unholy frame: The sacrament may be said in some sense to be unclean, and polluted by them, to themselves.

3dly, As to the office-bearers, who are the admitters, the sacrament cannot be prophaned essentially, the institution being kept pure; yet they may sin, and be guilty of prophaning it, by opening the door wider than Christ has allowed, and not keeping the right bounds: And ministers may so sin, in promiscuous applying of the promises and consolations of the covenant, as well as applying its seals, and both these are sins to them; yet these cases would be excepted.

1. When such a scandal is not made known to them: Scandalous persons may be admitted, because they are not bound to look on them, as such, till discovered.

2. When such scandals cannot be made out judicially, though possibly they be true in themselves, they may, though against the inclination and affection of the admitters, be admitted, yet not against their conscience; because, that being a high censure in Christ's house, his servants are not to walk arbitrarily (for that would bring confusion with it) but by rules given them, whereof this is one, not to receive an accusation, but under two or three witnesses.

3. When by some circumstances it proveth not edifying, but rather hurtful to the church, or the persons concerned: As, 1. When the scandal is in such a matter, as is not expressly determined in the word, but is by consequence to be deduced from it; as suppose it be meant such a point of truth, as has divines, that are godly, dissentient in it, or in such a practice (suppose perjury) as is evil indeed in itself; but, by deduction and consequence (which is not clear) to be applied. or it is in such things as affect not a natural conscience, as fornication, drunkenness, and adultery, &c. do; or in such things as contradict not expressly any truth: And 2. When the scandal of these sins is by universality become little among men, or there is not easy access, in an edifying way, to decide in them, or censure them; there is still a right and a wrong in these which a

minister in doctrine may reprove, yet he may forbear a judicial sentence in such cases, as it seemeth Paul did with the Corinthians, amongst whom there were several sorts of offenders. 1. Incestuous fornicators, or such as sinned against nature's light; these, 1 Cor. v. 3, 4, 5. &c. he commandeth to be excluded or excommunicated. 2. Such as by corrupt doctrine made schisms, and misled the people in factions, to the prejudice of the apostle's authority and doctrine, chap. iii. 3. &c. *Deceitful workers*, 2 Cor. xi. 13. these for a time, 2 Cor. x. 6. he spareth for the peoples sake, 2 Cor. xii. 19. 3. Some weakly and carnally misled into factions, 1. Cor. xiii. 1, 2, 3, 4. these he endeavoureth to recover. 4. Some guilty of faults about the sacraments, in their wrong manner of going about it, 1. Cor. xi. These he reproveth and laboureth to amend, yet alloweth them to go on and celebrate the sacrament, but doth not debar for the time either factious ministers, or people from it, as he had done the other; neither is it likely, that the communion was omitted, or they debarred, for he doth not reprove for not debarring them, as he doth. For wronging the institution: the reason is, because that which warranteth debarring and censures of all sorts, is edification; and when that end cannot be gained to a people or person, such censures may be omitted; and except some bounds were to be fixed, here, the difficulty in abounding differences would prove inextricable: And therefore, when a sin is become epedemical, and very universal, on the one hand, the more tender conscientiously-scrupulous would be instructed to much sobriety, and earnestly dealt with, not to indulge themselves a liberty to rend the church, or to divide from it when such persons are admitted, being otherwise capable of the privilege; because exclusion in this case, by a sentence from the sacrament, would probably miss its end, which is, edification, and would weaken the authority of the ordinance of discipline, if not hazard the liberty of the gospel. On the other hand, ministers would by all means take heed, and be obtested in the name of the Lord, that they (which is readily incident in an hour of tentation) run not on the extream of shifting their duty; insulting as it were over tender consciences, and strengthening the hands of the wicked by compliance with, or accession to these sins; but would, under the pain of making themselves horridly guilty, manage obvious ways, deal freely and faithfully in making use of the key of doctrine, when the use of the other will not in all appearance be so much for edification; that by public and doctrinal separating the precious from the vile, and straight down right private dealing, they may in
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the sight of God commend themselves to every man's conscience.

4. Let us consider if this ordinance be polluted to the joint-receivers; suppose that some are sinfully admitted by the office-bearers of the church? And we say, that is not pollution or sin to them to partake with such, for the sacrament may be blessed to them notwithstanding, as Christ's ordinance, even as when the word is unwarrantably applied in promises and admonitions; so that pearls are cast before swine: yet supposing some tender souls to be present, they may meddle warrantably with that abused word as God's word, and it may prove useful to them. For confirming this truth we offer these reasons.

The first is, the word and sacraments are of one nature, and are polluted or made use of, one and the same way; only the difference is in this, that the one usually is doctrinally wronged, the other disciplinarily. 2. Because that unwarrantable admission of others is not the communicator's, but the minister's sin, therefore it cannot wrong them more than want of preparation in others who come. 3. Any others sin cannot loosen me from my obligation to a duty: now it is the duty of every one, as to *examine themselves*, so being prepared by suitable self-examination, to eat, 1 Cor. xi. 28. and yet in that church of Corinth, many did sinfully approach to the Lord's table: Now though the command requiring self examination; will not warrant rulers not to examine, yet it will warrant private communicants to endeavour rightly to go about that duty themselves, and not to be much anxious what others do, as if other mens carriage were the ground of our approaching to the Lord's table. 4. It is notwithstanding a sacrament without any mixture of mens corrupt additions, and so the neglecting of it, is the neglecting of a sacrament. 5. If scandalous receivers did corrupt it to others, then a corrupt minister could never celebrate a sacrament; which would contradict the Lord's way in appointing such, sometimes to dispense his mysteries both in the Old and New Testament; and if the minister's corruption pollute the ordinance, much less will the scandal of any others. 6. The practice of the Lord's people in receiving sacraments this way, both before Christ's incarnation, and since, proveth it. 7. It would be a great and inextricable snare to consciences, if the fruit of their communicating depended not only on their own preparing themselves, but also on the ministers and joint receivers; if their not preparation or failing in it, brought guilt on us, it were impossible that ever we could with clearness receive the sacrament.

For, 1. It is hard to think, a communion is celebrated, but there is one or more who should not be admitted, and the admission of one or two, as well, as of many, is a profaning of the ordinance: Yea, if we thought them to be scandalous; yea, if we knew them not to be holy, we could not in faith communicate with them, lest the ordinance be defiled by us, if their defiling were ours.

2. The presence of a hypocrite would defile it to us, for his hypocrisy defileth it to him, and has not right before God, to come, neither would it warrant us that we knew not: For 1. Many do sin when they know not. 2. It is not our knowing his sin that defileth the sacrament, but it is his hypocrisy and rottenness. 3. Thus the same sacrament might be as God's ordinance participated warrantably by one who knew not, and not by another who knew this; which were hard to make out.

3. Believers their being out of a frame would pollute this ordinance to us, and incapacitate us to receive it, for it is in that case sin to them, and we should keep as great a distance from their sins, as from the sins of others.

Yea, 4. One could not communicate with himself (to speak so) if that ground were true: For, 1. We have corruption. 2. We know we have it, as well as we can know any other mans. 3. It doth pollute the ordinance in part to ourselves, and bringeth guilt with it; therefore, if sin known in another, would do it, much more that which is in ourselves; for if it be corruption, as known to be in others, that polluteth it; then that same known in ourselves must have that same effect: For, *a quatenus ad omne valet consequentia.*

If it be said, 1, This corruption is but half (so to say) in ourselves, being weakened by grace, and not allowed. *Ans.* Yet it is corruption, and certainly half-corruption in ourselves will weigh more than whole corruption in another, especially considering that necessarily this polluteth in part all our holy things.

2. If it be said, We cannot be freed from corruption, while here, and so we could not go about any duty, if that reasoning were good. *Ans.* 1. A mixture of good and bad in the visible church, is as certain as a mixture of grace and corruption in a believer. 2. If our own corruption which involveth us in sin in the manner of our doing duties, will not loosen us from a commanded duty, much less sin in others; yea, we are no less prohibited to communicate with sin and corruption in ourselves, than in others; and also we are commanded as effectually to purge our own hearts as the church.

This truth in doctrine, the sober of the independents approve as to themselves (whatever be their practice as to others) as the only way to eschew confusion, and keep unity and order: So Hookers Survey, part. 2. Amelius de consc. cap. 4. lib. 1. *Norton aduer. Appol. Resp. ad ultium questionem.*

As for other questions, as, How the sacraments seal? or what they seal? the major or the minor proposition? the promises as a covenant, or as a testament legating Christ and his benefits to us? these would require a larger dispute than our intended work will admit, and therefore we shall not meddle with them.

The last thing which we shall instance the breach of this command, is in reference to the duty of fasting; concerning which we would take notice of two things: 1. That fasting is a solemn piece of external religious worship when rightly and religiously discharged. 2. That men may be guilty of many sins as to their practice in reference thereto.

First, That it is a piece of external worship, is clear, 1. From precepts commanding it. 2. From the practices and examples of the saints in scripture. 3. From scripture-directions given to regulate us in it, yet it differeth from prayer and sacraments. 1. That those are ordinary pieces of worship, but this is extraordinary, proceeding from special occasions, either of a cross lying on, or 2. Feared and eminent; 3. Or, some great thing which we are to suit for, or such like. Although it be an extraordinary piece of worship; yet the more holy we read any to have been, we find they have been the more in this duty of fasting.

2. We are to consider that fasting is not of itself a piece immediate worship, as prayer, &c. but mediate only as it is made use of to be helpful to some other duty, such as praying, humbling of ourselves, mortification, &c.

Again, 3. Fasting may be considered in four respects: 1. As it is gone about in secret, by one single person setting himself a part for prayer, and for fasting to that end; many instances whereof are in scripture. 2. As its private, or a little more publick, being gone about by a family, or some few persons, joining together, as Esther and her maids. 3. As it is public being performed by a congregation, as Acts xiii. 2, 3. 4. As gone about by a whole national church: These four are all mentioned, Zech. xii. 11, 12. where we find, 1. The whole land. 2. Families together. 3. Families a-part. 4. Particular persons, or wives, a-part, setting about this duty.

4. Consider fasting and respect of the cause that call for it, and there are 1. Public causes, Dan. ix. 2. 2. Particular
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and personal, as of David for his child, 2 Sam. xii. 16. 3. For others, Psal. xxxv. 13. And 4. It is to be minded in a special way for helping us against spiritual evils, casting out of devils, mortifying of lusts, as also under sad temporal crosses and losses, Matth. xvii. 21. and 1 Cor. ix. ult.

Next, as there are some times and cases in all these which call for fasting with prayer to be seriously gone about; so we may in reference to this duty many ways; As, 1. When it is slighted, and not gone about at all; and thus men are guilty either, 1. By contemning it, or, 2. Counting it not necessary; or, 3. By negligence, so that we will not be at pains to stir up ourselves to a frame for it: Or, 4 Will not leave our pleasures, or work for it. 5. In not esteeming highly of it. 6. In not labouring to have fit opportunities to go about it. 7. In scarring at it as a burden. 8. In casting it up as hypocrisy to others, and mocking at it in them. 9. In not joining in our affection with others we know are fasting. 10 In our unfrequent use of it. 11. In neglecting causes that relate to the public, or to others; contenting ourselves with what relateth to our own necessity. 12. In not being affected with our neglect of that duty, nor mourning for it, and repenting of it, nor being humbled under the many evils which the neglecting of it carrieth along with it. 13. At least, neglecting one part or other of this duty of fasting. 14. Not setting ourselves seriously to be at the end designed in fasting, which maketh us either neglect it, or go formally about it.

In going about this duty of fasting, there are two evils to be avoided; The 1. is, giving too much to it, as if it did merit, Isa. viii. 1. or as if itself did mortify sin, or make holy, or were religious worship in itself: The 2. is on the other hand, when it getteth too little, being looked on as not necessary or profitable for the framing of ones spirit, and fitting them for prayer, self-examination or wrestling with God, and not accounted a fit mean for that end, more than when it is neglected.

In speaking of the sins we are guilty of, as to this duty, we are to consider more particularly how we sin before it, in our preparation to it. 2. In our going about it. 3. When it is ended.

And first, before our going about it, we sin, 1. When the right end of a fast is mistaken, and it is not considered as a mean to help us to a more spiritual frame. 2. When we do not study to be clear in, and to consider the special grounds that call us to it, not aiming to have our heart from conviction affected suitably with them. 3. When we are not put to it from the right motive, but go about it selfily,

to be seen of men; as, Matth. vi. 16. or for the fashion. 4. When it is not gone about in obedience to a command of God, and so we fast to ourselves, Zech. vii. 5. 5. When there is no secret examination of our own hearts, to try what frame we are in, what lusts reign in us, or prevail over us; Nor 6. any particular dealing with God before hand to be enabled for this duty, and helped in it, and that both for ourselves and others. 7. When we are not endeavouring to be in good terms with God, and studying to be in good terms with God, and studying to be clear as to that before we come to put up suits to him. 8. When we neglect Christ, and turn legal in it. 9. When we do not separate ourselves from all other affairs timously the night before. 10. When we are lazy in rising so timely that day as should be. 11. When we do not (if it be secret) labour to be unseen in it to any. 12. Not setting yourselves seriously to it, Dan. ix. 3. abstracting ourselves from diversions, and rousing up ourselves for it.

2d, In the time of fasting, we sin, 1. By eating unnecessarily, though it be a little; as we may sin by not eating, when not eating disableth us in duties; yet the body ought to be in such a measure affected, as may not hinder us in prayer: But many scarce suffer it to be touched, or in the least measure affected, or afflicted with abstinence. 2. In lightness of apparel, or such fineness in it, as they make use of on other days. 3. In gestures looking light-like, laughing and in such a carriage, as is very unfuitable for that day. 4. In hypocrisy, there being a more seeming weightiness and heaviness, than really there is. 5. In having wrong ends before us. As 1st. to seem holy. 2. To carry on some temporal or politick design, as Jezebel did against Naboth to get his vineyard. 3. To get advantage of some other, and to make some sinister designs, digest and go down the better, as Isa. lviii. 4. *To smite with the fist of wickedness, as under pretence of long prayers*, to take the more liberty to injure others. 4. For strife and debate, and strengthening of factions and parties. 5. We sin here by neglecting works of mercy. 6. By taking pains in works lawful on other days, *Exactting all our labour*, or a part of it, which is unbecoming on that day. 7. By taking delight in temporal things, finding our own pleasures. 8. By words or thoughts of lawful things, diverting us from the work of the day. 9. By wearying of it as a burden; *Not calling it a delight*. 10. By wishing it were over, that we might be at our work or pastime again, Amos viii. 5. 11. By negligence in prayer, or not being frequent and fervent in it,

nor pertinent to that day, and the end of it; for there should be in all these something on a fast day suitable to it; and which is called for on that day, more than on other days. 12. By not joining seriously with others, when they pray especially in particulars which concern others. 13. By little mourning or heart melting, especially, in secret duties, which on that day would be more frequent, more serious and affecting, than on other days, that day being set a part for it; And if private, we should be more abstracted, even from ordinary refreshments and mirth, than upon a Sabbath; and the frame of the heart, would be then more humble, mournful, and denied to otherwise lawful comforts. 14. By little of the exercise of repentance or sense of sin, that day for humbling the heart in the sense of our own vileness and loathing of ourselves. 15. By little suitable uptaking of God in his holiness, displeasure against sin, &c. Which on that day, is in an especial way called for. 16. By not distinct covenanting with him, and engaging to him against our seen evils and defects; a fast day would be a covenanting-day, as we see in Ezra and Nehemiah. 17. By defective in reading and meditating on what may humble us; but much more, when by looks, words, or thoughts, we marr the right frame, and set of our hearts. 18. By resting on fasting, or being legal in it. 19. By not minding the profiting of others, nor sympathizing with their wants and care not being careful to see those of our family or charge observant in it. 20. By not abstaining from the marriage bed, 1 Cor. vii. 5.

3d, We sin after fasting. 1. Soon returning to other thoughts. 2. Letting any frame we have attained, slack and wear out. 3. Forgetting our confessions and engagements, and falling to former sins, and neglecting these duties to which we have engaged. 4. Being rigid with others, we have to do with. 5. Not insisting in prayer, for those things we aimed at in fasting. 6. Not trying and observing if any thing we prayed for hath been obtained. 7. Not reflecting upon our carriage in it, that we may know how it was discharged. 8. Not humbled under our many short-comings, and failings in it. 9. Glad when it was done, because that restraint is taken off our carnal humours. 10. Sitting down and resting on that we have done, as if all were done. 11. Thinking ourselves something better, by our outward performance. 12. Being vain of it, if it be well to our sense. 13. Being unwatchful after it, and not studying suitableness in our following carriage, so that it is but the hanging down of the head for a day.

These

These particulars applied to our own hearts, may be useful for our conviction, and humiliation. Ah! Who can say, I am clean? All of us are guilty, either by neglecting such duties, or by thus and thus going about them unsuitably. From these sins, we may read also the contrary duties, or qualifications, that are required for the right discharging of these duties. The preventing of these sins, will bring in the duties called for, and the right manner of going about these duties, without the manner requisite, is but, as it were the making of some image, for ourselves, in the Lord's worship; which he has not commanded, and so he may say, *Is it such a fast that I have chosen?* Isa. lviii. 5. or, *Is it such a prayer I called for;* and, *Who hath required these things at your hands?* Isa. i. 12. These questions, which the Lord putteth to our conscience will make many prayers, and praises, and much worship, that now seemeth to be in great bings or heaps, come down to a small bulk, when they are thus fanned, sifted, and searched by this sieve; and all those things casten, which are found to be breaches of this command.

We come now to the manner how this command is pressed, which is *1st*, By a reason. *2d*, By a communion. *3d*, By a promise. All which speak a readiness in men to fail in this command, and a special notice that God taketh of the duties required in it, and of the sins forbidden it. Men might readily say; What needeth so much rigidity in the manner of worship? and, if it be to the true God, though it have in it some mixture of those things, which have been formerly abused, it is not much to be stood upon: The Lord therefore in pressing it, addeth this reason, *I am a jealous God*, (saith he) that will not only have my church and spouse honest and chaste indeed, but chaste-like: As Cæsar said, his wife behooved, not only to abstain from all dishonesty, but from all suspicious carriage: Even so will the Lord have his people carry so to him, as a wife should carry to a jealous husband, with such circumspection, as he may not have any occasion of suspicion. Jealousy here implieth two things. 1. A faculty or aptness, as it were to suspect any thing which may look like a giving that to any other, which is due to God: So a husband is said to be jealous, when he is apt to suspect want of love in his wife, and is ready to gather from every circumstance, her inclination to another; even though there be no palpably demonstrative ground of it. Thus jealousy amongst men.

2. It importeth a severe indignation against every thing which giveth ground of suspicion; It cannot abide that: Hence jealousy is called, *The rage of a man*, Prov. vi. 38.

This wrong will not be endured, when many others will be dispensed with. Any thing that seemingly slighteth him, or inclineth the heart to another, is to jealousy insufferable. These two, after the manner of men (as many other things) are applied to God, to shew that he will not admit, that which is suspicious-like in his service; but if his people depart from him in deviating in the least from the rule given, he will be provoked to be avenged on them for it. This is the force of the reason: The commination or threatening added, confirmeth this; it is in these words, *visiting the iniquities of the fathers on the children*. To visit here, is, to punish the children for the fathers faults; though God should seem for the time to forget the breaches of this command, and not to take notice of corruptions introduced by men in his worship; yet, saith he, *I will visit*, or revenge that iniquity, not only upon the present race, but upon the following, even, *upon the third and fourth generation*.

For clearing this, let us see, First, What is the punishment here threatned? 2. On whom it is? Upon the children of them that transgress this command. 3. How it is executed. 4. Why the Lord doth so? That we may vindicate this place, and clear it from appearance of contradiction, with that in Ezekiel, xviii. Where it is said, *The son shall not bear the iniquity of his father*.

The first question then; is, What it is that is here threatned? *Anfw.* We do not think that this place speaketh only of temporal punishments, and that of Ezekiel of eternal: For the scope of both, will contradict this; for that passage, Ezek. xviii. is occasioned from the peoples present straits, and speaketh directly of temporal judgements; so that distinction will not clear this seeming contradiction. Therefore, we conceive here to be understood many spiritual and eternal evils, which God threatneth to the children of wicked parents. (For, that temporal judgements follow them, and are included in the threatening there is no question.)

This will be clear, 1. By considering that the thing threatned here; is, that punishment which the breach of, or iniquity committed against this command, or other commands, deserveth; yea it is the punishment, that sinful parents deserve, he *visiteth the iniquities of the fathers, on the children*, &c. But that which the breach of this law, or which the parents guilt deserveth, is eternal judgment, and not temporal only, *Ergo*.

2. The thing threatned here is proportionally of the same nature, with the thing promised afterward; the one being opposite to the other: But it were a wronging of God's mercy to his people, to say, That his mercy only looketh

to temporal benefits. *Ergo*, this threatening must also look unto, and comprehend eternal plagues.

3. The scope may clear it, which is, To restrain parents, from the sins here forbidden; because by such sins they bring wrath, not only on themselves, but on their posterity after them, even when they are gone, as ye have it, Jer. xxxii. 18. Now this reason would not have such weight, if the plagues threatned to parents were eternal, and to their children, but temporal.

4. This threatening must put some difference betwixt the children of the wicked, and the children of the godly: But temporal difficulties, and strokes will not clear up this difference: for often the children of the godly, share most in these. It must therefore be in spiritual things, they differ mainly.

5. What is threatned here, must especially in the event, *Light upon the third and fourth generation*, And not ordinarily go beyond that. Now ordinarily the children of wicked men in outward things, thrive best unto the third and fourth generation; and after that come their temporal judgements; therefore, it cannot be that, which is here only, or principally meant.

6. Consider Cain, Ham, &c. upon whose posterity, this curse was peculiarly derived, and there you will find somewhat more than what is temporal.

The second thing to be cleared here, is, the party threatned to be thus punished: It is not the fathers that are expressed, but the children after them, as it is, Jer. xxxii. 18. All is fore-faulted, the whole stock and family: Concerning which, let us take these three considerations along with us.

1. That these children punished, are not innocent in themselves, but being guilty before the Lord by original corruption; or by both it actual and sin, making themselves liable to such plagues; they have no reason to say, *The fathers have eaten sour grapes, and the childrens teeth are set on edge*: For whether the judgements be temporal or spiritual, the children have deserved them, and cannot say they are wronged. And this consideration reconcileth this place, with that of Ezekiel, where God putteth them to it, thus: None innocent are plagued; but ye are plagued: Therefore saith he, read your own sin out of your plagues.

2. Consider, that the threatening against children of such parents, is here limited to the third or fourth generation; all their posterity is not cursed thereby. 1. Because God's kindness is such, as to leave a door open for penitents. All fell in Adam, yet mercy opened a door of hope to sinful man: And surely the threatnings of this new covenant, are

not so peremptory, as to shut the door of mercy upon sinners. 2. The third and fourth generation are especially threatned, because these are the parent, and have most of his nature in them; he knoweth them best; and often he may live to see these: Therefore, the Lord threatneth these, that it may most affect parents; it being for the second, third, and fourth generation, that they most ordinarily travel.

3. Consider, that in this threatning, (as also in the promise following) God doth not give or lay down a constant rule, to which he will be tied, as if he could not do otherwise at any time; For to say that, were derogatory to his election, and the sovereignty of his grace; and therefore, that is not the scope: But here he giveth a declaration of what usually, and ordinarily he doth, and what men, if he deal with them in justice, may expect from him: Yet it is still so to be understood, as the son of a wicked person, may be found to be an elect, and the son of a godly person rejected; that he may continue his plagues longer than the third or fourth generation, or break them off sooner when he thinketh good; for though by this, he would restrain parents from sin, yet hath he a door open to many such children for mercy; even as the contrary promise hath many exceptions as to the children of godly parents, that walk not in the paths of their parents going before them, as many known instances of both, in scripture do make out.

The third question is, How God doth execute this threatning? or, How he doth reach children with eternal plagues for their parents sins?

Ans. 1. He doth it certainly, and he doth it justly: therefore, the children must not only be considered as guilty, but as guilty of the sins of their parents, which we may thus conceive. 1. As to the child of a wicked parent, lying in natural corruption, God denieth and withholdeth his renewing and restraining grace which he is not obliged to confer; and the Lord in this may respect the parents guilt justly. 2. When grace is denied, then followeth the temptation of the parents practice, the devil stirring up, to the like sin, and they furthering their children to wickedness by their example, advice, authority, &c. So that it cometh to pass in God's justice, that they are given up to vent their natural corruption in these ways, and so come as it is, Psal, xlix 15. to approve their parents sayings. 3. Upon this followeth God's casting the child now guilty of his parents faults, into eternal perdition with him; and that this is the meaning of the threatning, will appear by the examples of God's justice in this matter, when wicked parents have children that are not so much miserable in regard of tem-

temporal things, as they are wicked, cursed, and plagued with ungodliness; so was Cain's children, so were the children of Cham, and so were Esau's, who were all for a long time prosperous in the world, but following their fathers sins (a main part of their curse) God afterward visited them, with sad temporal judgements also.

4. If it be asked, Why God thus plagueth and threatneth the children of the wicked parents? *Ans.* 1. God doth it to make sin hateful, seeing it bringeth often a forfeiture of spiritual blessings, yea, of blessings of all sorts, upon whole generations and families. 2. To strike the more terror into others, who by this may be scared from sin, and made to stand in awe of God, who is so dreadful as to put a mark of infamy on the race and posterity of his enemies. 3. The more to affect and weight the sinner; it is a part of his punishment to know that by his sin, he has not only made himself miserable, but all his posterity: And these may be the reasons, why, as it were by the light of nature, all nations in some cases are led not only to punish the persons of some malefactors, but to fore-fault, and put a note of infamy upon their posterity, for some kind of faults. 4. This becometh God's greatness, that men may know how sovereign he is, and how, treason against the most high is to be accounted of. 5. It is to commend holiness, and the necessity of it, to God's people, and to put them to enrich themselves and their children, in God, and a good conscience, rather than in all temporal riches.

These same questions and answers may serve to clear what concerneth the promise also, they being suitably applied to it.

It is further to be observed that the Lord expresseth wicked men under that notion, *Them that hate me*, to shew what indeed, and on the matter, sin, even the least sin, amounteth unto its hatred of God, as being done (as it were) in despite of him, and preferring some lust to him; for there is no question but were God loved, holiness, (which is his image) would be loved also; and where it is universally hated, so must he be: for a man cannot serve two masters, where their commands and actions are contrary, but he must hate the one, and love the other: And seeing it is certain, that sinners make sin their master, and do not hate it; therefore, they must hate God, who giveth contrary commands: and so sometimes sinners wish that there were not such commands. Again, he expresseth the godly in the promise, under these two designations, 1. *These that love me*, that is the inward fountain and comprehensive sum of all duties. 2. *Those that keep my commandments*, that looketh to the outward effects of love, and is the proof of it,

it, so that there is no midst betwixt these two, to love God, and keep his commandments, and to hate him, and slight or break his commandments, and so no midst betwixt God's gracious promise to parents and children, and his curse on both.

Lastly, It would be in a particular way observed, that tho' every sin hath hatred to God in it, yet he putteth this name of hating him, in a special way upon the sin of corrupting his worship and service, to shew that there is a special enmity against God in that sin, and that it is in a special way hateful to him; as upon the other hand he taketh zeal for the purity of his worship, as a singular evidence of love to him.

Let us close this command with some words of use; and

1. Ye may see what good or evil to us and ours, and that eternally, there is in disobedience or holiness: O parents! what mercy is it to you, yourselves, and to your children, that you be godly? Alas, this curse here threatned, is too palpable upon many children, who are cursed with prophanity from the womb upward: Why do you that are parents wrong your poor infants? and why neglect ye that which is best for them? Here also there is matter of much comfort to parents fearing God. This promise is a standing portion to a thousand generations, which though it be not peremptory, as to all individual persons; yet, 1. It secludeth none. 2. It comprehendeth many. 3. It giveth ground for us to be quiet for all our posterity, till they by their own carriage disclaim that covenant, wherein this promise is included. 4. It giveth warrant for a believer to expect that God may make up his election amongst his seed rather than amongst others: It is true, sometimes he chooseth some of his posterity of wicked parents, yet oft times the election of grace falleth upon the posterity of the godly. 5. It is a ground upon which we may quiet ourselves for temporal things needful to our children; certainly these promises are not for nought, Psal. xxxvii. 26. and cii. ult. cxii. 2. Prov. xx. 17.

2. Be humble, O be humble before God, for he is jealous.

3. Abhor sin, for it is hateful.

4. Love holiness, for it is useful to us and ours: First, Thereby our children have temporal mercies so far as is needful, Psal. xxxvii. 26. 2. They have spiritual and saving mercies amongst them. 3. They have all church-privileges, as being the children of them that are within God's covenant.

5. Children! Be humbled under the sense of the iniquity of your parents, when ye remember their ways; or possess what unjustly they have gotten, ye become guilty of their
sins

sins without repentance. Especially, you have need to take notice of this, that are the children of parents, that have opposed the purity of God's service and worship, and the work of its reformation, and have been corrupters of it: Children may be partakers of their parents faults, and so plagued for them several ways; and we think that this forfeiture is more than ordinary. And therefore, as amongst men, there are special crimes beyond ordinary procuring such a sentence, so is it here. And, 1. They be guilty by following their foot steps, in walking in their parents sins, as Jeroboam's children did. 2. In approving their fathers way, praising their fathers sayings or doings; as it is, Psal. xlix. 13. 3. In winking at their parents sins and wickedness. 4. In boasting of their oppressions, blood-shed, &c. as if they were acts of valour and man-hood. 5. In being content that their fathers sinned, if it gained any possession to them. 6. In possessing and enjoying without repentance, what to their knowledge they sinfully purchased. 7. In spending prodigally and riotously what the parents covetously gathered; the sin of the parent here, is the seed of the son's sin. 8. In professing sorrow for the want of occasion to live in ignorance, prophanity, or looseness, as their fathers did, as in Jer. xlv. 17, 18, 19. They said that things went well then. In not being humbled before God for the sins of predecessors, nor confessing them to him; as Levit. xxvi. 40. nor repairing the losses or injuries which we knew they did to any that were wronged or oppressed by them.



THE THIRD COMMANDMENT.

EXODUS xx. 7.

*Thou shalt not take the Name of the Lord thy God in vain,
for the Lord will not hold him guiltless, that taketh his
Name in vain.*

THIS Command the Lord preffeth with a threatenng, that it may be known that he is in earnest, and will reckon with men for the breaches of it: The scope of it, is, To have the name of the Lord sanctified, hallowed, and had in reverence by all his people; and so every thing eschewed that may be dishonourable to that holy name, and which may make him, as it were, contemptible: This scope is clear from Lev. xxii. 23. where having forbidden

the prophaning of his name, he addeth this positive precept as opposite thereto; *But I will be hallowed among the children of Israel*; So then it is that he himself may be hallowed, and had in reverence amongst them, as Psal. lxxxix. 7. and cxi. 9. And so this command is much more extensive than at first view it appeareth; the scope thereof being to keep the heart in a holy awe and reverence of God, and so in a holy way of using, and reverend way of going about every thing which concerneth him.

For more clear handling of it, let us consider, 1. What is meant by the *name of God*. 2. What is meant, by *taking that name of God in vain*.

1. By the *name of God*, is often understood God himself; for to call on God's name and on himself are one. 2. Properly hereby is understood in titles, attributed to him in scripture; as God, Jehovah the Lord, Holy, Just, &c. or such titles as signify that excellent Being which we call God. 3. More largely it is taken for whatsoever he maketh use of, for making of himself known, seeing otherwise he hath no name; but whatever title he taketh to himself, or whatever thing he maketh use of, thereby to make himself known, that is his name; such are 1. His attributes, mercy, justice, omnipotency, &c. which Exod. xxxiv. 36, 37. are called his name. 2. His word or gospel, called his name, Acts ix. 15. 3. His ordinances, sacraments, Mat. xxvii. 19. Discipline and censures, which are the exercise of his authority, Matth. xviii. 20. 1 Cor. v 4. 4. Prayer is a piece of his name; he is a God that heareth prayer, Psal. lxiii. 2. 5. His works, Rom. i. 20, 21. 6. All his worship. Deut. xii. 5. Exod. xx 24. 6. Lots. Acts i. 26. By these God maketh himself (when he thinketh fit) known in his will, as he doth by his word. 7. Profession of subjection to him; so they that profess this, are said to bear his name, and it should be reverently used, as all actions which make himself or his will and decree (which is himself) known, as lots do, Prov. xvi. 33.

By all these God is to be known, and something of him may be seen, and we take under name here all these to be comprehended: The first, because the scope is to hallow himself in obedience to all that he commandeth, as appeareth, Lev. xxii. 31, 32 and the first petition in the Lord's prayer, *Hallowed be thy name*, being compared with the other two that followeth, cleareth it. The second is properly and primarily in the very letter here understood. The third cometh in by native consequence for attaining the scope of the command, so that there is neither word nor work of God, but all relateth to this.

The second thing to be cleared, is, What is meant by taking *his name in vain*. To take his name (as it is Psal. l. 16. and xvi. 4.) is to mention any of those things before spoken of (which are so many pieces of his name) or any way to meddle with them in thought, word, or deed, as by writing, or otherwise: *In vain*, doth not only comprehend, 1. False swearing, or blaspheming, charming, and what is wrong as to the matter: Nor, 2. Only prophane abusing of the Lord's name when the matter is right, by rashness, precipitancy, frequency in swearing: Nor, 3. Doth it only mean unnecessary swearing, when it may be forborn: But 4. *In vain* is also when it is not mentioned or made use of to good purpose, that is, to God's honour, the edification of others and of ourselves; so whenever God's name is any way meddled with without fruit, it is *in vain*.

The scope of this command then we take to be, To press the manifesting of reverence to God. 1. In a high esteem of his holy majesty. 2. In a reverent use of all his ordinances in the right way appointed by him. 3. In a good conversation adorning this doctrine of the gospel, and keeping his blessed name, that is named over us, from being evil spoken of, or contemned by others, because of us, Rom. ii. 24. 4. And more especially (that God may be honoured) in a right, reverend, and edifying use of his name, in thinking, speaking, praying, reading, writing, swearing, vowing, &c. and abstaining from all irreverence in these, unbecoming the greatness of God, and using each of them reverently, when called to go about them.

If it be asked what the mentioning of God's name reverently is? take these rules to clear it.

1. It is necessary that the matter be lawful in which his name is mentioned; by this, all hereticks, charmers, cursers, foreswearers, and blasphemers, are grossly guilty of sinning against this command.

2. It is required that the matter be not only lawful, but important, and of some weight: hence loosing for a thing of nought, or swearing in a thing of no importance, are an abusing of the name of God, and a tempting of him.

3. It is required that the matter be necessary also; for if a thing may be decided other-ways, it ought to be neither by loosing nor swearing; hence in the hebrew, to swear is still used in the passive voice, to shew, That men ought not to swear, but when they can do no otherwise, and when a lawful call presseth to it.

4. It would be in the manner, grave, deliberate, understood, done in judgement, Jer. iv. 3. with fear and reverence.

5. A good end is to be proposed, namely; one of these three, God's honour, the good of others, or our own necessary vindication in something, that so it be not taken to no purpose.

There is this difference betwixt this command and others; in other commands, God expresseth the highest degree of every kind of sin, to scare men from the breaches of these commands; here he mentioneth not forswearing or blasphemy, but taking the Lord's name in vain; which is the lowest degree of that kind; that by this, God may teach us what reverence we owe to him, and of what large extent the command is, and how careful he would have us to be, lest we should come upon the borders of any thing that seemeth to be a breach of it.

If it be asked, why the Lord is so peremptory in urging this command, and in pressing the thing here commanded in the very least?

Ans. 1. That he may in this set out his own greatness, and work a fear and reverence of him in the hearts of his people; therefore will he have them reverently using that which concerneth him, that the due distance, betwixt God that is in heaven, and creatures that are on earth, may be imprinted on us, and entertained by us. Eccles. v. 1, 2, 3. Lev. xxii. 31, 32. Psal. lxxxix. 9.

2. Because his name, whereby he holdeth forth something of himself, or that infinite excellent Being, called God, is great, dreadful and glorious, and is so to be had in reverence, Psal. cxi. that more than ordinary watchfulness should be used in testifying our respect to it.

3. Because this is the way to curb atheism and prophanity, which the devil driveth on by these steps; first, to think little of God, and then by little and little, to innure men to prophanity, and habituate them to baffle and affront the name of God; Hence it is, that he taketh possession, mainly, of young ones this way; and hardly ye will see any that irreverently meddle with the name of God, but they are gross, or fall at length to be gross, in other things.

4. God's name is precious, and given to his people for a great refuge, Prov. xviii. 10. therefore will he not have that which is their singular mercy to be abused.

5. God is a friend in covenant, yet so, as that relation may not in the least wear out his honour and our due distance with him, Deut, xxviii. 58. Its the *great and dreadful name of the Lord our God.*

6. Because this honoureth God, and adorneth the profession of the gospel before others, whereas, irreverence therein dishonoureth God before them.

For more particular considering the matter and breaches of this command, we shall draw it to these heads; and 1. We shall speak to what concerneth swearing, vowing, or public covenanting with God. 2. To what concerneth blasphemy. 3. Concerning the taking the name of the Lord in vain, in worship, private or public, particularly, how it is taken in vain by hypocrisy. 4. Of taking it in vain out of worship rashly and unnecessarily. 5. How it is taken in vain our conversation, as others are occasioned, or caused to blaspheme God's name by our carriage. 3. Concerning lots, &c. These we shall consider, especially, with respect to our practice.

In speaking of what concerneth oaths, we would, 1. speak of an oath. 2. Of the obligation of it, for this command both requireth oaths, and the keeping of them, and it may be broken in reference to both.

We would in the entry distinguishing betwixt these four, 1. Oaths. 2. Afferverations. 3. Simple affirmation or assertions. 4. Imprecations or curses.

1. Oaths are such, as directly invoke God by such expressions, as, *be, or by, by my holiness I have sworn*, Plal. ixxxix. *I swear by the Lrd.*

2. Afferverations (called vehement Assertions) are like expressed thus, *As the Lord liveth, As that light shineth, in conscience, faith, &c.*

3. Simple assertions are, such as *in truth, truly, indeed*, which but speak the thing simply, and affirm that to be true or false that is asserted, and so belongeth to the ninth command only, as such.

4. Imprecations are either directed to ones self conditionally, and if such a thing be truth, *then let me perish; Shame befall me* if I do not this or this; or towards others, especially in these, *shame befall thee, the devil take thee, a vengeance on thee*, and other expressions abominable to mention.

Again, in oaths which are for confirmation, let us distinguish betwixt assertory oaths, that do but confirm such a thing to be truth, and promissory oaths, that engage the person swearing to the performance of such a thing for the time to come, either absolutely, or with qualifications.

For clearing the matter, take this proposition, that oaths in both these cases being well qualified, is a lawful piece of God's worship, and may, and should be made use of by his people; this is a clear truth from these scriptures, Deut. x. 20. Deut. vi. 13. Jer. iv. 2.

As for Anabaptists, who deny the lawfulness of oaths under the New-Testament, we are not now to meddle with them, because there be few in these days that are in such

an error. We shall consider. 1. What qualifications are requisite to right swearing: Then, 2. clear some practical questions. 3. Shew wherein this command is violatè in respect of swearing.

In an oath consider, 1. Its matter. 2. Its form. 3. Its rise, or mens call to it. 4. The expression its conceived in. 5. Our manner of going about it. 6. Our keeping of it, which followeth after to be spoken to distinctly.

First, for the matter of an oath, Assertory oaths must be of things that are, 1. True. 2. Weighty. 3. They must be such to our knowledge. Again, Promissory oaths must be in things just and lawful, possible, profitable, and in our power, and which to our knowledge are such.

2. The form must be, By the true God, it being a peculiar part of his worship, for we can swear by none whom we cannot invoke, therefore idols, creatures, graces, &c. are excluded here, for none of these are God.

3. Its rise must be edification, that is God's glory, our own vindication, or our neighbours good, or the call of a magistrate putting us to it; and it should be used for deciding of controversies, when no other mean of clearing or deciding such a thing is remaining; hence we say, *juratus fuit*, he was sworn passively; and the Hebrews have no active word for expressing it, to let us see, men ought not to swear, but to be sworn, or by necessity pressed to it.

4. As to the expressions in which it is conceived, or the thing sworn; it is required not only that it be truth to, and in the man's meaning that sweareth, but that the expression be plain and intelligible to his meaning and understanding, to whom the oath is given; otherwise it deludeth, but doth not clear. Hence these two rules are to be observed. 1. That the meaning be so clear, as may be, and is most ordinarily and obviously gathered from such words and expressions as are used. 2. That the expressions be according as they are supposed to be understood by others, especially him that exacteth the oath; for if he mean one thing, and we another, God's name is prophaned, and the end of an oath frustrate; much more equivocations in expressions and mental reservations are to be condemned here; the first whereof taketh in ambiguity in words; the second a different sense in our thoughts from what seemeth to be meant in our words.

3. As to the right manner of swearing, these things ought to be noticed: 1. That it be in judgment, that we understand the thing we swear, and the nature of our oath, and him we swear by, Jer. iv. 2. 2. Fear any reverence going about

about, as being in an especial way in God's own sight; thus *to fear an oath*, is a good property, and the heart would be filled with the apprehension of a present God. 3. Singleness in the end, that it be not to deceive any, but to express the truth truly and faithfully, called righteousness, Jer. iv. 2. And for the most part these properties or qualifications may agree to oaths, asseverations and imprecations.

For the further clearing of this matter, we would speak to some questions.

And the first question is, how then differ oaths from asseverations?

Ans. They should both be in truth and judgment with fear, and when called unto; but in this they differ, that in oaths we are only to make mention of the true God, and swear by him; but asseverations may be thus expressed, *As thy soul liveth*, 2 Kings ii. ver. 2, 4, 6. and yet we do not swear by the soul of any.

A second question is, What we may judge of such oaths, as are, by angels, saints, Mary, Paul, and by other creatures, as heaven, light, the world, by soul, conscience, &c. Or by graces, as by faith.

Ans. We need not use much curiosity in distinctions: For, we conceive them all to be simply unlawful. 1. Because none of these are God, and swearing is a peculiar piece of his worship, Deut. vi. 13. And swearing by any thing whatever it be, which is not God is condemned, Jer. v. 7. *They have sworn by those who are not God's.* 2. Because we cannot invoke any of these, and therefore cannot swear by them, seeing an oath carrieth along with it, an invocation of him we swear by. 3. Because they want these properties due to such, to whom this worship belongeth. As 1. Omniscience, to try whether we mean as we have sworn or not. 2. Omnipotency. And 3. Justice to avenge, if it be not so as we have sworn. 4. Sovereignty, to call the swearers to a reckoning. 5. Because it would derogate from the scope of this command, which giveth this to God alone, as his due and implieth, that he alone hath all these properties in him. 6. Because such oaths are expressly prohibited by Christ, Matth. iii. 34. *Swear not at all, neither by heaven nor earth;* For they stand in an inferior relation to God, and are his servants. 7. Because as none of these things are God to take order with us, if we swear falsely; so none of them are so ours, as we can lay them in pledge, for the lest change to be made upon them, in case our oath be not true; none of them can be added unto or diminished from by us. We cannot make one of our hairs black or white; and therefore ought not to swear by our head;

head; much less can we quiet our conscience, or increase our faith, that we should so freely swear by these, That place, Matth. v. 36. cleareth this: For that of Matth. xxiii. 16, 17. &c. speaketh of the obligation of an oath sinfully made, as to that manner of swearing, which yet still bindeth: but it warranteth not the making of such oaths.

A third question is, What is it to be judged concerning asseverations; such as, *In conscience, good faith, as I shall answer, &c. as I am a Christian; as I have a soul to be saved,* and such like? *Answ.* 1. We think, there is no question, but if these were rightly, and in the due manner made use of they might be lawfully used, as scripture cleareth. 2. Yea, we think, if any oaths be made use of, these would first be used; and a man may be called to use one of these, when he is not directly to swear. 3. Therefore, we think they cannot be used, but in necessity, when less will not serve, and should be used with fear, reverence, understanding, and the other qualifications: And that therefore they sin, who in common discourse, rashly and vainly use them, which we conceive to be forbidden here; and when they are not conscientiously used, they lead men to a greater degree of sin, here discharged: As we see some begin with asseverations then idle oaths, and then imprecations, as Peter sinfully did, Matth. xxvi. Reason 1. All these asseverations are reductively oaths and imply the contrary imprecations in them. Thus, let me not be esteemed a Christian, nor have a soul to be saved: which must relate to God for executing these; therefore, being indirect oaths, and belong to this command. 2. Because the very end of any vehement asseveration is to confirm what is said, more than any ordinary assertion can; Now in so far, it is an oath; it being proper to an oath, to confirm what is spoken, and seeing what agreeth with an oath in the essentials, they must be materially one, though asseverations, be pronounced in another form. 3. Vain asseverations, are against that rule, Matth. v. 57. James v. 12. *Let your communication be yea, yea, and nay, nay; and whatever is more* (in ordinary communication) *is evil:* And it cannot be denied, and therefore needless and sinful. 4. We do not find asseverations, such as, *My conscience beareth me witness,* to be used (warrantably) by saints in scripture; but with great reference, even almost in such things as they used to confirm by oaths; therefore, swearing is often joined with them, Rom. ix. 1, 2. 2 Cor. xi. 31. 5. For what end are they used? It is either to confirm something or to no end: Beside, the needless use of them habituateth folk to baffle and prophane excellent things, and do inure them to prophanity; Hence these

these that use them most, are ordinarily less tender in their other carriage, and it cometh to direct swearing at length. If it be said, good faith, signifieth no more but is truth, and without dissimulation, as it is understood sometimes in the laws,) *Bona Fide* and *Mala Fide*. *Answ.* Yet faith is otherwise taken in our common acception, and words would be so used, as they are commonly made use of by others.

2. If it be not evil, yet it hath the appearance of evil, which should be eschewed and abstained from, 1 *Theff.* v. 22

3. Whatever good faith signifieth yet certainly in our common use, it is more than a simple assertion; therefore, should a man tell me an untruth, and put *Bona fide*, or good faith to it, to confirm it: Will any man think but he is more than an ordinary liar, against the ninth command? Yea, would he not be thought infamous in breaking his good faith? Therefore it is more than yea or nay, and so not ordinarily to be used. Yea, we conceive that these asseverations will have more weight on natural consciences, than simple assertions; and therefore the challenges of dealing falsely with these, will bite and wound the conscience, much more sharply than falsifying simple assertions, which speaketh out this; that they are nearer of kin unto, and more involved in this command, than at first appeareth.

The fourth quest. is, What may be said of imprecations? *Answ.* Distinguish betwixt such as one useth against himself; as, *Let me not see heaven, if that be not truth*, or the like

2. Such as are used against others (I speak by private persons,) as, *Shame fall thee; Devil take thee*, and the like; which are either conditional, as, *If thou do not such a thing, &c.* are absolute, without any such condition. We say then, 1. That keeping the qualifications, formerly mentioned, and required to an oath; one may in some cases lawfully use some imprecations, even to ones self, the scriptures having such patens in them; but with great caution, circumspection, and tenderness.

2. Cursing of others by private persons, out of passion or revenge, is simply prohibited, and that in several respects. For 1. It derogateth from the glory of God, if he be therein invocated, in making him subservient to our passions, and to execute our revenge; or if he be not invocated in these imprecations; it is worse because of the devil, or some other thing is put in his room. 2. It derogateth also from that love we owe others.

3. As for mentioning the Devil in such imprecations, as *Devil a bit, Fiend a body*, or such like, it is most abominable: For thereby the Devil is employed in God's room,

and God is forsaken; because there is no ground to expect a hearing of such a suit from him, and so you betake you to the devil; praying to him, employing him, reverencing and worshipping him; as if he were just, to execute your judgment, when God doth it not: And sometimes by such imprecations; you call on the devil, who is the father of lies; to witness a truth. Ah! how abominable to be heard amongst Christians! Men need not go to the Wild-Indians, nor to witches, to seek worshippers of the Devil! Alas! There are many such to be found amongst Christians! How found these words? What devil now! The mielde devil, &c. It is horrible to mention, that which goeth out of some mens mouths without any fear! Ah! What can be the reason that Christians thus worship the Devil, and swear by him, as Israel did by Baal.

There remain yet some things concerning oaths, especially promissory oaths to be cleared. As, 1. How promissory oaths differ from an assertory oath.

And, 1. They agree in this, that truth is the scope of both. But, 2. They differ in this, that assertory oaths, have but one verity, to wit, That the thing be, in the present time, true as the man sayeth or sweareth: But promissory oaths have a twofold verity, to wit; one present, that the swearer meaneth what he promiseth. 2. That for the time to come, he shall endeavour, effectually to make the thing truth which he sayeth and sweareth: The first, is only a truth in the person: The second is also a truth of the thing or matter.

2. We would difference vows from promissory oaths. Vows have God both for party and witness. Oaths may have some other for, party, but God for witness to the giving an oath or promise to such a party: Yet in some things there is a great affinity, as to the matter, in both.

Concerning promissory oaths; we may enquire. 1. Concerning the making of them. 2. Concerning the obligation of them; That a man may make such oaths tying himself to somethings in which he was before free; is without all controversy, and clear in the scripture. Concerning such oaths it may be enquired. 1. In what matter. 2. On what occasions. 3. With what conditions, they may be engaged in.

And, 1. For the matter of them; they may be in three sorts of matter. 1. In such matter as is morally necessary, as the fearing serving, worshipping the true God, &c. So was Jacob's oath and vow, Gen. xxviii. 20, 21. *That the Lord should be his God.* And many of the covenants menti-

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ned in the Old-Testament; and David's swearing, Pf. cxix. 106. *To keep God's statutes.*

2. There is a civil lawful good matter; such as duties to superiors, or to make some obligation to others forthcoming; or to return and requite such a particular good turn to one. Such are oaths of allegiance to lawful superiors: Such did the spies swear to Rachab Joshua ii. 12. &c. And David to Jonathan; and that these are lawful, having due qualifications, cannot be denied.

3. There are some things indifferent; as eating or abstaining from such and such meats or drinks, or on such and such days; and although the thing be not simply unlawful, yet oaths therein would be engaged in, with much prudence on such grounds, and with such qualifications and conditions, as may make it appear, the swearer is not using the name of God unnecessarily, and that he cannot otherwise gain this point: Nor superstitiously to make it appear, that he doth not bring his conscience under a yoke of will-worship. One of which ways ordinarily men fail, in these oaths; and so they are neither to God's honour, nor others good; and therefore such oaths are either rarely to be engaged in, or not at all.

Next such oaths as to the occasions of parties engaging in them, may be divided into these three.

The first is, When we engage in public oaths and promises solemnly, when authority calls us to it.

2. When the edification or satisfaction in another, in private calleth for it. There are sometimes when a Christian may be, yea is called to it, for gaining credit to something, (that the other is called to believe) to interpose reverently the oath of God, as Jacob did to Laban.

3. One in secret may thus engage himself to God, in lawful and necessary things; as David, *I have sworn, that I will keep thy righteous judgments.*

Yet in the third place, all these oaths, would still be with these qualifications, mentioned Jer. iv. 2. First in truth, namely, the two-fold truth before mentioned. 2. In judgment, that is, with knowledge and deliberation, minding and understanding what it is we swear. 3. With righteousness or justice, that is, That it be in things, that are according to the law of equity, as well as piety, neither wronging God nor others by our oaths; for oaths are in themselves still, *Vincula Æquitatis*, and not by *Iniquitatis*: Bonds of equity and justice, and not of iniquity and injustice.

There are also to be observed these tacite or express conditions in all promissory oaths, (and sometimes it is fit to express them and sometimes not); *If God will*, and if no-

thing interveen to hinder, Jam. iv. *If I live*, and health permit. As much as in them lieth, they shall aim at if some impossibility interveen not. 3. So far as they fulfilling of this, shall be lawful; for it only can tie to lawful things, and lawful means and courses; and this is especially to be understood of indefinite oaths. 4. While things stand so; but if the case alter essentially, and men turn enemies to the kingdom or common wealth, to whom we are by oath obliged, to give or sell somewhat that we know would be made use of, to the probable ruin or hazard thereof: then it is not in our power, *Selva profeſtate superioris*.

It may be asked, How we shall judge of indefinite oaths; such as soldiers give to their officers, to be obedient to them: Or of oaths in things which are indistinct, and the matter not obvious, as oaths in colleges, incorporations, towns, &c. Where the things sworn are complex.

Answer. These cannot altogether be condemned. 1. Because though a man have not, yea cannot have, a particular and distinct knowledge of all particulars; yet he understandeth such oaths, as binding to all necessary and lawful things, as the general condition requireth. 2. Because he taketh the oath for the end, and in the sense, that is commonly taken, which bindeth in the essential things, pertaining to the being of that incorporation, but taketh not in, every particular strictly.

By what is said then; We may 1. Condemn oaths in trivial things, as oaths in compliments; when men swear they will not go one before another. That men are welcome to their houses: Then they will not let them go soon: That they shall drink so much tho' it may not be to excess: That they shall return some petty thing they have borrowed, and the like. 2. Rash promises, such as are hastily and unadvisedly or doubtingly made. But ere we come to particulars; let us consider what is condemned, as perjury, which is the highest degree.

There are several sorts of perjury mentioned; some whereof are more direct and immediate; some more mediate and indirect.

The first sort of perjury is: When one upon oath asserteth as a truth, that which he knoweth is not a truth, or doubteth of it; or is mistaken in it, through his own negligence, not being certain that it is as he saith, whether he affirm or deny: Thus Naboth's false witnesses were guilty; and many other instances may be adduced.

The second is: When one promiseth something, which he mindeth not to perform, and confirmeth that with an oath;

oath;

oath: he is no doubt perjured, because there is not a correspondent verity betwixt his oath and his purpose.

The third is: When men promise and intend for the time to perform; yet, upon no just ground, fail afterwards in performing what they have sworn. This is perjury, because there is not truth in fulfilling the thing sworn, according to the oath. These are direct perjuries.

More largely again, a man may be said to forswear himself. 1. When he sweareth to perform a thing, which is simply impossible; especially, while he knoweth it to be so: For as the former is not a swearing in judgement and truth; so this is a prophane and wicked swearing, against light and judgement, or a manifest lie and falshood: So that betwixt his promise to perform such a thing, and the performance, there is implied a contradiction. As for one to swear, to be to-morrow at Rome, who is to day at Glasgow; the very swearing is fore-swearing. 2. When one sweareth an unlawful or wicked thing, or confirmeth it with an oath; like those forty that swore to kill Paul; especially, if that oath be contrary to some duty which lieth formerly by oath on the person for swearing: For, that is not to swear in righteousness and justice: Beside, that it withdraweth on a necessity, either of breaking that oath, and so of being perjured, or of going on to fulfil it; and so of being doubly perjured. 3. Men are forsworn and perjured, when they fulfil a wicked oath; as Herod did, Matth. xiv. in beheading John the Baptist; for, though he seemed not to overturn, and make void his own oath, but to keep it: Yet this (as also the former) over-turneth and maketh void, the scope and nature of an oath in general, and is a plain contradiction to it, and maketh an oath, which should be *vinculum aequitatis*, a bond of equity; (there being *nulla obligatio* but *ad officium*, no obligation but to duty,) to be *vinculum iniquitatis*, a bond of iniquity: And so thwarteth with the very end wherefore such oaths are appointed (in which respect David did better in not executing his rash oath, but keeping the general scope of all oaths, when he refused not to hearken to Abigail's counsel, even to the non-performance of what he had sworn.

It may be questioned here, Whether one man may be accessory to anothers perjury, if he constrain him to swear, of whom he hath a suspicion that he will forswear.

Ans. Distinguish 1. The matter in which, if it be of grave concernment, or of little moment. 2. Distinguish betwixt the publickness and privacy of it. 3. Distinguish betwixt parties: as betwixt a judge, who is to decide, and a party that is the pursuer.

We say then first, a party pursuing in a particular of his own concernment; especially if it be of no great concernment; may, yea, should forbear pressing such a person to swear, both for sparing the party, and for respect to the name of God; since he can hardly, in this case, be very hopeful to gain by it.

2. We say, (notwithstanding in some cases,) that the judge may admit some to swear, especially in public scandals. 1. Because none can certainly know, but God may constrain them to swear truth. 2. Because it is his way, left to decide all controversies; and a judge cannot eschew it, when it lieth on him to put a close to such a controversy, as which he cannot win by any other means; though great prudence is to be used in proceeding in such a case, especially, it being of that nature as is in scripture appointed to be decided by oath, as Exod. xxii. 11.

The great question, is concerning a promissory oath, if in any case it may be made void, and cease to oblige, or in what cases that may be?

That every oath bindeth, not according to the letter, we suppose needeth no reasons to clear and confirm it: There are two ways in general how the obligation of an oath promissory ceaseth. 1. When the oath itself is null, and never had any obligation. 2. When by some other thing interveining, there is a loosing from the obligation which the oath once had.

That it may be clear that, notwithstanding of this, oaths are of a most strict obligation, having the great and dreadful name of God interposed in them; and that many things, whatever weight be laid on them by men that way, do not loose from it, such as these following which we shall put by, in the first place.

1. No man's temporal loss in goods, name, or estate, will loose him from his oath, nor make it null and void, Psal. xv. *ult.* 2. that our engagement by oath is to something of its own nature indifferent, will not loose us, though there be here no other tie upon us to the thing, and that without the oath we were free; yet the oath once engaged in, will tie us, as is clear from that same fifteenth Psalm. For an oath is of its own nature obligatory, and according to Numb. xxx. Persons at their own dispose must do even in such cases as they have bound their souls. 3. Though we were engaged in the oath by the deceit and guile of others, the deceit being circumstantial only, yet if the thing be not sinful, it bindeth us, as is clear in that oath to the Gibeonites, wherein the deceit was such. 4. Though by fear or violence the oath had been extorted, yet the matter being lawful, it
bindeth

bindeth because of the honour of God's name interposed.

5. Though it was sinful as to the manner, and rashly made at first, as that with the Gibeonites was; yet is it binding, if lawful in the matter, there being a great difference betwixt *juramentum illicitum*, an oath unlawfully come under as to its manner, and *juramentum de re illicita*, an oath in an unlawful matter.

6. Though we could devise and find out some interpretation or meaning of the words of the oath that might seem to make for loosing us from its obligation: yet, if that was not meant at the first tendering of the oath, but otherwise understood by him that did take it, it will not absolve nor excuse from the guilt of perjury, To put afterwards a new gloss on it; because an oath is *stricti juris*, and will not admit for any respect nor on any account, of interpretations prejudicial to the native truth of it, lest it should be found to be, according to Psal. xxiv. a swearing deceitfully.

7. Though there may be a good meaning and intention in reversing the oath, and going cross to it, men not doing so for a particular end of their own, but for a public good as is supposed; yet that will not absolve from the obligation of the oath, nor from the guilt of perjury, as is clear in God's punishing Saul's family for breaking that oath with the Gibeonites, even though he did it out of his zeal to the children of Israel and Judah, as the scripture expressly affirmeth, 2 Sam. xxi. 2.

8. Though the oath be conceived by a creature, as at least the immediate object of it, and so sinfully made in that respect; yet, being made, it tieth from respect due to God, who shineth in his creatures, Matth. xxiii. 19, 20, 21.

9. Though the thing become impossible, if that impossibility might have been prevented by our searching ourselves as far as in us lay, we are not freed from the guilt of perjury, though the thing sworn do now by our own sloathfulness become impossible; or if the thing sworn might have been performed before any such impossibility came on; or if we might have prevented it by our suitable circumspection and diligence.

10. Though a sinful oath, to wit, being made on a sinful promise, in itself, bind not; yet the sinful condition being fulfilled, it bindeth; as in the case of Judah, his promising a kid to Thamar, upon that wretched condition of prostituting herself to his sinful lust, who did offer the performance of what he had engaged to, upon that most sinful condition now fulfilled, for the condition being fulfilled, the promise is absolute; and the sin was not in giving the kid, but in the condition that was made, which is past.

11. Much less will it exempt any man from the guilt of perjury, that in swearing he had a meaning of the words of the oath,

contrary to what in common sense they bear, and in the construction of all indifferent persons, or to their meaning *sine juramento*, or *extra juramentum*: or that he had any reservation in his own mind; the first is, æquivocation; the second is, mental reservation, that have no place in such an oath which should be plain, single, and clear. Neither 12. Will a dispensation from any other, as for instance, from the Pope, who hath no power to dispense in oaths, nor from lawful superiors, except it be in things wherein by our relation to such superiors we are subjected to them, loose the obligation of our oath, nor free us from the guilt of perjury; if, I say, the matter of the oath be in things to which their power over us doth not extend, in such things doubtless they cannot dispense. 13. The obligation of an oath cannot be loos'd, nor the guilt of perjury evited by commutation of the thing sworn, for it must be according to what is proceeded out of our mouth, Numb. xxx. 2. Psal. xv. 4. 14. Nor can it be loos'd, and perjury eschew'd, by an posteriour tie and oath: for thereby the prior or former oath is not made null, but the posteriour or latter is made null by the former, for *juramentum non derogat juri alieno*, because God is party, and we cannot reverse an obligation to him, which he or any other hath by a prior right and tie.

But they are null and of no force, 1. When the thing sworn is sinful and unlawful in itself, because there is, *nulum vinculum iniquitatis*, there is not, neither can there be, any obligation to iniquity. 2. When it is unlawful to him that sweareth, as suppose one would swear to do that which were incumbent for a magistrate or minister, he himself being but a meer private person, and it no ways belonging to his station: it tieth him indeed to endeavour by all suitable means the affecting of the thing by them, but not to do it himself, for it altereth not stations. 3. When the thing is simply impossible, oaths cannot bind, in that case. 4. When the oath is engaged in by any, in whose power the thing sworn is not, as by children, wives, servants, or subjects, in such things wherein they are subject to others, and of which they are not masters; it tieth them only to endeavour it with their approbation or permission, see Numb. xxx. 5. When the deceit is not in circumstantials, but in essentials; as, suppose one should swear to such an other person to pay him such a debt, or to give such and such obedience, thinking him to be the very person to whom he oweth these things, who yet is not the person we suppose him to be; the ground of the oath is null, and its obligation accordingly ceaseth, as when Jacob was deceived by his get-

getting Leah first for Rachel, because such an oath wrongeth another, to whom that which is sworn is due, and supposeth the condition of being due. 6. When the oath is impeditive of a greater good, or of a moral duty; as suppose a man had sworn not to go to such a place, nor to speak to such a person, nor to eat such meat; that oath (being at first rash, and without judgment) if duty and necessity call him to the contrary of what he hath sworn, bindeth not, because a moral command may require him to go thither to take on such a charge there, or to speak to that person for his edification, &c. yet this would be tenderly applied and with great circumspection. 7. When the oath is interposed to oblige to the performance of some thing which have a tendency to an ill end; as for instance, if a man should swear to meet with a woman for committing filthiness, to give armies for helping to oppose an innocent, or any such like thing; for though coming to such a place, or giving such armies may be lawful, yet as so circumstantial; this coming, and this giving of them with such an intention, is unlawful, and therefore the oath is null.

For loosing from the obligation of an oath which is lawful, there are these cases granted. 1. When it is contradicted by a superior, having power in that very particular, as Numb. xxx. 2. When the case materially altereth, as if one should swear to give such a man armes, who afterward turneth mad, or an enemy; to give obedience to such a commander, who afterwards becometh a private man, and ceaseth to be any more a commander; because in such cases the relation upon which the duty and oath is founded, ceaseth. 3. When the party sworn unto, relaxeth us: For though none can absolve from a vow, yet in a promissory oath, whereby some right accureth to one from another, a man may dispense with his own right; as for instance, he may in whole, or in part, forgive and discharge such a sum of money that another by oath has sworn to give him, which when he doth, in so far the oath and its obligation is loosed; he having, as himself thinketh fit, accepted satisfaction for whole or part; but in vows to God no man can dispense, he being party there. 4. When by some after and unforeseen enterveening emergent, the man is quiet disabled from performing his oath, as by sickness, plundering, &c. In that case so far and so long as he is disable, in so far and so long is he loosed; that condition being necessarily presupposed in giving the oath at first, though the obligation to performance lieth still on him so far and so soon as he shall be able.

It may be marked by the way, That often prophane men

are more strict in keeping sinful oaths, than those who are lawful: the devil putting home that obligation on them as a snare, and their own corruption siding with the oath in its matter, maketh it appear strongly binding to them.

If it be asked, Wherein it is that an oath bindeth more than a promise doth?

Answer. An oath bindeth to nothing but what is in the promise, but it bindeth more strongly, and so the sin is greater in breaking an oath than a promise; because not only our truth to men is engaged in the oath, but our reverence and respect to God also, and his dreadful name thereby notably taken in vain.

So then against this doctrine of oaths faileth perjury or forswearing, rash swearing, indeliberate swearing, as in compliments (as for instance, if one should swear he will not drink, or go before such another person:) Solemn oaths entered into, at communions, at baptism, or in other lawful covenants not performed; ah! how often are these broken, even in that which we might easily do? We so carry and keep to God as men could not but quarrel; irreverent swearing even in that which is right; grossly prophane swearing, as by God's soul, his wounds, blood, &c. Uncouth, strange, newly-coined and invented oaths, no doubt by special help of the devils art; cursings, wherein the devil is mentioned, and his aid implored for the execution of mens passionate and revengeful imprecations; yea, not being suitably affected with the oaths of others, not admonishing them, nor seeking to recover them, not endeavouring by all requisite care the preventing of them, with-holding of instruction and correction when called for, and not procuring the erection of schools, &c. may make many guilty of oaths they never heard, when they fall out in persons, whom it became them to teach and admonish, &c.

There are some things near of kin unto (to say so) and of affinity with oaths; as 1. Adjurations, when we adjure or charge one by the name of God to do or forbear such a thing; as Saul bound the people with a curse, 1 Sam. xiv. And Joshua charged Achen, Josh. vii. and the high-priest Christ, Matth. xxvi. and Paul Timothy, 1 Tim. v. 21. and vi. 13.

Adjurations differ thus from oaths, that by an oath we bind ourselves to do or forbear somewhat, or to tell truth; by adjurations we bind others by interposing the name of God for commanding, charging, persuading to do or forbear such a thing, and implying, if not expressing some threatning or curse if it be not done or forborne: There are three sorts of these in scripture, 1. When men adjure men.

2. When

2. When they adjure devils. 3. When they adjure unreasonable creatures, as serpents, &c. To each of these, a word.

As to the 1. We say that men may sometimes adjure other men in matters weighty, suitable, and necessary to be done, when it is rightly gone about, and not in passion or for self-ends, but soberly, gravely, and singly for the glory of God immediately or mediately, by another's good being interposed; so, many examples confirm, and so necessity requireth, that when regard to men doth not suitably weigh, that such a desire be put home to the conscience from respect to God and his authority, who is witness and will judge; this some way sifteth a man before God, and so may prove a good means, through his blessing, to make the man serious; which sort of adjurations may be distinguished thus.

1. There are proper adjurations or charges authoritatively laid on in the name of God, or of Jesus Christ; this is done by magistrates and ministers in their places, as Paul chargeth Timothy, 1 Tim. vi. 13. and giveth him charge to charge others ver. 17. This being used in serious and weighty matters, and not too frequently (lest the name of God become thereby contemptible) is the most proper and most weighty charge.

2. There are obtestations which are serious and weighty intreaties and beseechings in the name of God, and for Christ's sake, that one may do or forbear such a thing, as when Paul beseecheth the Romans and Philippians by the mercies of God, Rom. xii. Phil. ii. 1, 2. and Abigail interposeth seriously with David: this is most properly done by inferiors, subjects, children, &c. to their superiors; and hath in it also a more implicate threatning if such a thing be slighted, as in Abigail's words to David, 1 Sam. xxv. is clear.

3. There are attestations, whereby one is seriously put to it to tell some truth, or to bear witness of some truth asserted by another; thus Joshua attested Achan.

4. We say, These have a binding virtue in some cases, and cannot without contempt of God (who so chargeth them, and before whom they are so attested) be slighted; and therefore if it be not properly perjury for a man, either not to speak at all, being attested, or to speak what is not truth; yet sure it is more than ordinary contempt, and a greater sin, than if no such adjurations; attestations, or obtestations had been used, because the name of the Lord has been interposed by others: and if such attestations, &c. be lawful, as we have proved them to be in some cases, then ought they to have weight, or they are used in vain; we see our Lord Christ answered to such, Matth. xxvi. after a whiles keeping silence.

And in reference to these ye fail, 1. In giving little entertainment unto, and laying little weight upon the charges and obtestations of ministers, which come unto you by them from this word and gospel; these charges of ministers are, as if an herauld gave a charge in the magistrates name, which bindeth us from him, and more than another message delivered in other terms. In this then, ministers are as heraulds, charging you in their master's name, even in the name of the great God, and of Jesus Christ, the Prince of the kings of the earth.

2. When one of you putteth not another seriously to it, to forbear and abandon sin, or to practise such a duty, charging them, or rather obtesting them, as they will answer to God to do so, as often in the Canticles we find, *I charge you, O daughters of Jerusalem.*

3. In your overly, rash, and slight way of using obtestations and grave intreaties, meerly or mostly for the fashion, or by way of compliment, or in petty and trivial things; as when ye say, for God's sake, for God's blessing do this or that, only as a customary by-word; this is no doubt more than an ordinary taking of God's name in vain in common discourse, because ye take on you to bind others in the name of God, not considering what ye are doing; and in a matter not necessary, and of no weight, exposing the name of the Lord to contempt, and thereby tempting others to care but little for it; this is a most horrid and crying sin amongst our ordinary beggars, whereof others also are guilty, who are not suitably affected with it, and do not in their places seriously endeavour to have it mended; as also this is, when we desire one another lightly and irreverently to do such and such a little thing in the name of God, as to sit down or rise up, in God's name, &c. which things are alas, too too frequent.

2. For adjuring of devils, it is two ways lawful, and two ways not.

1. It is lawful to command devils in the name of God by those who are called to it, and are gifted to cast them out.

2. Is it lawful for any by prayer to God, and the exercise of faith on him, to endeavour to repel and resist them; and to beg that he would rebuke them; as thus, the Lord rebuke thee Satan; this way, we neither command the devil, nor pray to him, but pray unto the Lord to command him.

Again: It is unlawful. 1. When one adjureth him, who is not called to it, as those sons of Sceva did, Acts xix. 13, 14. This certainly being a peculiar and extraordinary gift, as those of prophesing, for-telling of things to come, speaking with tongues, and healing of the sick with a word, were;

were; ought not without special warrant to be usurped more than they.

2. It is unlawful when it is done by exhorting or obtesting of, or praying unto the devil himself, and entreating him as we do God, which way implieth. 1. First friendship with him, when we intreat him as a friend. 2. Prayer or worship to him, who is not the object of it. 3. An obligation on us to him, when he yieldeth to obey; and he will not fail, if by any means he can, to put that compliment or obligation on us, and so Necromancers, Witches, Exorcists, &c. may cast out devils by collusion (though possibly not in a way so explicit) whereby the devil gaineth his point upon such, as effectually, as if there were a most expressly formed covenant betwixt him and them; and this the Pharisees falsely and blasphemously, charged on our blessed Lord, Matth. xii. as if by Belzebub; that is, by collusion with the prince of devils, he had cast out devils. There are no doubt many sins committed this way, while some take on them confidently to command the devil, as if to avoid Satan, they could put him into bonds: and others seek health from devils or witches, (especially, when it is supposed to come from them,) and intreat them to do such and such things: All which are breaches of this part of the third commandment.

3. What is said of adjuring devils, may be said proportionally of adjuring reasonable creatures, which is the same ways lawful and unlawful: Charming also, and naming the Lord's name over diseases, as if some special worth and efficacy were in some words; is unlawful and condemned by this command.

It followeth now that we may say something to vows, which are bonds whereby a man bindeth himself (and so they differ from adjurations) to God only as party, and that in things belonging to God; willingly, and upon deliberation. (And so they differ from promissory oaths, wherein we bind ourselves to others; and in matters which are not of themselves religious.

Under vows we comprehend. 1. Sacraments. 2. Covenants, solemnly engaged into before others. 3. Particular vows to God. 4. Promises and engagements, whether inward, in the heart only, or also outwardly expressed to, or before the Lord: For though they have not always God's name, formally and expressly interposed in them; yet he being party, and they being made to him, he cannot but be singularly looked at, as party, witness and judge, in the making and performing of them: Therefore, do we comprehend

prehend all even purposes, expressed in prayer to him, as being of the same kind, tho' not of the like degree.

We mind not here to meddle with speculative debates about vows, but to hold us only at what concerneth practice: And say, 1. That such promises to God, and engagements, being rightly made and taken on, or rightly gone about; are not only lawful, but sometimes necessarily called for as appeareth. 1. From the command which is to vow, as well as to perform, Psal. lxxvi. 11. 2. From example of saints in all ages; David saith, Psal. cxix. when his frame is most tender, verse 57. *I have said, I will keep thy words.* And thereafter, verse 106 *I have sworn, and will perform it, That I will keep thy righteous judgments.* For, saying and swearing to God are near the same; and who sincerely say in secret, may in some cases also articulately swear. 3. From the end of vows, which is to bind us to something the more straitly, and to evidence our greater desire and willingness, to be so bound; And therefore they being midfes for that end; when the end is in a special manner called for and may, in all probability, be the better obtained, by the use of this mean: Then it is called for also, and cannot be omitted. 4. From the Lord's gracious accepting of such engagements and vows, and approving of them. 5. From the several promises and prophecies of them, as commendable and good service, from men to God under the gospel, Isa. xix. 18. and 21. Jer. l. 4, 5. Isa. xlv. 5.

So then, I say, 1. In some cases; to wit, when it glori-fieth God, and edifieth others; or, is profitable to ourselves: But if that word thwart with any of these, there is a failing; or when some pressure of spirit, or cogent reason putteth us not to it, or some great need calleth for it; (as Abraham, for the weighty reason, expressed by himself, Genesis xiv. Swore we would take none of the spoil, he had rescued from the kings over-come by him: For we are not always called to it.

2. I say, Not in all things; Because the matter of a vow, must be one of these two: Either, 1. Some commanded duty, as Jacob's vow, Gen. xxviii. and David's, Psal. cxix. 106. were: Or, 2. Something that relateth to worship; or, may further some commanded duty, or prevent some sin, to which we are given, and much inclined: As suppose a man should engage himself to rise sooner in the morning, that he might the more effectually cross the lust of his laziness; and to keep more at home, the better to prevent the snare of evil, and loose company: It is not house-keeping simply, or rising soon, that is the matter of his vow; but

as they relate unto, or are made use of for such ends; Therefore vows can only be made to God alone, Psal. lxxvii. 11. and Psal. cxxxii. 2.

3. I say, Rightly gone about: That is, 1, Deliberately, and judiciously; for, ignorance, haste, and rashness will spill all. 2. With humility; and due sense of our own corruption, which maketh us, (Alas!) to stand in need of such bands to keep it in, and of such up-stirrings and excitements to duty. 3. With fear, singleness, and zeal for God; with love to his honour, and to true holiness; Not for our self-ends, to gratify, an humour or passion, or in fits of conviction, to stop the mouth of a challenge, and so put it by.

4. The vow would be heartily, and chearfully undertaken, not as a piece of bondage, but of liberty, that we may be thereby indeed engaged unto the Lord, having no hink or hesitation; nor reservation in the making of it: What can be expected as to the performance, if there be hesitation, in the very undertaking?

5. There should be much deniedness in it. 1. To ourselves. 2. To the oath, as not accounting ourselves to be more religious by it; or more pleasing to God, as if it merited somewhat, nor yet more strengthened by making of it, but more engaged to perform and keep what we have vowed.

6. There should be diligence in doing, going on, and helping and inciting others to join with us; that so it may thro' grace be made irrecoverable, which is the practice of the people of God, Jer. l. 4, 5.

7. There should be engaging, in the lively exercise of faith; drawing strength from Jesus Christ, according to his own promise; and of ourselves to make use of him, for that end: Yea, that should be laid for the foundation of our undertaking: Therefore every such engaging, is a covenanting with God, and there is no covenanting with him, but by interposing of Jesus Christ, both for the procuring of pardon for by past failings and guilt; and for grace and strength, to perform, called for and engaged into duties, for the future. See a frame of Spirit, fit for covenanting, when seriously and suitably gone about, Jer. l. 4, 5.

Concerning these engagements, we say. 2. That they are of themselves obligatory, and binding to those who come under them, as Numb. xxx. 2, 3. 3. Vowing is called the binding of a man's soul; and Psal. lvi. 12. it is said, *Thy vows are upon me, O God*, as pressing him with a weight, till they were payed.

If it be asked, 1. How vows binds? We answer, 1. In moral duties, they make the obligation no greater; for, they

they being laid on by the command of God, and having his authority, there can be no addition to that in itself: But there is a two-fold addition, 1. In respect of us; so that though the obligation be not greater in itself, yet we join our approbation or consent unto that, whereby, as by a positive superadded voluntary consent, we bind ourselves; so that in some respect we have two bonds (the law; and our oath both) for one. 2. Though it make not the former obligation to bind more strongly in itself: Yet it maketh that obligation to have a more deep impression upon us; so that a man, by vow bound to a commanded duty, will think himself more bound to it than before; and that command will have a deeper impression, and more weight on him, to persuade him to do, and to challenge him when he hath omitted, than before. Again, in things that are merely accessaries to a religious end, as extrinsic means; for instance, fasting, staying at home, vowing, never maketh the doing of these of themselves to be acts of religious worship: but it maketh our keeping of them to be by a religious tie; so that without prophanity they cannot be altered out of the case of necessity.

If it be asked, 2. What is to be thought of our common and ordinary engagements, 1. By baptism. 2. At the Lord's supper. 3. By oaths in covenants. 4. Engagements in private to God by vows, purposes, promises resolutions, in thoughts within; or, expressed in prayer: (I suppose it doth not a little concern all of you to know, how they bind and when they are broken.) We answer.

1. That, all these are binding, and still accounted so, (Psal. cxix. 106. Psal. lxvi.) is not to be doubted, yea, binding in an eminent degree, as being made to God and not only before him; The nature of the thing and our consent also bindeth: For, 1. If interposing the name of God to men doth bind, much more to God. 2. if a promise solemnly ratified bind to men, much more to God. Hence 3. Our obligation in baptism and the Lord's supper, receive strength and conviction against us from the covenant, which we solemnly retify and renew with God therein, and that before the world: And our breach of these vows is charged on us by the Lord, as an open breach of his covenant; the obligation whereof is pleaded from them, Gen. xvi. ver. 10. and 14. and else-where.

2. Yet they do not bind absolutely, as the duty lieth upon us, and as we should aim at it; for though we be bound by the law to be perfectly holy, and without sin; yet doth not a vow so tie us, or that obligation is not from our vow
but

but from the law; because our vow is to be understood,

1. With respect to our nature, now corrupt and sinful: And therefore to vow, absolutely, to be without sin, or absolutely to abstain from it, is injurious and impossible.

2. With respect to our aim and desire. 2. With respect to our not approving, or disapproving ourselves in any thing, wherein we come short. 4. In respect of the obligation to endeavour it, which is, always and by all suitable means to press at it, and to leave nothing undone which may further it: So then, 1. they do not bind absolutely or simply, but respectively. 2. Not as to the the victory, but as to the wrestling and fighting for victory. 3. Not as to the event, but as to the means which are in our power, and therefore some plead, That they had not broken covenant, though they had sins, Psal. lxiv. 17.

3. Tho' they bind not simply or absolutely, (and are not therefore to be so taken and understood) yet they tie absolutely, 1. To the main, of having God ours in Christ. 2. In other things, thus:

1. They tie us to live in no known sin, especially, outward sins, and to delight in none. 2. To omit no known duty, but to essay the doing of it. 3. As to the manner, to essay it seriously; so that though a man cannot swear, that he shall have no corruption in him, while he is upon earth: Yet, in so far he may: As 1. Not to approve of it. 2. To leave no means un essayed, consisting in his knowledge, that may help to mortify it. 3. Seriously, and in good earnest, to be aiming at the mortification of it, in the use of these. And so this tie of a vow is, 1. As far as in us lieth. 2. As universal as the duty is. 3. Constant and always binding. 4. When it is taken on, we should not let it lie on, (to say so) till the sun go down, but endeavour that we may be free of it; it bindeth us to quit sin, as well as to eschew it. It reaches not all infirmities, to make them breaches; but known sins, or the least sins stuck to.

3. Concerning these vows, we say that the breach of them is a very great sin, and doth much more aggravate sin, where it is, than where it is not: So that, the sins of Christians against baptism, communions, oaths in covenants, secret engagements, resolutions and promises to God, are much greater than the sins of others. Hence the Lord chargeth Israel with covenant-breaking, by virtue of their circumcision which they had received as a seal thereof, and aggravateth all their sins by that, and looketh on them in that respect, as singularly sinful, Deut. xxix. 24. Jer. xxii. 8. &c. which could not so well be, if there were not some peculiarity in that obligation. Our baptism, doubtless, is no

less binding unto us, nor the baptismal vows less sinful, Col. ii. 11, 12. Neither can there be any reason given, why the breach of an oath to man, should be charged on a person, as a sin and infamy; and the breach of an oath to God not be much more charged so. Oh! Take notice then, ye who sin willingly, who drink, swear, omit prayer; let your minds wander, and study not holiness in good earnest, that your sins have these aggravations to make them horrible, infamous, and inexcusable; 1. There is a manifest perjury against the oath of God, which even according to the Pharisees doctrine, Matth. xv. 33. was abominable: Thou shalt not (say they) forswear thyself, but shalt pay or perform thy oath to the Lord. 2. There is unfaithful dealing and abominable treachery, to break under, trust and to keep no engagement to him. 3. There is not only perjury, and treachery simply; but towards God, which is more, and draweth a great deal deeper, than towards any other. It is dreadful to deal unfaithfully, treacherously, and perjuriously with him. 4. All this is in things that are very equitable, and much for your own good, which maketh no small aggravation. 5. This is done not only against promises, but against many promises, and many other bands. 6. That it is often and in many things that you sin against these promises. 7. That sin is little repented or laid to heart on this consideration, and as so aggravated.

It be said, Then it is better to make no promises at all, than to come under such aggravations of guilt by breaches of them, for none keep them exactly: And so men must needs be in great and continual disquietness and anxiety, while under them: Were it not better then, to be doing without promising?

Ans. 1. It is not free to us, Not to make them more than it is to break them; or not to keep them, and when we are called to make such promises, and make them not, it becometh sin to us as was said. It is not free to us, whether we shall be baptized communicate, &c. or not; therefore whosoever, would not so engage, were to be censured and punished as utter despisers of the Lord's covenant, Gen. xvii. 14. Ex. xii.

2. They, who refuse to take them, lay themselves open to the temptation of being more easily prevailed with, not to perform these duties, or of being sooner insnared in such sins, because they are not formally engaged by vow against them, and so they make themselves culpably accessory to the strengthening of temptation, and weakning of resolution; to the contrary whereof, they are no doubt obliged.

3. If you intend indeed to perform these duties, then ye may engage to do so; but if ye will not so much as promise and

and engage to do them, it cannot be expected in reason that ye will do them; especially considering that even those who honestly promise and engage, do yet notwithstanding, find a great difficulty to do and perform. O take heed that you be not, by your refusing to engage, making a back door for yourselves to go out from your duty, that so you may the more easily, and with the less challenge shift it.

If it be yet said, that the sin of simple omitting the duty, is less than the omitting of it after engagements and vows to the contrary. *Answ.* 1. It is not so to a Christian, who is called to engage himself, yea, who by baptism is already engaged; for 1. The man that neither engageth to do, nor doth the duty, faileth twice, whereas he that engageth and performeth not, faileth but once: though that once failing is, by its being cross to his engagement, not a little aggravated; so that in some respect each fault or failing exceedeth the other; the one is a greater sin considered in itself, but the other is greater considered complexly. 2. The man that engageth not, is more accessory to his own falling, in respect that he used not that mean to prevent it; yet the other when fallen, is more guilty, in respect of the breach of his engagement. 3. The man that will not engage, bringeth himself under a necessity of sinning; for if he perform not, he faileth twice, as is said if he perform he faileth, because he engaged not when he was called to it: So his performing, is not the performing a vow to God, who requireth promising, in some cases at least, as well as performing. 4. The man that promiseth and voweth, and also performeth what he promised and vowed, his performing is so much the more acceptable, as it proceedeth not only from the awe of a command, but from a spontaneous and free will offering of it to God, and so is both obedience to a command and the performance of a vow; for thus he chuseth obedience, as it is, Psal. cxix. 30. It is not so with the other, whether he perform it or not, though we think, that God often letteth the man fall that will not engage, because he sayeth by his refusal, that he trusteth not to God for the performance, otherwise he would engage and undertake on his account also; he saith with all, that he aimeth to perform only because he cannot eschew it; And if he could shake off, and be freed from that obligation to holiness, that he would not out of respect to God, or love to holiness, take on a new one. 5. The man that engageth not, sinneth more innexcusably in that he will not do that which is the lesser, and in his power. The less and more easy a thing it be to promise and engage (as it is no doubt more easy than to perform) the omission of it is the greater sin, and more

inexcusable. The case is indeed, as to heathens, otherwise, who were never thus engaged, nor called to engage themselves: but, unto Christians it will be no excuse.

If it be replied, that this is very hard; for then no Christian will be free of perjury, nor have peace. *Ans.* 1. I grant the case is hard, and the strait great; but it is such as floweth from our own corruption in this, as in other duties and parts of holiness: for as the law is holy, just, and good, Rom. vii. and is not to be blamed, as necessary to our sin; so the vow is holy, just, and good, and is not to be blamed, if in the circumstances right, because of our breach. 2. As I think, it is hard to keep ourselves free of sin, even against light; so I think, it is a difficulty to be kept free of this aggravation of sin, to wit, of our committing it against our engagements; and therefore (as the manner of the people of God is) I think it safest to take with these aggravations of our sins, as chief parts of them (to speak so) and to take them with the rest to Jesus Christ, that we may obtain pardon of them through him, and to maintain our peace rather by often washing ourselves from the filth of breaking, than by pleading no breach at all. 3. Yet may Christians even as in other duties of holiness) in their vows and promises to God, have peace, and say, in a gospel sense, We have not turned back from thee, nor dealt falsely in thy covenant, as it is, Psal xliv. 17, 18 which certainly implieth not absolute holiness, or exact performance of all the articles of the covenant; but that 1. In the great and main articles they were honest, and did not put another God in his room to provoke him to jealousy. 2. That they intended truly the keeping of all, and said nothing by their profession or engagements, which they minded not to perform. 3. That they had some testimony as to what was past, that they had in some measure walked according to their engagements, and had left nothing undone, at least willingly, and with approbation of themselves therein, that might have furthered them in keeping covenant, but had stuck to him in doing and suffering honestly; a man sincerely and in the strength of grace studying this, may attain to such a testimony from his own conscience, and to a good measure of peace; yea, a man that may have quietness in his performing duty upon the account of other ties, without engaging, may also come to have quietness in his engaging to it.

If then there be a necessity to engage, it may be asked, how peace may be attained in it, and how we may be helped to perform? *Ans.* 1. We would endeavour to be clear and quiet, as to the soundness of our by-past engagements, and of these we presently enter in, as to the motives, grounds, ends,

ends, and manner of engaging, that all be right there. 2. If any thing be seen to be wrong, it should be taken with, and mended, that we use not vows mainly to put by a challenge for the time, without any more of it. 3. Ye should seriously mind these directions.

1. Forget not your vows and engagements, be minding them often, and thinking of them, so as they may never be forgotten, Jer. l. 4, 5. 2. Defer not to pay them, Eccles. v. 4. Deut. xxiii. 21. Delays make the impression of the weight of the vow, and of the dread of him to whom it is made, much to wear out; and, taking liberty to be slack in paying of it, for, but for this once, or for a little while, is a direct breach of itself, and maketh way for more. 3. Keep in mind, and entertain such a frame of spirit as ye wore in, when they were at first made; such humility, tenderness, awe of God, &c. We often, alas, take on vows in a good frame, to be on the matter a sort of excuse for us, in letting such a frame go, or at least, to ease us a little for the time, as if engaging were performance, which is not the least part of the deceit of our hearts. 4. The performance of the thing would be followed as it is undertaken, to wit, in the strength of grace, and by virtue of life driven from Jesus Christ, quickning and strengthening us both as promising and performing. 5. We should be often considering the fearfulness of the sin of breaking, and examining ourselves about our keeping of them; making breaches, that are particularly observed, the matter of confession to God, and of serious repentance before him. If we would suffer these things to sink down deep in us as in the sight of God; this no doubt would make them have a quite other impression. 6. We should still keep the knot fast, and if one promise or resolution seem to be loosed, we should forthwith cast another; or if one obligation given, seem to be weakned, if we should give another, that there may be still some obligation standing over our heads: and following engagements, not formally, but soberly and seriously renewed, may be made use of to bind on the former upon us, and to make them more effectual, so say they, Jer. l. 4, 5. going, and weeping as they go, *Come let us join ourselves unto the Lord in a perpetual covenant, never to be forgotten.* This is to be understood mostly, if not only, of private engagements; as for public solemn oaths and covenants, we neither find in scripture that they have been frequent, but on some great and very grave occasion; neither could they well be, (so great multitudes engaging in them) without diminishing from the weight of them, and so without wronging of God's name. 7. We should by no means suffer breaches,

breaches, though never so small, to lie long on, but should get us to the fountain with them, as foul and loathsome, lest they bring on more and greater.

Now then try perjury and breach of vows and oath to God.

1. In baptism, which extendeth to engage professing believers to the mortification of sin, and to the study of holiness as to both tables of the law, and to a conversation as becometh the gospel. 2. In, and at communions, where the same covenant is sealed. 3. In your oaths solemnly taken in covenants. 4. In your more private engagements to God and for him to others.

Beside these which are common, some come under particular oaths and engagements by virtue of their stations; as ministers, elders, magistrates, for the faithful discharge of their respective duties; some by their relations, office and place, as husbands and wives each other; as parents in reference to their children, to bring them up in the nurture and admonition of the Lord, and in his fear; some by virtue of their common trades and callings, have come under particular oaths to such and such incorporations, trades, &c. And some on more particular occasions have come under engagements: O look well what ye do, and have done; there will, I fear, many be found perjured. I do not here speak of every particular infirmity, but certainly there is sin against God, and perjury before him which cannot easily, if at all be interpreted so with men; in which respect, Mal. ii. the Lord condemned putting away an innocent wife, even though it seemed to have a permission by the law; in these things when men do not what they may do, or if there be yet more in their power than is done, or if the obligation of the oath on them awe them not, or weight them not to it, cannot but be a prophaning of the Lord's oath: many alas, according to their several relations and stations, are found guilty here, who have little or no awe of God on them in these things.

In sum, This command is broken these three ways, In reference to such engagements; 1. In shunning to make them when we are called to it. 2. In not making them rightly. 3. In not performing of them when made; and it bindeth. 1. Absolutely, to many things which cannot come within the compass of ordinary infirmity. 2. To eschew all known sinful deeds, as swearing, and may be inductive to it, drunkenness, unlawful gaming, needless contentions, &c. 3. To do all outward duties, as to read, hear, pray, &c. 4. To do them as seriously as we may. 5. Not to lie in any seen or known sin here forbidden, nor to delay repentance, though for never so little a while; it dispenseth not
all

all here, because these are in power, and when we fail it is not out of ordinary infirmity.

Beside what is said, there are yet two ways of taking or using the name of God, which are sib or of kin to oaths; The first is that of appealing to God to judge, as David did, that God might judge betwixt him and persecuting Saul, 1 Sam. xxiv. 12. The 2. is that of attesting God, thus, *The Lord knoweth, God is my witness, my witness is in heaven, &c.* as Job doth, chap. xvi. 19. and Paul Rom. i. 9. These are lawful when called unto and rightly gone about, but when abused in rash, precipitant, passionate appeals or in unjust matter, as Sarah's was, Gen. xvi. and in rash and unnecessary attestations or in trifling matter; they are more than an ordinary taking of God's name in vain, and therefore should never lightly be interposed and made use of.

The great breach of this command is blasphemy, though perjury be most direct. That we may see how this sin is fallen into we shall, 1. Define it; 2. Divide or distinguish it, which we shall find to be exceeding broad; blasphemy then against God, (as the word beareth) is a wronging of God's holy majesty by some reproachful speeches or expressions, uttered to his disgrace; we say uttered, because that which is in the heart is most part atheism and infidelity, and so belongeth to the first command.

Of this there are three sorts, or there are three ways whereby men fall into it: 1. When any thing unbecoming God, is in a word attributed to him, as that he is unjust, unholy, unmerciful, &c. such as that complaint, Ezek. xviii. 25. *The ways of the Lord are not equal.* 2. When what is due to him is denied him; as when he is said not to be eternal, omniscient, almighty, &c. as he was by proud Pharaoh and railing Rabshekeh in his masters name, who most insolently talked at that high rate of blasphemy, *Who is the Lord that I should obey his voice, &c? Who is the Lord that is able to deliver you out of my hand?* Exod. v. Isa. xxxvi. 18, 20. 3. When what is due to God, is attributed to a creature, or arrogated by a creature: Thus the Jews charged Christ as guilty of blasphemy, Luke vii. 49. and John x. 33. (supposing him to be a creature) because he forgave sins, and called himself God; of this sort of blasphemy as to some degree of it, is the commending or crying up our own or others parts, pains, wit, &c. for attaining, effecting, and bringing to pass of somewhat to the prejudice of divine providence, so those of Zidon did to Herod, Acts xii. 22. And thus often men make mediators and saviours as it were of themselves and of other men.

2. This blasphemy may either be immediately and directly against God himself, or any of the persons of the blessed God-head; or mediately and indirectly against him, when it is against his ordinances of the word, prayer, sacraments, &c. by vilifying them in expressions, or against his people, or the work of his Spirit in them: He is indirectly blasphemed in them, when they or it, are mocked; as when Paul's much learning in the gospel is called madness, or when real and serious religion, repentance, or holiness, are called conceitedness, pride, preciseness, fancy, &c.

3. Blasphemy may be considered, either as it is deliberate and purposed, as in the Pharisees; or, 2. As it is out of infirmity, rashness, and unwatchfulness, over-expressions: Or, 3. Out of ignorance, as Paul was a blasphemer before his conversion, 1 Tim. i. 15.

4. It may be considered, 1. As against the Father, 2. As against the Son. 3. As against the Holy Ghost; all are spoken of, Matth. xii. and Mark iii.

1. Blasphemy against the Father is, That which striketh either against the God-head simply, or any of the attributes which are due to God, and so its against all the persons in common; or against the trinity of persons when it is denied, and so that relation of Father in the God-head, is blasphemed.

2. Blasphemy against the Son, is when either his God-head in the eternity of it is denied, as it was by the Photinians and Arians; or when the distinction of his natures in their respective true properties retained by each nature is denied; or when he is denied in his offices, as if he did not satisfy divine justice for the sins of the elect as a Priest, which is done by the Socinians; or, as if he had not the kingdom or authority; or when other mediators, or other satisfactions to justice are set up and put in his room; or when another head and husband to the church, prince, or pope; or another word than what is written are made and obtruded upon her, and the like, whereof there are many in popery, in which respect antichrist is said to have many names of blasphemy, Rev. xiii.

3. Blasphemy against the Spirit may be considered, either as it is against the third person of the God head, and so it is against the trinity: and was that error peculiar to Macedonius or the *πνιματομαχοι* or *pugnantes contra Spiritum*; that is, fighters against the Spirit; or it may be considered as it looketh especially to the operation or work of that Spirit in a mans self, and so it is that peculiar blasphemy spoken of, Mat. xii. 32. Which when all other blasphemies are declared to be pardonable, is said never to be pardoned. This is the highest

highest degree of blasphemy, which may be so, 1. In that it is not at any time fallen into by a believer or an elect 2. That it is not often fallen into, even by others that are reprobates. 3. That it is hardly known to the person himself that is guilty of it, but much less to others 4. That it is never repented of, and (we think) doth never affect, because it is never pardoned; all other sins are pardonable, and many are actually pardoned.

1. This sin then is not every sin, though all sins grieve the Spirit, Eph. iv. 27. Nor 2. Is it any sin of infirmity or of ignorance, even such as Paul's was: Nor 3. Is it any sin (even tho' against knowledge) committed against the second table of the law, such as David fell into, and may be pardoned: Nor 4. Is it every sin that is against Christ and clear light, for Peter denied him, but it was of infirmity, Mat. xx. 70.

But this sin is 1. In the main of the gospel, and as to its saving work. 2. It is not only against light, but against the spirits present testifying of it, or bearing witness to it, and after fore-going convictions yielded unto in some measure, and sticking or lying on as weighty, and making the conscience to challenge, as may be gathered, from Heb. vi. 3. It is not in one particular sin or act, but in a total and resolute opposing of the truth, whereof men are convinced, seeking to bear it down in others, and to extirpate it out of the world, as the Pharisees did, Matth. xii. who not only rejected Christ as to themselves, but opposed him in all others, and sought utterly to undo the truth; *This is the heir, come let us kill him*, say they. 4. This opposition flows from malice against the truth, hatred of it, and from accounting it a thing unworthy to be in the world; not out of fear or infirmity, or from mistake, but out of envy and despight at it for itself: on this account the Lord objecteth it to the Pharisees, John xv. 24. *But now they have both seen and hated me, and my Father*, and Matth. xxi. 5. It is universal against every thing of the spirit, and obstinately constant, without any relenting, grief, or fear, except only lest it attain not its ends: The fear of that tormenteth it; and malice and hatred groweth, as it is marred or obstructed, being deliberately begun and prosecuted. 6. It has in it a special contempt of, and disdain at those special means and works of the spirit, whereby a sinner is reclaimed, as convictions, repentance, renewing-again to it, &c. Thus Heb. x. 10. It doth despight to the spirit, and to Jesus Christ; as to any application, it contemptuously rejecteth him and his satisfaction, and any glance of the spirit that beareth that in; simple contempt, through ignorance and infirmity, is against the Son, but this which is thus qualified, is against

the spirit, and is never to be pardoned; the first is against the object Christ, but the second is against him who is, or him as born in on sinners by the spirit, and as condemned by them after their being under these convictions, and acknowledging of them; this irremissibleness, is not simply, that the sin shall not be pardoned, for so many sins are to the reprobates; nor yet simply, because it endeth in final impenitency (though that be with it too) since many sins are followed by that also: but we conceive it be in these,

1. That seeing this sin (which can be said of no other sin) doth wilfully and not out of despight, reject Christ, there can be no other sacrifice gotten to expiate it, Heb. x. 26. *There remaineth no more sacrifice for it*, and though the person after the first commission of it may be kept a while in the land of the living, yet the nature of that sin being to grow in malice, and to reject that remedy, there being no other, and thus being still wilfully and maliciously rejected, availeth them not; so their sin is never pardoned.

2. That the person guilty of this sin cannot be renewed by repentance, the heart of him suppressing that work maliciously; this impossibility is not from the inefficacy of grace, but from the order which God hath laid down in the working of repentance, and in the pardoning of the penitent; so that as he will pardon none but repenting believers, so he will work repentance in none but in those who yield, through grace, to his Spirit's work.

3. That God in justice hath sentenced that sin with impenitency and unpardonableness, making that one sin thus capital and unpardonable; thereby to scare the more from thwarting with his Spirit, he has denied ever to give them that are guilty of it, repentance; and hath said, that he will plague them with spiritual impenitency unto the end.

Fifthly, Blasphemy may be considered as it is, 1. Doctrinal, or maintained by some men in their tenents, such were those of the old Hereticks, such are those of the Pelagians, Papists, and Arminians, as to the nature of providence, and the work of grace upon hearts, or 2. As it is in expressions indeliberately brought forth, or 3. In oaths, as when men swear by the wounds, blood, soul, &c. of our blessed Lord, which as they are horribly to hear, so is it reproachful to his Majesty, that these shou'd be so abused, or 4. In deeds, writing, painting, acting. representing any thing derogatory to him, which are also charged with blasphemy, in abusing God's name to such ends. 5. It may be in a high degree, when men act such a blasphemy, or consequently when they punish it not, when we do not rent our cloaths (as it were) at the hearing and seeing such things in testimony

ny of our sorrow and detestation (which was the sin of the princes, Jer. xxxvi. 24, 25. who though they were somewhat displeas'd, yet they had not zeal vigorous against that wicked deed of the king :) when we have not suitable hatred against such blasphemous doctrine, Rev. ii. 6. much more if we extenuate them, defend them, or plead for them, or 6 It may be either, as we are guilty of it by our own deeds, or when we make ourselves guilty of the blasphemy of others, as having sinfully occasioned it to them, tempted them to it, and laid such and such a stumbling before them, as is said of David, 2 Sam. xii. 14. and of the Jews, Rom. ii. 24. *They that caused others to blaspheme the name of God because of them;* thus Christians, especially, those who have a profession beyond ordinary, and particularly wives and servants, by their miscarriages become guilty of the blasphemy of others, against godliness, and such and such duties of religion: because they give occasion to it, though that make it not a whit the less fault to them that blaspheme; see that casten up to his people, Ezek xxxvi. 20, 21. O how tender should professors be in this matter! lest ungodly men get occasion to speak ill, who lye at the wait to catch all advantages to fortify themselves in their natural prejudice at godliness, and draw their conclusions from miscarriages, not so much against the particular persons miscarrying, as against the way of God, and the whole generation of the godly.

There are these things especially that make others blaspheme, 1. Some gross outbreaking, as David's adultery, 2. Pride, passion and contention amongst godly men, when they walk as men, 1 Cor. iii. 4. and contentiously, 1 Cor. vi. 3. Covetousness and earthly mindedness, 4 Manifest unsingleness, and self-designs, driven under a cloak of religion, which maketh them call all that are religious, cheats, 5 Sinful shunning and shifting off suffering. 6. Undutifulness of inferiors in the several duties of their relations to superiors, as of wives to their husbands, of servants to their masters, of subjects to magistrates, 1 Pet. ii. 15. Tit ii. 4, 5, 10 7. Following of errors by professors, 2 Pet. ii. 2.

6. Blasphemy, may be considered either as it is, here in the way by men living, or as it is by them in the place of torment; who keeping still, no doubt their former wicked nature and corruption, and not considering God as he is in himself, but as they feel him in the severity of his justice punishing them, cannot have good thoughts of him, but will fret at his power and justice, which they cannot get free of, though it is like, after their sentence is past, this is to be considered, as a part of their cursed estate, and doth in-

crease meritoriously their judgment, as blasphemy in the way did.

These ways of breaking this command spoken unto are more gross and extraordinary; we should now speak a word to such as are more common in our practice, and these are of two sorts.

The 1. is more gross, when the name of God, or any thing bearing the name of God, as his ordinances, word, sacraments, prayer, &c. are prophaned, out of duty. This is done, 1. When these are mocked or scorned, which is a high degree of prophaning his name. 2. When the scripture-phrases, expressions, or terms are basted to speak so) to our sinful scoffing, jeibing and geiring of others, though we do not directly mock or geir at the scripture itself. 3. When in ordinary discourse, and unnecessarily God's name is used, though we intend not swearing, neither think that we do swear. 4. When ordinarily upon such and such occasions, the Lord's name is used in irreverent, and unwarrantable exclamations; as, *O Lord O God*, what is this, or that, &c. I hope in God, or trust in God to see such a thing, &c. And possibly sometimes in passion. 5. When it is used in way of by-word, or of certain irreverent prayers, when a person is troubled and grieved, and would express that passion at something that falleth out not desired, God help me, God save me, what is that? what mean ye? God forgive me, God bless me, for God's blessing do such a thing: I God will, in God's strength, and I trust in God, &c. I shall do such and such a thing: for God's sake do this or that, &c. 6. When it is used in meer compliments, God keep you, God be with you, God bless you, &c. which, with many, are too ordinary compliments. 7. When it is used lightly, in way of asseveration and indirect swearing, God a bit, God have me, if I do so, &c. 8. When it is used in a senseless and superstitious custom, upon such and such particular occasions, as when men say O, God be blessed, and God bless, at sternutation or neesing (which Plinius reporteth to have been used by heathens, and particularly by Tyberius, who was none of the most religious men,) God be here, God be in this house, when one entereth into a house; or when the clock striketh.

The 2. way (which is less gross, but more ordinary) whereby we fail in reference to this command, is in lawful and necessary duties of worship, by sinful and unprofitable discharging of these; whereby the name of God is often taken in vain, and his holiness which he loveth, prophaned: this fault and failing is two ways fallen into.

1. In respect of the manner of going about such ordinances or duties of worship, 1. When the Lord is not sanctified in them, nor the rule and manner prescribed by him, kept. This way sinned Nadab, and Abihu, Lev. 10. by their offering of strange fire. The Lord complaineth of Israel as guilty of this, Isa. xxix. 13. compared with Matth. xv. 8, 9. *While they drew near with their lips, and their hearts were far away, they worshipt me in vain, saith the Lord, teaching for doctrines the commandments of men.* 2. When men use not such ordinances, and perform not such duties profitably, when prayer, reading of the scripture, sacrament, sermons, &c. want their native fruit, then his name is taken in vain, and in that respect his ordinances frustrated and made, as if they had not been used or performed, so 2 Cor. vi. 1. *To receive the grace of God in vain,* is to miss or let go the benefit of it, and to frustrate and disappoint ourselves of the native end and use of it: This is the first way in respect of which our duties are in vain as to God, so as he will not regard them.

The second way is as to ourselves, and here again we may consider the taking of the Lord's name in vain, in ordinances in duties two ways, either, 1. Simply, where there is no honesty at all in them, nor fruit from them, but mere hypocrisy, or at least hypocrisy in such particular acts. Or 2. When it is comparative, that is, though there may be some reality and fruit, yet considering what it should be; yea, considering what means the person hath, there is a great defect as to that which should and might have been; thus were the Hebrews challenged, Heb. v. 12. not that they were altogether fruitless, but that they were not so fruitful as under, and by such means they might have been, and that therefore they had in a great part used them, and received them in vain: This may and often doth befall even those who have some measure of sincerity, yet fall far short what they might have attained of the knowledge of God, and of other blessed fruits, by the right improvement of the means they had.

We may add a third way how his name is taken in vain, and that in respect of itself, or of the ordinance or duty; what indeed it is, and in respect of what it appeareth to be when the shew is much more than the substance; and when the sincerity and reality, and inward reverence and esteem of our heart, in naming God, keepeth no just proportion with the words of our mouth, and our large external profession. Thus did the Pharisees, and thus do all hypocrites take and bear God's name in vain, not being at all answerable

able to what they seem to be: this may be also in others comparatively, in respect, 1. Of the law. 2. In respect of the means we have. 3. In respect of our profession.

That our conviction may be the clearer, let us see what belongeth to the right going about of duty, or to the suitable mentioning of the Lord's name, the want whereof, or any part thereof maketh us more or less guilty of taking it in vain. 1. Then there is a necessity that we propose a good and right end, and aim singly at it; for if all things should be done to God's glory, this of the naming of the Lord should be in a special manner so: This is a mans call to pray, preach, hear, &c. to wit, the concernment of God's name, that is, 1. That God may be honoured. 2. That we ourselves, or others may be edified. 3. That a command may be obeyed in the conscience of duty. Those then who adventure to profess or name God, or to go about any ordinance, seeking themselves, and not the Lord, as is supposed men may do, 2 Cor. iv. 5, 2. out of envy as they did of whom Paul speaketh, Phil. i. 15, 16. 3. To be honoured of men, as the Pharisees designed by their long prayers. 4. For the fashion, or out of mere custom. 5. For making peace with God, by mentioning his name so often in ordinances, mis-regarding and taking no notice of the Mediator in the mean time: These I say and such like will meet with that sad word, *In vain do ye worship me.*

2. There is a necessity of a good principle in naming the Lord (to speak so) both of a moral and physical principle: the moral, is conscience, and not custom, which falleth in with the end, the physical is the Holy Ghost, 1 Cor. xii. 3. *No man calleth Jesus Lord, but by the Holy Ghost.* 2. A renewed heart, thus duties must be done with the Spirit, as well as with the understanding. 3. Sincerity, as to the exercise even of the natural faculties: Thus whatever unrenewed men speak in duty, without the spirits influence and exercise of grace, they make themselves guilty in it; and, when they say, what in sincerity they think not.

3. It is necessary that the principle act in the right manner, that is, 1. Sincerely, Josh. xxiv. 14. 2. In fear and reverence, Eccl. v. 1, 2. 3. With faith and respect to Jesus Christ, Heb. xi. 6. 4. With judgment and understanding. To speak of him, not knowing what we say or to whom we speak, wrongeth him: Thus ignorant, passionate, rash, irreverent and inadvertent mentioning of God, or meddling with any ordinance or duty, wrongeth him, and is a bringing of vain oblations, which he expressly forbiddeth, Isa. i. 13.

4. When-

4. Whenever we make mention of God, we should study to be in case to mention him as ours, as our God and father in Christ, in all ordinances and duties, that is, 1. Taking up our natural distance. 2. Looking to Christ for removing of it. 3. Resting on him, and making use of him for that end. 4. Delighting in the mentioning of God as ours. 5. With thanksgiving and blessing, whenever he is named, as the apostle often doth.

5. It is required in respect of the use, fruit, and effect, that something which is profitable may remain and stick with us, according to the nature of the duty which is gone about, or the way of mentioning God, such as some conviction and testimony of the conscience. 1. That God's honour; 2. The edification of others in way of instruction, or conviction or of reproof, or of comfort, &c. 3. My own edification or spiritual advantage, or, 4. My own exenation and peace, as to the performance of such a duty, were in some measure of singleness aimed at and endeavoured; and as there is a missing of any of these, repentance should be exercised, and faith for pardon; some fruit, some sense, some lesson, some discoveries, some convictions, &c. would be sought after to remain. When these or any of these (if all the rest of them can be altogether without one) are wanting, this command is simply broken; if in part they be wanting, it is comparatively more or less broken.

Let us then take a view in particulars. 1. Look to our profession, Oh! what emptiness is there, much more appearance and shew, than reality and substance? Yea, what desiring to seem something, rather than to be? if our professions (who are least in them) were met and measured by our reality, O how lamentably vast a disproportion would be found? the one would be quickly found much broader and longer than the other, the outer-half much bagged as it were, being a great deal larger than the inner, even where there is most sincerity and reality.

2. Look thro' public duties, if there be not much taking of God's name in vain, in hearing, praying, praising, using the sacraments, &c. and if so, O what a libell might be drawn up against us from every sabbath, prayer, sermon, &c. whereof we often cannot tell what fruit remaineth, except it be sin, guilt, and hardness; and therefore doubtless his name is much taken in vain in them.

3. Look through private duties in families, reading, praying singing, conferring catechising, saying grace, or seeking a blessing, and giving thanks at a table; how little
regard

regard is often had to the name of the Lord in these? and how little care and pains taken to walk by the former rules in them?

4. Look through head duties, betwixt God and you, how ye pray in secret before God: ah! often so, as ye would be ashamed to pray before men; how do ye pray, meditate, &c. in secret how do ye join in prayer with others? which in some respect is secret; God knoweth how poorly we acquit ourselves in these ordinarily, and how much we take his name in vain in them.

5. Look thro' occasional duties, wherein ye have occasion to make mention of God with, or to others, as when upon any emergent of providence, we will say, It is God's will, God hath done it, God is good and merciful, &c. or in any particular duty of Christian communion, in instructing, comforting, admonishing, or convincing of others, or debating with them; how often when the scripture, and the name of God will be in our mouths, in these, and the matter of debate may fall to be some of his ordinances, will there be but very little reverence and respect to God in our hearts?

6. Consider how this sin of taking his name in vain is fallen in by writing, not only when treatises are written, but almost in every epistle or letter, there will be found some prayer or wish, for fashion-sake, where there is but little conscience made to have the heart joining in it; how much irreverent using of the scripture and of God's name, is there in writing of letters, particularly of burial letters, thus. It hath pleased the Lord, it hath seemed good to God, it hath pleased God or the Almighty, &c. I am not condemning the thing simply, but our way of abusing it.

7. Look through accidental mentionings of God (if we may say so) in salutations, God save you, God be with you; in prayers for children, evidencing rather our fondness on them thereby, than our love and reverence to the name of God; for such as are in any present hazard, God save; for any favour, courtesy or compliment; God bless; these are good (as the apostle saith of the law) if used lawfully, but they are often sinfully, rashly ignorantly, yea, prophanely abused, we have often more respect to them we speak unto, than unto God. I would not condemn the use of them being duties, but exhort you to guard against the abuse, and to use a grave, reverent understanding, and sensible way of expressing them, or of any thing like them.

8. Consider narrations of scripture-stories, or other stories, questions, tales, &c. wherein the name of God is mentioned, and possibly when we tell them, to make a sport of them, to make merry with them: How often is his blessed name

name taken in vain in them? certainly the mentioning of his name were often better forborn than so irreverently used.

9. Consider the usurping of God's attributes, or of an interest in him, rashly, as when men confidently, yet without all warrant, assert God is mine; I trust in his mercy, sweet Christ my Saviour, my Mediator, Ah! how often is this, which is the very crown of grace, to wit, in God's doing good and shewing mercy, abused and prophaned most sinfully and shamefully!

There is one particular, which yet remaineth to be spoken of on this third command, which concerneth lots, omens superstitious observations, and such like, whereby the name of God is wronged, in being not only slighted, contemned, and taken in vain in these events (which yet are guided by him) but the disposal of things which is due to God, is denied to him, and attributed to chance, luck, fortune and such like.

We shall then: 1. Shew what lotting or lottery is. 2. How it concerneth this command. 3. Distinguish lots, into several sorts. 4. Shew what are lawful, and when they are lawful. 5. What are unlawful.

A lot or lotting is, The committing, of the decision of something, in an immediate way to divine providence, without the interveining causalities, or influence, of any second cause, to sway in that decision: so that when the thing falleth out, and is decided, there can be no reason given, Why it is so in mens part, but that the Lord was pleased to dispose. As it was in that instance of lotting, about the election of the twelfth apostle, in Judas his room, Acts i. So from Prov. xvi. 33. It is clear that that is a lot *whereof the whole disposal is of God*: And therefore it is said, chap. xviii. 18. *To cause contentions to cease, and to part betwixt the mighty*; Because none can quarrel, concerning that which man hath no hand in.

A lot may be many ways appointed, either by the throw of a dice, or the like; or by some other mean putting difference betwixt one and other, even as men shall appoint: as when it is; By what beast they shall first see, by what saying, or by what book they first hear, or look on, &c. Only we think lots differ from omens, or superstitious observations, thus: 1. Lots are to decide betwixt two; the other are collections, which one may make concerning himself. 2. Lots follow on some appointment that is mutual and are free; the other may be other-ways.

That lots in the use of them, concerning this command; these things will make it out several ways. 1. That which

putteth God to it, and in an immediate way, concerneth this command, especially; I mean, whatever putteth him to declare his mind or reveal himself; that putteth him to it, and is a special implicite invocating of him: But lots or lotting, putteth him to it, in an immediate way; For, 1. None other can dispose them but he, Prov. xvi. 33. 2. What is discovered by those lots, is either God's mind or the Devils, or is by chance; but it cannot be any of the latter two, therefore it is the first. 3. It is the putting him to it, more than he is by prayer; Because, 1. It is by an extraordinary way, and often added to prayer. 2. It is for the manifesting of a secret decree; For by it we are to understand, what God has appointed, and eternally decreed, concerning such an event. Hence it is, that in scripture, prayer is so often, if not always joined with it; and therefore it must in a special manner belong to this command: Yea, if God be slighted in it, he is wronged: If acknowledged according to his interest, he is in a special manner concerned, where he wholly ordereth the thing.

2. It is either a mean, appointed to him to understand his mind or not; if appointed by him, then it is in so far his ordinance and his name is concerned in it; if not, then it is abused.

3. The meddling with God's secret, or with his will, or way of revealing it in his providence, must belong to this command; but this especially, meddleth with all these: therefore, &c.

4. That which cannot be gone about, but the name of the Lord is either wronged or honoured, in it; must necessarily, belong to this command, for that is the scope of it: for none can lot without either depending on God, for the ordering of, and acknowledging of him in it, when it is done; and so without honouring him, or neglecting him, and taking his name in vain. 1. By miskenning his providence, and thinking to get that decided some other way. 2. By irreverent going about it. 3. By attributing it to some other thing. 4. By not acknowledging God in it, nor submitting to it, when done so. So then, these three ways men fall, and take God's name in vain. 1. Before the lot. 2. In the time of it. 3. After it is past.

Lots, are ordinarily divided into three sorts. 1. Divine, which are from extraordinary warrants. 2. Devilish, wherein the Devil is often invocated, or in circumstances, the decision is put to him, and guided by him. 3. Humane which are ordinarily gone about amongst men.

Again, They are divided, 1. In Divinatory. 2. Consultatory, whereby men find out somewhat that is secret, as

Saul found out Jonathan; or are led to some duty. 3. Divisory, By such the land of Canaan was divided, Josh. xii. 6. 4. Lufury, or, for play: This division is large and comprehensive, and hath several steps, according to the weight of the things, as they are greater or smaller, or indifferent.

Concerning them we say; That all consultatory, and divinatory lots, except by an extraordinary warrant are unlawful and a tempting of God, who has now given us other ways and means, to direct us in what is meet for us to do.

2 Concerning those Devilish lots, there is no question of the abominableness of them such as foretelling of fortunes, horoscopes, or deaths; the finding of things lost by naming all suspected persons, turning the riddle, &c.

Yet 3. We dare not condemn all divisory lots, if rightly gone about.

Because, they are frequently made use of in the scripture, Josh. vii. 13. 14 and 15. *etc.* Acts 1. Yeathey seem to be, from the light of nature, Jonah i. 2. The use of them, is moral and perpetual, Prov. xviii. 18. To cause contentions to cease, and to part between the mighty. 3. When they are rightly gone about, they are a honouring of God, and are a manifest acknowledging of his providence. I say, rightly gone about: Where, 1. The matter should be weighty, or of some consequence; that is, It should either be weighty in itself; or it should be so by some consequence, or inconveniency; making a light thing in itself weighty, otherwise it is (as swearing is, in a matter of no moment) but a baffling of his ordinance.

2. It should be necessary, that is a thing that without many inconveniences, cannot be in another way decided. otherwise to put God to reveal his mind, in an extraordinary way, when there is an ordinary at hand, is a tempting of God; even at, to leap over a wall is, while there is an ordinary passage to go through by.

3. It should be with a due respect to God, acknowledging him, to be the decisor, calling on his name in the use of it, and looking to him for the decision, as we see almost in all lottings, and even of those heathens, Jonah i.

4. It should be gone about in the right manner. 1. With reverence, as if we were to hear God pronounce the sentence and speak his mind; as while Saul is a-taking, the people stand before the Lord, 1 Sam. x. 19, 21. 2. In the faith that God guideth it; and so, without anxiety and fear. 3. In singleness, committing it to him, even in heart as well as in appearance; abstaining from all fraud or tricks, or any

thing which may have influence, as a second cause, to mar or cast the decision; this were a high way of mocking God, to put the decision to him, and yet to endeavour to give the answer ourselves.

Lastly, After the lot, there should be a reverent acknowledging of God's mind, without fretting or grumbling, and a chearful submitting to it, as we see in all the cases instanced in scripture. These rules being observed, we think for dividing of stations or charges; or of portions, which cannot be otherwise done, without offence or prejudice; lots may be used.

Yet, I would say these few things, for caution here: 1. Ye should not in petty things use them, when the matter is of no value at all, or of very small value; so that ye are indifferent, how it falls out: Or when it is not of that weight, that ye would give an oath in it; but rather quit it, (and there would be here a proportion kept,) ye should rather in such a case hazard some loss, than put to a lot, out of that reverence ye owe to God's name: All the cases in scripture are weighty: In your ordinary merchandize, I desire you to remember this;

2. Ye should not fail to use your reason, and honest skill, more in sharings and divisions, for preventing of a lot. Folks sometimes, betake themselves to this for ease, when yet their reason rightly made use of, might bring to a satisfying decision. God hath not given reason to man in vain, or for nought: when reason then may do it; essay it, and forbear a lot.

3. Let it be in such a matter, and so used, as ye may seek God in it, and in-call his name by prayer: to lot in a thing, that folks will not, or dare not pray in, agreeth not with scripture examples, nor with that tenderness which a believer should have at such a time: It should then be in a thing respecting a promise.

On the contrary, we may see how men fail here, 1. In weighty things, by not keeping the right manner before the lot, in the time of it, and after it is past, when it endeth not strife. 2. In trivial things, by making this too customary; so that folk use the lot almost in every thing, making that which is extraordinary to become ordinary, contrary to the nature thereof. It is an ultimate judge and decider, even as an oath is for ending all controversies: It is like unto Moses (as one saith,) the great matters should be reserved to it; yea it is greater than Moses, its God himself, thus in his providence passing a decision; the lesser things would be otherwise decided.

3. We may gather from what is said, what is to be thought of such games and pastimes as run to lottery (having that for the very foundation of them) and have an immediate dependence on providence for the issue of them.

1. That they are lottery cannot be denied, for they have all that is in lotting; there is in them a putting of things to a doubtful event as to us; and that event is guided either by God, or by some other, and which ever of the two, we say, it will be a breach of this command: so trivially for our pleasure to take the name of God in vain, as many formally do; for none can tell, how such a thing will come to pass by any reason.

2. That to do so, or to use a lot in this case is a sin, may also be made out clearly, 1. Because it is against the end of lots, which is to divide or decide where there is controversy and so it intervverteth their end, and becometh sinful; even as swearing where no controversy is, is a sin. 2. There is either no necessity at all to take that away, or there is but a made-necessity of our own, it must therefore be a tempting of God: as suppose this to be the end of lotting to know in the upshot whether so much money should belong to you, or to me; no doubt that point of right to whom the money belongeth, may be decided as well at the entry; therefore this way of decision is in vain.

3. That lotting which hath in it no reverence to God, but baffleth his name; nor is consistent with the right manner of lotting; cannot be lawful; but this is such: for it is not only, *de facto* contrary to the former rules, but in its own nature is inconsistent with them; this is clear, 1. From the great frequency of lotting in these games. 2. In the little dependence on God for the event that is in them; and indeed a spiritual frame of dependence on him, cannot well if at all consist with them. 3. From its inconsistency with serious prayer; what! can or dare men pray in earnest for God's guiding in these things, in every throw of the dice, or shuffling of the cards? or in faith expect still the revealing of his decree that way? or when it is done and past, can they suitably acknowledge him in it? Men dare not look so seriously on these things, yea they know they dare not.

4. That way of lotting which cannot but occasion the wronging of the name of the Lord, and his providence, cannot be right; but this is such: for we must say, that either God's hand is not at all in such things, and so we deny his providence: or we must say that he may be put to it by this common and coarse way, and that in our sport, and for our pleasure in his immediate providence to declare his mind; which is a notable baffling (to say so) and prophanation of

his name; hence it is, the men so often swear, curse, fret, and exclaim in these games at cards, dice, &c. (wherein chance, luck, fortune, &c. are so much looked to, and in a manner desired) and altogether overlook and mis-regard the majesty of God, as if he had no providence at all in such things.

5. What is done without warrant of either scripture precept or practice, cannot be done in faith? Now there can be no such warrant drawn from scripture for such plays or games, the very foundation whereof is lottery, and not only accidentally and rarely incident to them, as may be on the matter to other lawful recreations, if that can be called lottery at all, which is rather an undesigned, unexpected surprising incident of providence; whereas in the other, the decision by a lot is designed, waited for, and all along the game referred unto, and hung upon: yea it is unsuitable and inconsistent with the scripture-way of using lots, which is always in most grave and important things; but this way of using them is manifestly to abuse them.

6. That which hath a native tendency to make any ordinance of God vile and contemptible, cannot be warrantable; Now that loting in these games hath such a tendency to make the ordinance of a lot, and of prayer, which should at least be joined with it, contemptible; is obvious to any serious and impartial considerer of it, neither can it in reason be thought that, That which is in so sacred a manner, and with prayer to God, to be gone about in one thing, and is by him appointed for such an end as an oath is; can warrantably be used in a manner, and for ends so vastly different from the former in an other thing.

7. If lots belong at all to this command, then these lotting-games are unlawful: for they cannot with any religious reason be supposed to be commanded in it, and therefore they must be forbidden. And if in trivial things lots may be unlawful, much more in such games which end not strife and contentions, but often and ordinarily begin them, and bring them to a height: and therefore do the ancients declaim against this as a sacrificing to devils, and invented by idolaters.

If it be said here, That these things are thought but very little of by men; *Answ.* It is true, and no great wonder; for most men use but to think little of the breach of this command, yet are there breaches sinful notwithstanding; as many take God's name in their mouth lightly, and think but little of it, and yet that maketh not their doing so, cease to be a sin. God hath added this certification here the more peremptorily for that very end, that men may not think little,

tle, or lightly of the very least breach of this command (to let pass more gross breaches of it.)

If it be further objected here, Why may not such plays or games be used as well as other playes, wherein sometimes chance or fortune (as they call it) will cast the ballance? *Answer* 1. Though in those other, chance may now and then occasionally occur, yet that is but accidental; these are simply, or at least mostly guided by lotting, and immediate providences, and cannot be prevented or made to be otherways by the best art and skill of men. 2. In these other games there is an intervention of second causes, and an use of mens parts, natural and moral, for obtaining such an end ultimate (in some respect) and immediate; as for example, when men strike a ball with a club, or throw a boul to a hole, they are guided therein rationally, as they are in coming down a stair; and they act therein, as in other things by second causes and use of means, whether of body or mind; but in these lotting games it is not so, for all is cast and hung upon extraordinary providence, even as if a man, who cannot, would betake himself to swimming in, or walking upon the water, when an other betaketh himself to a bridge or a boat.

In summe; As lots and oaths are much for one end, to wit, the ending of controversy and strife, Heb. vi. 16. Prov. xviii. 18. So ought the same rules almost to be observed in them both. Then 1. Before the lot, we should look to and follow God's call and depend on him in it. 2. In the time of lotting, we should act reverently. 3. After the lot we should reverence the Lord, and submit to the event of it as to his mind, even though our frame has not been so right: As an oath bindeth when taken in lawful matter, though there hath been rashness as to the manner, by virtue of God's name which is interposed; so do lots, because, however we be as to our frame, it is he who decideth as to the event; therefore ought that decision to be looked on as most sacred: God having thought good beside the general rules in his word to give evidence of his mind by lots, as to some particular events; and though these games at dice or cards may in the compleat frame of them require some skill, how to manage such throws or such particular cards when a man hath gotten them; yet that, that throw is such, casting up so many blacks and no more, that such a man hath such cards and no other, that is meerly by immediate providence, and so must of necessity be a lot; or it is by some other means which would (if assaid) wrong God also very much; and though skill may possibly influence the event as to the upshot of the-game, yet in these throwings or shufflings,

flings there is no skill, or if there be any thing that is accounted art or skill, it is but deceit, seeing the scope is by these to leave it to providence in its decision.

This doctrine concerning such games, was the doctrine of the ancients, who did vehemently inveigh against this sort of lottery, see Cyprian de aleatoribus, who fathereth it on Zabulus and calleth it the snare of the devil, and compareth it with idolatry, so Ambrose de Tobia, page 590. It was also in some councils condemned, Can. apost. canon 42. Con. Trull canon 50.

This hath been the constant ordinary judgment of protestant writers on this command, and some of them have written peculiar treatises to this purpose, particularly Danæus; wherein he proveth that such lottery is unlawful in itself, and most prejudicial to men, this is likewise the doctrine of the school-men, though none of the most rigid casuists, yea it is the doctrine of our own church, these being as unlawful games condemned of old; and of late, to wit, Anno 1638. by the general assembly of Glasgow, according to a former act of an assembly held at Edinburgh, Anno. 1596.

Lastly, Consider for scarring from such games, these two things 1. The contrary events (that follow most ordinarily on such lottery :) strifes and contentions are occasioned, if not caused by them, which are ended by the other, so very different are the events. 2. Consider that most men, who use them fall often into gross prophaning of God's name, or into high passions at best.

An omen, or sign, or token is, When men propose to and resolve with themselves, that if they meet with such and such a thing they will construct so and so of it, or when they seek it from God for that end; Thus Abraham's servant did at the well, seek to know the mind of the Lord, and accordingly drew conclusions about it, concerning a wife to his master's son, Gen. xxiv. So did Jonathan about his assaulting of the Philistines, 1 Sam. xiv. So likewise did Gideon about his success against the Midianites, Judg. vi. And Mary for confirmation of her faith concerning what was told her by the angel, Luke i. 34. This is still to be understood as to some particular fact or event, and not in a common tract, or for the determination of a general truth; as for example, Mary believed that Christ was to be born, but knew not that she was to be his mother; but Zacharias John the baptist's father, did (it seemeth) doubt of God's power, or of the event or truth of what was told to him; and therefore he sinned in seeking a sign when the other did not; The Philistines sinned most grossly, when they sent back the ark and did hang the decision of that question, whether,

ther their plagues came from the hand of God, or by chance, upon the motion of the kine? 1 Sam. vi. And it is always a sinful tempting of God, when men out of curiosity from unbelief, or needlessly, put him to give a sign that they may thereby know his power, will, or wisdom.

An observation is, when we gather such a thing from such a providence that occureth without any fore-casting of ours, or determining with ourselves before hand about it, being a meerly surprizing unexpected emergent: we shall only say in general concerning omens and observations, that when they agree not with the word, and our duty revealed and enjoined therein, they are not to be adventured on nor regarded, but utterly slighted, because then certainly they degenerate and become extravagant; neither are the examples of such who being led by an extraordinary spirit have used them, to be followed by others who have not the same spirit; doubtless it is safe for us to take heed to the more sure word of prophecy, and to follow the unerring rule of the word of God, and not extraordinary examples for which we have no warrant.

Superstitious observations are not so much about daily occurring providences, which all are obliged piously to mark and improve to the best spiritual advantage, and in the careful marking and suitable improving whereof, there lieth a special piece of spiritual wisdom, more especially of such providences which may from the Lord, help either to confirm a man in his duty, or deter him from a sin or snare; as they are about some set and marked actions of creatures, and these very feckless and silly too (though I deny not, but that simply they are providences also) which are reputed to be so many fixed rules and canons of natural wisdom, but really instituted spells, or freets, or the devils rudiments and grammar, (to say so) to sink mens minds into atheism. And observations are always superstitious when we collect and conclude that such and such events evil or good, will happen to us, or befall us from such and such occurring works and passages of providence, for which no reason can be drawn either out of the word of God, or out of the course of nature; in a word, for which there is neither scripture-warrant, nor can any natural cause or reason be assigned; as for instance, to think, it is unluckly to meet such and such persons first in the morning (which useth to be called an evil foot) for a woman with child to step over a hair-teather, for folks to neese putting on their shoes, for one to have salt falling toward him on the table (the fear whereof maketh some to suffer no salt to come to their table) to have a hare cross ones way, to burn in the right ear,

to bleed some drops of blood, &c. Again to think that it boadeth good luck for folks to have drink spilt on them, to find old iron, to burn on the left ear, to dream on such and such things, &c. There is a multitude of such freets and superstitious observations which many retain still, and but few without some and free of all; a sin from which it is to be feared the land hath never been throughly purged, since it was pagan, a sin very natural to men, and which hath amongst Christians its observable increase and decrease according to the more or less free course and success of the gospel; all Christians should abhor such freets, as smelling strong of much ignorance of God, of much atheism and paganism.

Of this sort, or very like them is, folks meeting with such a word in such a sermon, which may have some allusion, or seeming answerableness to a case, or particular, formerly dark or doubtful to them, which they take for clearing of them, or deciding of the thing without due examination thereof, according to the true meaning of the scripture, and the analogy of faith: And their having such a place of scripture brought to their mind, or at the first opening of the Bible cast up to them, which they look on as more befitting their condition, and that because so suggested and cast up, without pondering the word itself; and lay more weight on that word on that very account, for solving of such a doubt, and for clearing and determining them as to such a thing, than on any other having the same authority, and no less, and it may be much more suitableness to the the thing, without any further tender and serious scrutiny, as if that were a special and extraordinary revelation of God's mind to them thereabout; which is a most dangerous practice. And (as we discoursed before on the practical breaches of the second command) is to make a weed or a fortune book of the book of God, which he never appointed for such an end; again I say, a most dangerous practice, and yet too frequently incident to some religious persons, especially in their trouble and difficulty, whereof some stupendious instances might be given, which would fright all from ever daring any more to adventure on such a practice not bottomed on the word itself, which God hath certainly given to his people to be used by them with Christian prudence, according to its own principles, and not to be lotted with, or to have their state or condition, or the decision of what they are dark or doubtful about, at hap-hazard cast on it, according to their own groundless fancies and imaginations.

We come now to the threatning or certification wherewith; this command is pressed, *The Lord will not hold him*
guilt-

guiltless that taketh his name in vain. In which, three things are contained: 1. The fearfulnes and terribleness of the judgment and punishment, whereby the Lord will avenge the breach of this command. 2. The extent of it, as to every particular individual person found guilty, *The Lord will not hold him guiltless*, him, whoever he be, whatever he be; if there were but one, he shall not escape; and if there be many, not one of them shall be missed or passed by in this reckoning. 3. There is the peremptoriness and infallible certainty of it, God will not be dissuaded from it, nor will he alter this sentence, but it must and shall stand against him. The punishment is implied in that, *Not to be holden guiltless*, wherein there is more contained than is expressed, implying these three: 1. That he shall not be forgiven nor absolved, and so shall never enjoy God's favour and friendship, which no man, who hath sinned, can without pardon, enjoy; thus the judgment is negatively to be understood, he shall never enter into heaven, nor see the face of God, if he repent not. 2. Positively, it implieth that he shall be found guilty; and shall be dealt with as a guilty person, that he shall be eternally condemned, shut out from God's presence, and cast into hell to be there tormented for ever and ever. 3. Eminently it implieth a very high degree of punishment, that the degree shall be eminent, and that in respect of other sins, this sin shall have a peculiar weight added unto its curse, and be ranked amongst those sins which shall be in the justice of God most severely punished; a particular instance and proof whereof, is in hypocrites, whose judgment shall be in hell amongst the forest; the hypocrites portion of wrath will be a large portion.

The peremptoriness is implied in these words, *The Lord will not hold him guiltless, the Lord will not, &c.* which implieth, 1. That sinners shall be reckoned with, and judged for sin; in which reckoning this sin shall be especially taken notice of. 2. That all sinners shall be summoned to appear before the judgment seat and tribunal of God, and have their particular libel and accusations of their particular sins, wherein this sin shall be particularly taken notice of, as a main article: 3. That there shall be a sentence and doom passed upon the guilty, and that whosoever shall be found guilty of this sin, shall find justice severely passing sentence upon them. 4. That there shall be a holy rigid execution of that sentence without mercy, by a high degree of wrath upon all who shall be so sentenced.

If any ask, How this threatening is to be understood? for *Answer.* We should distinguish betwixt such, who repenting for it, do by faith in Christ make peace with God, and o-

thers who continue in it without repentance: and so say,

1. That it is not to be understood as if the breach of this command were declared to be simply unpardonable to any who shall be guilty of it; for that is neither consistent the with grounds of the gospel, nor with experience, whereby it is found that grace often extendeth itself to the pardoning even of such.
2. But that it is in itself a sin most hateful to God, and a sin that bringeth great wrath on all that are guilty of it, and shall be found to be so, before his judgment seat.
3. It saith that all who are guilty of it, while their peace is not made with God through Jesus Christ, yea in some respect thereafter, should look on themselves as thus highly guilty; and that all who are not pardoned, should account themselves to be liable to this stroke of wrath, and to be under this sentence of the law that standeth particularly pronouced against them.
4. It saith, That men do by this sin, exceedingly hazard their eternal salvation, and that their repentance is rare, and so likewise their pardon; it being found in experience, that men, habituated to this sin of taking God's name in vain, do but seldom get repentance.
5. That when repentance cometh, and is given, such as are guilty of it, will be in an especial manner challenged for it, and it found to be in a high degree, bitter unto them in all their after reflections upon it.
6. That it will very readily have much influence in marring a mans peace, and obstructing the intimation of God's favour, and the joy of his salvation, even when it is pardoned; as we see in David, who made the name of God to be blasphamed, and was therefore put, Psal. li. to cry and cry again for the joy of God's salvation; for removing (amongst other reasons) of that scandal. And withall, it bringeth on temporal judgments as it did on David. 2 Sam. xii.
7. That when it is pardoned, it will in the sad remembrance of it, make them lothe themselves, and walk humbly, softly, and in the bitterness of their souls; and withall, to think much of, and to magnify, and wonder at grace that did ever pardon such sinners, as it did Paul who lotheth himself, and highly exalteth grace on this account, That it pardoned him who was a blasphemer: As for such who never betake themselves for pardon, nor obtain mercy, it has in these effects;

1. It maketh their conscience liable to the sore and grievous challenge of this sin, and to the plain and sharp threatening that is pronouced against it, which being despised, and God himself much wronged thereby, cannot but bite, nay, gnaw the conscience so much more.
2. Justice hath a clear ground to proceed upon against them, not only as sinners in general, but as guilty of this sin in particular, and so because

cause of it, in a special manner liable to wrath. 3. An eminent degree of wrath in hell; for as there are different degrees of torment in hell, so this sin, no doubt, will make those who are guilty of it, share of that torment in a high degree. 4. That it further hardeneth and incapacitateth for pardon (though not simply) the persons that are guilty of it.

If it be asked, Why this sin is so threatned and punished even beyond other sins?

Answer. Because it is accompanied with the most hainous aggravations, and so draweth on the greatest guilt; As, 1. It is a sin immediately against God himself, and is not, as sins of the second table, nay not as other particular sins of the first table, whereby men divert from God to idolatry, giving to idols what is his due, or turn their back on him, or slight his commanded worship, as in the first, second, and fourth commands; but this doth immediately and directly, and by commission terminate on God himself most daringly and presumptuously, as it were baffling and affronting him who has made himself known by his name. 2. It is the fruit sign, or symptome, yea and cause of the most gross atheism in the heart, and enmity against God; for it is his enemies property *to take his name in vain*, Psalm cxxxix. 20. It cannot be in the height, but atheism is, and the awe of God is not; and where there is much of it, there is proportionably much atheism, it speaketh forth plainly, that there is no right knowledge or faith of his greatness, holiness, power, justice, &c. which would make men fear him, and stand in awe of him; hence ordinarily those who are gross in this, are otherways gross in many other things; for it fitteth and disposeth for atheism, and it inureth and inhabituateth a man to contemn and despise God, whereas, on the contrary, if a man make conscience of any thing, it will be of this.

3. It is that which dishonoureth God most amongst others, and giveth them occasion to blaspheme, as David's sin did, and as those false prophets and seducers with their followers are said to do, 2 Pet. ii. 1, 2. and where this prevaieth, all religion is accounted, among such, but as a fancy and nothing, and therefore he will punish it severely.

4. It is often and most ordinarily the guilt of such as acknowledge God in profession, but in works deny him, and do not worship him as God: It is against light and convictions, yea, and professions of an interest in God; therefore, there is an emphasis here, *The name of the Lord thy God.*

5. It is not so of infirmity, as other sins which pleasure, or profit may push on men to; there is ordinarily here none

of these, but either simple atheism; or prophane custom that maketh it so much the worse, that it is customary.

The second reason why the Lord thus threatneth and punisheth that sin, is that he may thereby vindicate his own holiness, and imprint the awe and terribleness of this great and dreadful name *the Lord our God*, upon the hearts of all, it being one of the greatest benefits bestowed, or which can be bestowed on men, to wit, the manifestation of the name of God, when it cometh to be abused (being the abuse of the best thing, and so the greatest abuse) it is the more severely avenged, and thus one way or other the Lord will have his holiness and greatness known amongst all his creatures; and therefore, whosoever shall think little of his blessed and holy name here, and thereupon baffle and prophane it, God shall make them think more of it hereafter, when he riseth up to take vengeance.

3. He so threatneth and punisheth it, because men take a liberty and latitude in it, in formal praying, rash swearing, jestings, writings, tenents, disputes, plays, by lots, &c. and therefore he putteth the greater stamp of his indignation on it, either to restrain them from that liberty, or to make them smart for it; and men also but very seldom severely punish it, therefore he himself will.

If any should ask the cause, why men do ordinarily take so little notice of this command, and so generally sin against it? I confess it may be at the first wondred at, considering that it has such peremp.ory threatnings, and is very often followed, even here in this world, and in the sight of men, with shame and visible judgments; and that there is ordinarily no profit, nor credit, nor any such satisfaction to carnal lusts or pleasures to tempt and push on to it, as are to other sins; and that yet notwithstanding all this, men should so frequently sin this way, must be also as wonderful as it is abominable. But we may conceive it to proceed from these causes

1. Much atheism, and the little heart-esteem that there is of God and of his majesty; the little faith that there is of his dreadful justice, and severe and peremptory execution of his threatnings; little of these within, maketh men careless to be watchful, and what wonder, if this break forth, when in his heart the man saith, *There is no God*; then this followeth, as is clear, Ita. xxxvii. in Sennacherib, who when once he saith, *Who is the Lord*, then he treadeth on his name.

2. There is a natural pride and stout-heartedness in men against God, flowing from the former, whereby they set their mouth against God, and think it is a piece of bravery

not to stand in awe of him; and (as Goliath did) to defy the living God, and to contemn and trample upon all religion and holiness which appears sooner and more clearly in nothing than in stout words against the Lord, Mal. iii. 13. and in prophaning of his name.

Hence it is to be observed, that where this sin reigneth, there is either a height of desperate security and stupid senselessness, or a devilish gallantry in contemning God, and all religion, all prayer and other spiritual exercises as not becoming pretty men, or men of spirits; as if forsooth, topping with God, and bidding a defiance to the Almighty, were true knowledge, and the grand proof of a brave and gallant spirit, and of a pretty man: O! what a dreadful length is this that men are come to say in effect, Who is the Lord, that I should reverence his name?

3. The Devil knowing well both these, taketh occasion to stir men up to it, and what by offering occasions of irritation to vent their passion, and what by habituating them to it from custom, and the example of others, whereby keeping them of some other sins which others may be guilty of, he is in God's righteous judgment permitted to harden them in this.

4. There may be also something in the nature of this sin, because it doth not ordinarily wrong others externally, or because it may be in a truth, or in profession of duty, or in worship; or because it may be fallen into inadvertantly without forethought or deliberation; therefore the Devil hath the greater advantage to drive men on to it, if not by swearing falsely, yet prophanely and rashly; if not by God, yet by some creature; or if not so, yet by formal and fruitless discharging of duties, or some other way; and because ordinarily there is no such evil that sticketh thereby to others, as to make them resent it, nor no ill meant to themselves, as they in their proud self-love, do conceit: Therefore they are the less afraid of before, and the less challenged for it afterward.

Let us make some use of all this in a few words 1. Then see, and gravely consider, what sin this is, what wrath it deserveth, how far, and how wide in its guilt it extendeth itself, and what severe reckoning will be for it? O then! what is your hazard, and what will be your sentence when this judgment shall be set, and when the judge cometh to pronounce it? tell me who of you will be able to purge yourselves of this guilt? This sentence may and will one day make many of you tremble, when the Lord will say, *Man, thou tookest my name in vain in such a company, at such a play and sport, in such a contest, in such an oath, yea in such a prayer,*

er, &c. Here is your sentence, *I will not hold you guiltless, but guilty for this cause*; This, this is the truth of God, if we believe his word, yea, whether we believe it or not.

Let me therefore speak two words further to all of you old and young, godly and prophane, rich and poor, &c. O take more notice of this sin, and be more watchful against it, think more of it, and look more to every way it may be fallen into; and by all means study to prevent it, fear to name *the great and dreadful name of the Lord our God* irreverently; tremble when ye heard it named; and when ye read, hear, pray, or do any duty, as ye would eschew this curse and threatning, and be found guiltless in the day of the Lord, eschew this sin of taking his name in vain.

For helps to this, let me commend unto you. 1. A serious endeavour to walk under the impressi^on of God's greatness, and to have your heart filled with his awe; if his fear be in the heart, there will be expressi^ons of reverence to his name in the mouth.

2. Believe, and be persuaded of the reality of this truth concerning the terribleness of the reckoning for this sin, and the fearful judgment that will certainly follow it.

3. Use and mention his name reverently in prayer, hearing conference, &c. For, habituating ourselves to formality in such duties, maketh way more ordinarily for more gross violations of this command; and study to be more affected even when narratively ye are telling something wherein his name is mentioned, than otherwise.

4. Tremble at this sin, and suitably resent it, when ye hear it in others, be affected with it, and labour to make them so, that ye may thus train yourselves to an abominating of that evil.

5. Let it never pass in yourselves, especially, without some special grave animadversion: Look back on all your life, and see if ye can remember when and where ye were grossly guilty; reflect on your worship, and observe omissi^ons and defects, at least in respect of what ye might have been at, and learn to lothe yourselves for these, and to be in bitterness for them; especially if the escapes have been more late and recent, let them not sleep with you, lest ye be hardned, and the sentence stand in force unrepealed against you; what? will ye sleep and this word stand in the bible on record as a registered decree against you?

6. Seek for much of the Spirit, for none can call Jesus, Lord, but by the Holy Ghost, 1 Cor. xii. 3.

7. Frequently and seriously put up that petition to the Lord, *Hallowed be thy name*, Matth. vi. 9.

The other word of use is for what is past, I am sure, if

we could speak of it, and here it rightly, there is here that which might make us all to tremble, and evidence convincingly to us our hazard, and the necessity of repentance and flying to Christ: Tell me hearers, believe ye this truth that there is such hazard from this guilt? tell me (if ye remember what we spoke in the opening of it) is there any of you that lieth not under the stroak of it? If so, what will ye do? fly ye must to Christ, or lye still; and can there be any secure lying still for but one hour, under God's curse drawn out? O ye Atheists, that never trembled at the name of the Lord, and that can take a mouthful of it in your common discourse, and ye who make it your by-word, and mock, or jest, ye, whom no oaths can bind; and all ye hypocrites; who turn the pretended honouring of the name of the Lord, and the sanctifying of him in his ordinances into a real prophaning of it; let me give you these two charges under certification of a third, 1. I charge you to repent of this sin, and to fly to Christ for obtaining pardon; haste, haste, haste, the curse is at the door, when the sentence is past already; O sleep not, till this be removed. 2. I charge you to abstain from it in your several relations, all ye parents, masters, magistrates, church-officers, school-masters and teachers; I charge you to endeavour to prevent this sin in yourselves and others: It is said that the children of many are brought up in it, the most part live in it, our streets are more full of it than the streets of heathens: Advert to this charge, every soul: Or, 3. I charge you to appear before this great and dreadful God, who will not account any such guiltless, and to answer to him for it.



THE FOURTH COMMANDMENT.

EXODUS XX. Ver. 8, 9, 10, 11,

8. *Remember the Sabbath-day, to keep it holy: 9. Six days shalt thou labour, and do all thy work. 10. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and ballowed it.*

THE Lord in his infinite wisdom and goodness hath so far consulted man's infirmity, as to sum up his duty

in these ten commands, called ten words, that thereby his darkness and dulness by sin, might be helped by an easy abbreviation; The first command therefore containeth man's duty to God in immediate worship, requiring that the only true God should be worshipped: The 2. stinteth and limiteth men to that worship alone which he prescribeth: The 3. Commandeth reverencing of him in all his ordinances, and a reverent manner of going about them.

This fourth pointeth out the time which most solemnly the Lord will have set a-part for his worship, that so he, who is both Lord of us, and of our time, may shew what share he has reserved as a tribute due to himself, who hath liberally vouchsafed on us the rest; which time is not to be understood exclusively, as if he would have only that spent in worship (there being no exclusive determination of the frequency of exercise of worship, or duration of them in scripture, that is to say, that they shall be so long and so often, and no longer, nor oftener) but that he will precisely have this time as an acknowledgment from us, even as when he gave Adam the use of all the trees in the garden, he reserved one; so when he giveth six days to us, he keepeth a seventh for himself.

This command is placed in a manner betwixt the two tables, because it is a transition as it were from the one to the other, and containeth in it duties of immediate service to God, and of charity towards men, and so in some sort serveth to reconcile (if we may speak so) the two tables, and to knit them together, that so their harmony may be the more clearly seen: It is also more largely and fully set down for plurality and variety of expressions and words than any other in either of the tables; yet hath it notwithstanding, been in all times in a special manner assaulted and set upon, and endeavours used to overturn it: Satan aiming sometimes to darken the meaning of it, sometimes to loose from the strict tie of observing it, and that not only by old Sabbatarians, Anti-sabbatarians, and corrupt School-men, but even by those whom God hath made orthodox in the main; And especially by a generation in these days, who having a hatred at all ordinances, and at all the commands of the decalogue, yet do especially vent it against this command; because in it is contained a main foundation of godliness. As it is wonderfully great presumption for men to assault and set upon God's authority, even where he hath strengthened himself (as it were) most, by more full explication, and more large pressing of duty, and forbidding of the contrary sin, as he hath done in this command, more than in any of all the rest;

rest; So it will be necessary before we can speak to the practical part of piety comprehended in it, concerning the sanctification of the Christian Sabbath, or Lord's day, either in the negative or positive part of it, to speak doctrinally (for clearing of the precept) to these three.

1. Whether this command be moral, and do oblige us in its letters as other commands do.

2. What is the particular morality of it, and the literal meaning of the words.

3. How our Lord's day standeth in reference to this command? and whether thereby the same sanctification be required, as to it, though its institution arise from another ground, than is required to seventh-day-Sabbath? Somewhat of all these must needs be spoken unto, and we begin to speak first of its morality before we speak of its meaning, because all dependeth on this, both in respect of exposition and practice; for if it be not moral and perpetually binding, it is not necessary either to explicate it, or to study and press the practice of it; but if it be found to be moral, then no doubt it concerneth us; and require the same moral sanctification of a day now, as it did before.

Our assertion then, in reference to this, that, The duty of setting a-part and sanctifying of a portion of time, as it is limited in the fourth command, for God's service as it recurreth, is moral and the obligation thereunto perpetual, even as in the duties of the other commands; the obligation to this, being no more dissolved than those, though there may be difference in the degree of obligation which they lay on in respect of the matter contained in them; my meaning in a word, is, that a day or one of seven is as necessary to be kept holy unto God now, (upon supposition of his determining the particular day) as it is necessary to hold and keep up the worship prescribed by God; neither without sin can any other day be put in the room of it, more than other worship can be substituted in the place of divinely prescribed worship; for the time is set and fixt by the fourth command (pointing at a solemn and chief time) as the worship itself is by the second.

For clearing of this, consider, 1. That we mean not here moral-nature, as if without any positive law such a thing had been binding: no; but moral positive, that is laid on by a command which is standing unrepealed, and so bindeth by virtue of, the authority of the Law-giver, as several other commands and precepts do; as namely, those concerning sacraments, belonging to the second command, and those concerning one wife, and forbidden degrees of

marriage belonging to the seventh; which being so often broken by many saints, and dispensed with in some cases, cannot be thought to be moral-natural, since the Lord dispenseth not so in these, nor can it be thought in reason, that his servants would have been ignorant of such a natural thing: It is then moral positive that we mean, to wit, that which is binding by a positive law.

2. Consider in this question, that there is a great difference betwixt these two, to say the seventh-day-sabbath which the Jews kept, is moral, and to say the fourth command is moral; the one may be, and is abolished, because another is brought in its room: The other, to wit, the command may stand, and doth stand, because it tieth morally to a seventh day, but such a seventh day as the Lord should successively discover to be chosen by him; and though the seventh be changed, yet one of seven is still reserved.

3. There is need to distinguish betwixt the moral substance of a command, and some ceremonial appendices belonging to it: So the fourth command might then possibly have had something ceremonial in that seventh day, or in the manner used of sanctifying that seventh day, which now is gone as double sacrifices, &c. or in its reasons whereby it is pressed: (as there is something peculiar to that people in the preface, to all the commands) as there was in the sacraments of the old law belonging to the second command; yet both a sabbath day and sacraments may be, and are very necessary and moral in the church; it is not then every thing hinging on this command, as proper to that administration, and so but accidental to the sanctifying of a sabbath, that we plead for; but this is it we plead for, that the command is, as to its main scope, matter, and substance, moral positive, and that it standeth as still binding and obliging unto us, and cannot without sin be neglected or omitted: it might be enough here to say, that if this command were never repealed in the substance of it, nor did ever expire by any other thing succeeding in its place, then it must needs be still binding; for certainly, it was once, as obligatory, proclaimed by the law-giver himself, and was never since in its substance repealed, nor is it expired or found hurtful in its nature, but is as necessary now as then; it is true, the seventh day sabbath is repealed by instituting and substituting the first day-sabbath, or Lord's day, in its place; but that doth rather qualify the command than repeal it; for 1. It saith that a day is moral and necessary. 2. It saith a day of seven is moral and necessary, which is all we say; and why necessary? as agreeable to this command

mand no doubt; whence we may argue, if the substance of this command be kept even when the particular day is changed, then is the command moral (which this very change confirmeth) but the former is true, as is clear in experience; therefore it followeth, that the law stands unrepealed; for it is palpable, that the day, as to its number or frequency, and duration, with the manner of sanctifying of it, belongs to the substance of the commandment, but what day as to its order, first, second, or seventh doth not, because the first cometh in immediately upon religion, God's honour, and the good of souls, which the other doth not: This argument will stand good against all who will acknowledge this law to have been once given by God till they can evidence a repeal.

To speak somewhat more particularly to this, the way we shall make out the morality of it, is by considering, How the scripture speaketh of it in general 2. How it speaketh of the decalogue. 3. How it speaketh of this command in particular. 4. By adducing some scriptural arguments for it: As for the 1. To wit, the scriptures speaking of it in general, we say, If the scripture speak as frequently in clearing the fourth command, or the sabbath (which is the morality of it) and press it as seriously, and that in reference to all times of the church as it doth any other moral duty; then for substance this command is moral and perpetually binding, (for that seemeth to be the character whereby most safely to conclude concerning a command, to consider how the scripture speaketh of it,) but the scripture doth as often mention, and is as much, and as serious in pressing of that command, and that in reference to all states of the church as of any other, *ergo*, &c. We shall make out this, by shewing 1. Its frequency in mentioning of it. 2. Its seriousness in pressing it. 3. Its asserting of it as belonging to all times and states of the church.

1. Look through all the scriptures, and ye will find the sanctifying of a sabbath mentioned; as first, Gen. ii. beginneth with the very first seventh after the creation; then it is spoken of Exod. xvi. before the law was given; then Exod. xx. it is contained expressly in the law, and that by a particular and special command in the first table thereof, and is often after repeated, Exod. xxxi. and Levit. xxiii. 3. where it is set down as the first feast before all the extraordinary ones; which preference can be for no other reason, but because of its perpetuity; yea, it is made a rule or pattern, by which the extraordinary sabbaths, or feasts in their sanctification are to be regulate; again it is repeated, Deut.

v. with

v. with the rest of the commands, and in the historical part of scripture, as Nehemiah ix. 13. It is also mentioned in the Psalms, the xcii. Psalm, being peculiarly intitled a Psalm or song for the sabbath day: The prophets again do not forget it, see Isa lli 58. Jer. xvii. and Ezekiel xx. 22. In the New Testament the sanctifying of a day or sabbath is mentioned in the evangelists, Matth. xxiv. 20. Luke xxxiii. 56. Acts xiii. 14, 15, 21. and xx. 7. in the epistles, as 1 Cor. xvi. and Rev. i. 10. As if all had purposely concurred for making out the concernment and perpetuity of this duty.

2. Consider how weightily, seriously and pressingly the scripture speaketh of it; first it is spoken of Gen. ii. as backed with a reason. 2. Through the law the sanctification of it in particular is described. 3. It is spoken of as a mercy and singular privilege that God gave to his people, Exod. xvi. 29. Neh. ix. 14. and Ezek. xx. 12. 4. Many promises containing many blessings are made to the conscientious and right keepers of it, Isa. lvi. 58. 5. The breach of it is severely threatned and plagued, Numb. xv. Neh. xiii. Jer. xviii. and Ezek. xx. 6. Many examples of the godly, their care in keeping it are set down, see Neh. xiii. Luke xxiii. 56. Acts xx. 7. and Rev. i. 10. 7. The duties of it are particularly set down, as hearing, praying, reading, delighting in God, works of mercy, &c. 8. It is in the Old Testament, claimed by God as his own day, not ours, *My holy day*, Isa. lviii. 13. and Neh. ix. 14. it is acknowledged by the people to be his, while they say, *Thine holy sabbath*, which property is asserted of that holy day, as being God's, besides other days, Rev. i. 10. And this is asserted also in this same command, where it is called, the *Sabbath of the Lord*, in opposition to, or contradistinction from the other six days: all which seemeth to speak out something more than temporary in this duty of setting a seventh day a part for God (for we speak not yet of the particular day.)

3. Look to it in all times and states of the church, and ye will find it remarkably characterized with a special observation, As 1. In innocency it is instituted and set a-part from others, and blessed, Heb. iv. It is called the rest from the beginning of the world. 2. Before the law was given, the sanctification of it was intimated as necessary. 3. In the giving of the law it is remembred, and a command given to us for remembring it. 4. After the law, it is urged by the prophets Isaiah and Jeremiah, and kept by the godly, Psal. xcii. 5. In the time, or after the time of the captivity, the breach of it is reproved, Ezek. xx. And its observation restored by godly Nehemiah.

Hitherto

Hitherto there is no difficulty, the pinch will lye in this, If the scriptures speak of it as belonging to the days of the gospel, in which (for making of it out) 1. We have these hints, Acts xx. 7. 1 Cor. xvi. 2. Where Christians going about the moral duties of the sabbath, is especially observed to be upon one day peculiarly. 3. That title of the direct appropriating of a day to the Lord, Rev. i. 10. Which places will fall in to be considered particularly when we come to the last question; besides these we may produce three places to prove a sabbath as belonging to the New Testament; though not the very day used or observed for the sabbath in the Old; and this will be enough to make out the assertion, two of them are propheties, the third of them is in the gospel. The first prophecy is in Isa. lxvi. 23. The second is Ezekiel's description of the new temple, chapters xliii. xliv. &c. Where, 1. It is clear, that these places relate to the days of the gospel, as none can deny but they do so eminently. 2. It is clear that though they prophecy of the services of the gospel under the names of sacrifices, &c. proper to the Old-Testament-administration and of the sanctified and set apart time of the gospel, under the name of sabbath which then was determined, and whereto men were then bound by the fourth command as they were no sacrifices by the second: yet these propheties infer not by virtue of the fourth command the very same day to be under the gospel, which was under the law, more than the same services by virtue of the second: which none will deny to be in force, notwithstanding of the change of services: and there is as little reason to deny the fourth to be still in force as to its substance, notwithstanding of the change of the particular day. Yet Thirdly, It is clear, That from the mentioning of these services this will follow, That there should be set and fixed ordinances, and a way of worship in the New Testament, as well as in the Old, and that there should be a solemn chief set time for the sabbath which men ought to sanctify, and that they should no more admit any other times, nor so set a part into a parity with it, than they were to admit any service or worship not allowed by God, or that was contrary to the second command: for if any thing be clear in them, this is clear, that they speak first of services, then of solemn times and sabbaths, and of the one after the other, which must certainly infer, that both external services, and a solemn chief time for them, do belong to the New Testament: Hence it is, that many divines (from that prophecy of Ezekiel) to draw conclusions for sundry things out of those places, as 1. Concerning the necessity and continuance of a standing ministry, and tho' ministers

ministers now be neither priests nor Levites, yet (say they,) it followeth clearly, that there will be a ministry, because such are spoken of there. 2. Concerning the necessity of, and a warrant for church-discipline, and separating not only doctrinally but disciplinarily the precious from the vile, and debarring of those who are morally unclean from the ordinances: because these things (say they) are typified in the substance by the porters being set to keep the doors, and by the charge given to the priests. 3. Anent the continuance of a church, and of the ordinances of word, sacraments, &c. And the congregating of Christians to attend these, though there shall be no material or typical temple, because of the moral things there being expressed and prophesied of, under the names of the old Levitical services; yet could not a warrant be inferred from them for these, (and that *Jure Divino*) if the things were not morally to bind, which were so signified.

Hence I argue, If the sanctifying of a sabbath as a piece of worship to God be prophesied of to belong to the New Testament, then are we bound to the sanctification of a sabbath as a necessary duty; but the continuance of sanctifying a sabbath unto God, is specially prophesied of, and foretold as a piece of worship under the New Testament, *ergo*, &c.

The third place is Matth. xxiv. 20. *Pray that your flight be not in the winter, neither on the sabbath day*, where the Lord infatuateth, that as travelling is troublesome to the body in winter; so would it be to the minds of the godly (for he is now speaking to his disciples alone) to travel on that day, especially and solemnly set a part for God's worship; now if there were no sabbath to continue after Christ's ascension, or if it were not to be sanctified, there would be no occasion of this grief and trouble, that they behooved to travel on the sabbath, and durst not tarry till that day were by-past, and so no cause to put up this prayer; which yet by our Lord's exhortation seemeth to infer that the sabbath was to be as certain in its time as the winter: And doubtless this cannot be meant of the Jewish-sabbath. For 1. That was not to be abolished shortly. 2. Travelling on the Jewish-sabbath, was to be no cause of grief unto them, if indeed all days were alike; neither would it be scrupled in such a case by the apostles to whom he now speaketh. 3. Besides, if no sabbath were to be, it had been better and clearer to say, stand not, and grieve not to travel any day: But his words imply the just contrary, that there was to be a solemn sabbath. 4. He mentioneth the sabbath day only, and not the other festivals of the Jews which were to be kept holy

holy also, and by this he distinguisheth the ordinary sabbath from those other days. and opposeth it to many, as being now the only holy day on which they should eschew, if possible, to travel; and would therefore pray to have it prevented: for in the New Testament, the sabbath spoken of as the solemn time for worship, is ever meant of the weekly sabbath, and other holy days are called the first or last day of the feast, and therefore if the Lord's meaning were that they should pray, *that their flight might not be on any of the Jewish holy days*, to mention the weekly sabbath only, would not be sufficient for that end.

To say that it was for fear of scandal, that they should pray not to be put to fly, will not remove the former reasons; besides at that time the apostles and other Christians had given up with the Jews and stood not on scandal in such things in reference to them, on whom, as the apostle saith, 1 Theff. ii. 16. Wrath had come to the uttermost, and who were not infirm but malicious, and so in respect of offence to be dealt with as the Lord did with the Pharisees: and therefore, all things being considered, it appeareth from our Lord's words, that a sabbath among Christians was to be sanctified forty years, or there about, after his death, which proveth that the scripture mentioneth a sabbath to be sanctified under the New Testament.

We come unto the second way of making out the morality of this command, to wit, by shewing how the scripture speaketh of the whole decalogue, and thus we reason.

1. If all the commandments of the decalogue be moral, then must this be so also; for it is one of them; and if it were not moral and binding, there would not now be ten words (as they are called by the Lord, Deut. x. 4.) but nine only, which at first blush, will and cannot but seem strange and absurd to those who have from God's word drunk in that number: But all these are moral and binding, as is granted by all, (except the papists who deny the second, and therefore score it out of their catechisms.) And that they must be all alike moral and binding may be made out, these two ways.

1. All of them in the Old Testament had alike authority, privileges, and prerogatives, which neither the judicial nor ceremonial law had, as 1. To be distinctly pronounced by God himself, without adding more, Deut. v. 22. 2. To be written by his own finger in tables of stone, Exod. xxix. 18. 3. To be laid up and kept in the ark, Exod. xxv. 16. And if these and other prerogatives did put a difference, and shew a difference to be put betwixt the other nine commands, and all judicial or ceremonial laws, Why not

betwixt them, and this also? 2. In the New Testament they are all alike confirmed; when the law in general is spoken of, none of them is excepted, and therefore this command is necessarily included.

For which we would look first to that place, Matth. v. 17. Where our Lord in a special manner intendeth to vindicate the moral law, and to press holiness in moral duties upon his hearers, even in another sort than the Pharisees did: Think not (saith he) *That I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil; Verily he that breaketh one of the least of these commands, and teacheth men so, shall be called least in the kingdom of God, &c.* Where, by law, must necessarily be understood the moral law, for he was thought to be a transgressor of that, and especially for this command in it (for that sermon in Matthew cometh in, in order after his being challenged for breach of sabbath, John. v. 10. &c.) And his scope is to wipe off that imputation, and how? by shewing that he still presseth the moral law, even beyond what the Pharisees did. 2. It was the moral law especially, which the Pharisees corrupted, and whereof he undertaketh the vindication, and it is holiness in obedience to that which he presseth as necessary beyond what the scribes and Pharisees did; and indeed it was in that law they failed mainly, and not in the ceremonial law. 3. The offence and mistake that Christ is to pre-occupy and rectify amongst his hearers, requireth this: for many of them fancied that by the Messiah there should be a relaxation from the duties of holiness called for on the moral law; and therefore, saith he, think not so; now a relaxation from some other laws might have been thought of warrantably. 4. It is such a law, whereof to teach the abrogation at any time is sinful and pernicious, therefore it is certainly the moral law.

Secondly, We reason thus, when he speaketh of the law, *κατ'ἕνα*, or by way of eminency (meaning no doubt the decalogue) He speaketh alike of all its commandments, even of the least of them and so of this. 4. Also *that he came not to destroy it*, which yet the Lord never did of ceremonials, but rather foretold the abolition of them, as he did of the seeking and worshipping of God in the temple at Jerusalem, &c. Yea, when he cleareth the doctrine of the sabbath from the Pharisees corrupting traditions; he doth never weaken its former obligation, nor insinuate its weakness, but sheweth the true meaning thereof, which from the beginning made it not only consistent with the works of piety and mercy, but exceedingly helpful to both.

A second place, confirming the whole decalogue (or rather asserting its authority,) is in the epistle of James, Jam. ii. 10. *He that offendeth in one is guilty of all*: Why! Because he is the same God, and Law-giver (And no servant nor angel) who spake them all, one as well as another of them: And it being clear there, that he speaketh of the decalogue, call the royal law; (there being no law instanced in; nor any other, that can be of alike authority, in these laws instanced, but only it; nor that could be pleaded for, by James, on such grounds, in such a time,) and it being also clear, that he giveth to all those laws, which the Lord spake at that time, alike authority; (otherwise, his reasoning would not be good, if any one law or command, could be instanced to him, of the ten, which the Lord spake, and was abrogated, and not binding) it necessarily followeth, that this fourth command, being one of the ten, must be of equal authority with the rest.

It may be noted also, that James here doth not, (as neither doth our Lord, nor any of his apostles, when they cite the law) give new authority to the laws he citeth; but supposeth them to have it already; and maketh use of them, as confirmations of the thing he pressed; which could not be, if their authority depended on, or flowed from, the present citation of them.

Thirdly, We reason further thus; Either there is some moral duty, contained in this command, and laid on by it; which is not in any of the former; or there is but some ceremonial thing in it, reducible to one of them: For, the perfection of this law requireth, that all things needful to the worship of God should be summed in it, and the scope thereof, which is, briefly to compend all, requireth there should be nothing in it, that is needless, superfluous, or that might have been left out.

Now if the matter be moral; not contained in any former command, then is the command itself moral; seeing a moral substance, and matter denominateth the command so: Yea, it must be moral, otherwise something morally necessary to God's service, (such as the determination of its chief time) should be omitted. It may be assumed, yet further: It must be moral, (be it what it will) to eschew a tautology in this short compend of duties; and that of moral duties too.

Again, If it be not moral, but contain some ceremonial thing reducible to one of the three former commands: Then 1. It might have been put amongst other ceremonials. 2. Other ceremonials might have been put in with it: Or, 3. A reason given, Why all are not reducible to some moral

command. 4. If the matter of this be reducible to another command; then it cannot be accounted a distinct command; neither ought it here to have been given as such, but subjoined to some other; as the servants and beasts resting, is subjoined to this. 5. It would be shewn to what command it is reducible as to the substance of it, if it be ceremonial. 6. A reason would be given, Why amongst ten, one, and only one, is set down, so far different from all the rest. And if all these absurdities, follow the denial of its substance to be moral; then, for eschewing of them, we must conclude it to be moral: and so the fourth command is moral.

Fourthly, We reason thus; If it be not moral, it must either be judicial, or ceremonial, for the matter and substance of it; but it is not judicial: that is, it belongeth not to external policy, and civil society, principally and especially, in that one nation, because no such duties are comprehended, at least primarily, in any command of the first table; but in the second which teacheth duties to others, as this first, doth to God: Neither is it ceremonial; for, all ceremonies that are typical, have their rise since the fall, and relate some way to Christ to come. But this of sanctifying one day of seven, had its rise in the state of innocency, and was enjoying to Adam in paradise, before he fell, and therefore cannot be called ceremonial properly, more than the command of a man's leaving father and mother, and cleaving to his wife, so that these two should be one flesh, which the apostle Ephes. v. maketh use of. Besides, if it were ceremonial in the substance, then were it typical and significant of something to come, which is hard to shew: Then also had it not been lawful to retained it; for ceremonials now in their use are not only dead, but deadly: But this morality, in substance the same with the command we plead for, was retained by the apostles, and primitive church; (to say no more) Therefore it is not ceremonial: And so this law must needs be moral.

To say, That the command is partly moral, partly ceremonial; if we respect its substance, will not hold: For, 1. There is no such other law. 2. That we were to make confusion, betwixt ceremonials, and morals; which it seemeth the Lord himself hath aimed and resolved to keep clearly distinct. 3. Whatever be ceremonial, That which was allowed, and enjoined to Adam in paradise; and wherein we may agree with him, under the gospel, cannot be ceremonial: For, neither of these states are capable, of proper ceremonies; but both agree on a seventh day. Therefore it is not ceremonial.

The third way, we make out the morality of this command, is, By particular considering of itself; and here we argue thus.

If it be not only put into the decalogue, with the other moral commands; but more singularly explicated, and pressed even in it than they; then it is certainly moral; that is, perpetually obligatory with the rest. But so it is put and set down in the decalogue, and pressed even more than the rest of the commands, as on other accounts, so possibly in this; because its ground is positive, and men need the more words about it: Just as in the second command; *ergo*, &c. Now, that it is thus put, and pressed; appeareth these several ways.

2. It shareth of all common privileges, with the rest of the commands set down in the decalogue, that were all spoken, yea, written by the Lord immediately, and laid up in the ark.

2. It is proposed, and set down in its form, both positively; *Remember the sabbath, to keep it holy*, (and negatively) *in it thou shalt do no manner of work*, &c. Whereas all the other commands, are but one of these ways set down.

3. It hath the particularity in it, that all the rest have; to wit, To be in the singular number; *Thou shalt*, &c. To shew, That it speaketh to every one in particular: Yea tho' all the commands concern all ranks, yet only here, are son, daughter, man-servant, maid servant, and stranger, expressly mentioned, as comprehended in it.

4. There is a special equity, holden out here in the proportioning of this time. There are six days given us, to labour on; and therefore it is all the reason in the world, that the Lord have the seventh: And if this concession of God's, of six days to work on, be moral (For all the time is God's; and we cannot for our use take any part of it, but by his grant; and there is no other grant: But this dividing and proportioning of time, betwixt him and us; in which division too, he hath given us by far, the largest share; to wit, six parts of seven:) Then must the setting a part of a seventh day be moral also: And so must the command itself, wherein both are comprehended, *viz.* The six given to us, and the seventh reserved for him; they must needs stand and fall together: For they mutually put each other, *thou shalt labour six days, and rest on the seventh; thou shalt rest on the sabbath day, and labour six.*

5. This day is claimed by the Lord, as a thing wherein he hath a special propriety: It is the Lord's day; for though he did give six, yet he reserved a seventh. And can, or dare, any say, That he discharged that, or dispensed it away from

from himself, to any other? If not, it must be his still; and cannot without sacrilege, be other ways applied.

6. Obedience to this command, is pressed by an exceeding weighty reason drawn from God's own example; which maketh it clearly relative to its first institution, Gen. ii. Where it is said, That he rested after six days work, the seventh day, *viz.* the whole seventh day, and so should we: which is the more effectual, for proving the morality of this command: Because, 1. It is a reason that took place, even in innocency, and so respecteth no type or ceremony. 2. It is universal, belonging to all men, who are God's creatures: And therefore, since the reason is perpetual, so must the command be likewise.

7. This command alone, and beside all others, is expressly pressed in the observation of it, not only on masters and rulers for themselves, but as taking burden on them, for all under them; and within their families to endeavour the sanctifying of the Lord's day with them, and by them as well as by themselves; whereby the extent of this command is clearly and earnestly holden forth in more express terms, than in any other of all the commands; tho' this be implied in them also.

8. The observation of it is pressed and encouraged unto, by a special blessing which he hath annexed to the time set a-part by himself; *He blessed it*, that is, he made, and still maketh it useful and refreshing as a special blessing to his people who keep his ordinances, seeking him therein; this day has a double portion and increase, beside any other day, for his peoples repose, edification, comfort, finding of his presence, &c. And to say now that this solemn time were not moral, were to rob the church of a great blessing; seeing this day set a part by God for his service, hath the blessing, beyond any other day commanded on it; and in the experience of his people often hath it been found to be so.

9. It is especially singularly ushered in with a Memento or Remember, which is not expressed in any other command; and, shall we think that where God saith, Remember, there is nothing to be taken notice? or, shall we think that it saith not Remember now as well as then? and if so, Who can warrantably forget that which he biddeth remember? which is not to keep the seventh day, but the Sabbath holy unto the Lord: And may not all these characters, put together in one command (so many not being to be found in all the other commands if put together) May not all these, I say, convince us that it is the Lord's purpose

to have this command standing obligatory in its substance to the end of the world? Which is so pressed, that if there be little help from nature's light, to determine the day, or to press its observation, it may be strongly born in, by the more clear and weighty reasons.

And so we come to the fourth way proposed for making out the morality of this command, which is by adducing some arguments drawn from scripture.

The first whereof is, If the law bind under the New Testament, not only in respect of its matter, as its natural; nor only as it is repeated in the New Testament, but also by virtue of the authority enacting it: Then this law of the fourth command, though not explicitly determined by nature, and though it were not mentioned particularly in the New Testament, must be binding also, for it hath that same authority: But the first is true, and is acknowledged generally by divines (excepting a few) and is clear by Christ and his apostles their citing of it, as supposing it to be binding: Therefore the last must be true also.

2. *Arg.* If this command be founded on moral grounds, then itself must be moral: But the grounds on which it is founded are moral: *Ergo, &c.* 1. It is moral that God should have a solemn and chief set-time. 2. That he himself, and none other should determine that time; seeing no other could do it, and bless it. 3. These reasons in the command itself dividing time, into six parts of it to us, and a seventh part to God; and God's resting after six days working; with his making only seven days in the week, and employing six of them to work, &c. these reasons, I say, are all moral now and binding as before.

3. *Arg.* If all moral duties be contained in the ten commands, then this command must needs be moral: But the first is true: *Ergo, &c.* This command containeth a moral duty, which is none of the preceeding commands; to wit, the stinting and determining of the solemn and chief time to be set a-part for God's worship, to be one day of seven. It is true, Time is commanded to be allowed to God's worship in those other commands, wherein the duties of worship themselves are commanded; for, worship cannot be performed more than any other duty, without some time; but that the chief time should be so much, and so often is only determined in this command; from which it appeareth, 1. That an indefinite time of worship, or for it, is not the morality of this command, because this followeth necessarily, as being supposed needful for the performance of every positive duty contained in the other commands; its morality, therefore, must be, The determining of that definite

definite time. 2. We may hence see a reason why there is no new command for this in the New-Testament; because this standeth in the law; neither are, *Thou shalt not swear, kill, &c.* mentioned as new commands more than this; so that, had they not been mentioned in the New-Testament (as some are not) yet had they still obliged: It is just so as this; and the reason why they are mentioned, may be supposed to be, because the main fault about them was defect and short coming, but in this it was excess, which our Lord also regulateth by holding forth the right observance of it, and clearing what was wrong, and so is supposed to confirm what he repealeth not.

4. *Arg.* If it be not free for men to carve out God's solemn chief time of worship at their pleasure, then is this command moral (for that liberty is restrained, by this command and no other;) But it is not free for them to choose what time they please, or to carve it out: This seemeth to be only questionable, which is therefore thus confirmed.

If it be free to men to carve out what solemn and chief time is to be given to, and set a-part for God's worship; then, either it is free to them to choose no time at all; or it is free for them to choose a longer or a shorter than this: But neither of these can be said; not the first, as is clear; not the second, because it will not so quadrate with the end; for if the time be shorter, it encroacheth on God's due; if it be longer, it encroacheth on God's concession of six days to work in. If it be shorter, it encroacheth on God's due (as is said) and our souls good; if no longer; it encroacheth on our temporal calling; and, can any restrain man, when God giveth him liberty?

Again, if it be free to men so to cut and carve at pleasure on the solemn and chief time for God's worship, its either free for all men together to agree on a day, even one and the same; or it is free for each country, or each man, to chose what day they please, but neither of these are either possible or practicable to edification; therefore must the day be determined to them; and if so, then sure by this command: And so its still binding, and cannot in that respect be altered without sin, which was the thing to be proved.

5. *Arg.* That there is a morality in a seventh day, we may argue from four famous and main witnesses.

The 1. Whereof is the general practice of all Christians (I say nothing of Heathens) Apostles and generally, all in the primitive times have ever thought than one day of seven is to be observed, and have in less or more accordingly observed it.

2. As the practice of all, so the judgment and opinion
(which

(which is often more sound than men's practices) of all, doth confirm it: Was there ever any churches that did not in all their catechisms and canons, take in this fourth command with the rest? do not all writers who comment on the decalogue, comment on this command, and urge the sanctifying of the Lord's day from it.

3. Take mens conscience for a third witness, and it will be found that for no sin; do they more frequently and more sharply challenge, than for prophaning of the Lord's day: The conscience directly making use of this command and the Memento, and other reasons in it for aggravating of that sin, when yet it will say nothing for the seventh day; but this first day of seven it presseth most exactly, neither will any reason alledged against its morality quiet it; and the more tender that Christians be, the more will they find a pressure of conscience for obedience to this command; and the more easily will they be convinced of, and sadly challenged for, the least breach of this command.

4. God's dispensations of blessings or plagues, especially in spiritual things, bear witness to this truth: Doth not experience tell us, that those who make most conscience of keeping this command, are often, yea, ever the most thriving Christians as to universal holiness and tenderness, and most near and intimate communion with God? and will not the unsuitable sanctification but of one Sabbath, or the interruption of their wonted seriousness therein, give them a sore back-set? and on the contrary, doth it not appear that those who are gross and untender in this, are often gross and untender in all manner of conversation, and are followed with spiritual plagues of hardness, deadness, and hypocrisy at the best, or else fall into gross outward acts of prophanity, or into errors in judgment, which are the bad and sad effects of prophaning this day, on them who prejudge themselves of the blessing of it; and if the blessing of this law continue, must not the law itself be moral and perpetually binding? The obedience whereof, hath this blessing perpetually more or less annexed to it, as the prophanation thereof hath usually plagues, at least spiritual.

There are some objections that are removed against the the morality of this command; I shall speak to three of them which are most insisted on.

1. *Object.* This law is not mentioned, as being renewed or confirmed in the New-Testament.

Ans. 1. Its authority dependeth not on the mentioning of it so in the New-Testament; the law is God's word, and hath its authority as well as the New-Testament.

2. What if some other clearly moral and binding law had been omitted, or not mentioned in the New-Testament, as there seemeth to be no palpable and express command against images, though there be against will-worship; sure, it is enough that it is not repealed in it, so it is here as is said.

3. Sundry other positive laws are binding, which are not mentioned in the New-Testament, such as these, For a man not to marry his sister or his aunt, &c.

4. It will be found on the matter to be confirmed, when we shall see what warrant there is for the Lord's day, which is one of seven, and yet is clearly holden forth in the New-Testament: But this command ^{and} so that relating to idolatry, are so little mentioned, because the Jews, after the captivity, were not so much in the defect of obedience to these commands; but were rather disposed to a superstitious excess, which maketh Christ often rectify that abuse of the fourth command, but never to annul it. The third command also anent swearing might be said to be abrogated, because it is not so positively asserted in the New-Testament.

2. *Object.* The apostle, Rom. xiv. 5, 6. Gal. iv. 10. and Col. ii. 16. Seemeth to cast away difference of times, especially of Sabbath-days which could not be, if this command were moral

Answer. The apostle cannot be understood simply to cast away the observation of all days as a bondage, and so to make all times alike: For, 1. That would contradict his own practice and the practice of the other apostles; for it is clear that they differenced the first day of the week from other days, and one day in special is called the Lord's day, which other days of the week are not. 2. If all times be a-like simply, and all making difference be there reprov'd, then could there be no time set a-part to be observed by men, to the marring of that indifferency; and if so, then hath the Christian church been still in a palpable gross sin; for if the keeping of a day by virtue of God's command, mar that indifferency, much more will the keeping of a day by man's command, and so there could never be a Sabbath. 3. We must therefore understand these places not as casting all days and times simply, but ceremonial and Jewish days, or days invented by men, because the scope of these places runneth that way, *viz.* against the bringing in of ceremonial worship as necessary, which while some weak ones, not yet sufficiently informed, did still practise, as Rom. xiv. the apostle would not have them hastily condemn'd in days, more than

than meats; yet is there still a difference betwixt bread and wine in the sacrament of the supper and other meats, which this discourse of the apostle taketh not away; so is it in days. And in these epistles to the Galatians and Colossians, he speaketh of days, and not (as would seem of the weekly Sabbath, which is ordinarily called a day) as taking in all the extraordinary feasts of the Jews, which is the more probable, because the ceremonial law was pressed on them as still necessary, by false teachers, or he speaketh of mere Jewish days, and so of the seventh day which they kept; for it is of such observation of days as was sinful, and brake them off from grace and the gospel, as other ceremonies did, that he speaketh of: but that cannot be said of all days, or of keeping one day of seven: therefore this cannot be meant there.

3. *Object.* The fourth command precisely commandeth the seventh day from the creation to be kept; but that is not moral; therefore, neither is the command so.

Answer. This objection goeth upon that mistake, as if the very seventh day were still commanded in it, as the main substance of it, which our next discourse on the true scope and meaning of the command will clear; so that if a seventh day, and not that seventh day be commanded as the main substance of that command, that objection falleth. 2. There is a difference to be put betwixt the mandatory part of the command, and what is further added for pressing the observation of it, or for explaining its meaning; The precept strictly it is, *Remember the Sabbath-day to keep it holy*: It saith, Remember the Sabbath, or the holy rest, whatever day it shall be on, and so it is said in the close, that, *He rested the seventh day*, but that, *He blessed the Sabbath*: Drawing it still from seventh precisely, to the Sabbath: Even as in the second command: This is, 1. commanded in special that no image be made, then, 2. This in general, that all God's commandment concerning his worship, even such as were ceremonial, for the time, should be observed with, whatever others should be given: So here, this fourth commandment expressly one of the seven; because the recurrency of that time is bounded: and generally, whatever seventh the Lord shall be pleased to pitch on.

We have said the more on this, because it doth not only clear the true scope of the command, but sheweth the necessity of the observation of that time, which the Lord hath sanctified for himself. 3. We shall put a difference also betwixt ceremonial and mutable: All the judicial laws are mutable and the decalogue itself, in respect of its curse; and, as it was a covenant giving life, is actually changed and abo-

lished: Yet is not for that to be reputed ceremonial, and not obligatory: Though all ceremonials be mutable, yet all mutables are not ceremonial: Besides, this change is not in the matter.

Why may not therefore, the seventh day in order, (which was observed from the creation, to the resurrection of Christ,) be changed to the first day of the week, which is a seventh day in number still, without abolishing the morality of the fourth command?

Amongst other things in this command, there is more express mention, of the whole families joining in this duty, than is in other commands: Therefore it being concerning duty to us, and a special thing included in the command; we shall speak to that point concerning family-worship, (before we speak of the second general proposed about the particular morality of this command, and the meaning of the words of it,) that ye may see, that it is no invention of men; when ye are called to it, and when it is pressed upon you.

We shall here, 1. Shew you, that, this command holdeth forth a family, or domestick worship. 2. We shall confirm it more largely from other scriptures, and grounds of reason. 3. We shall shew, wherein it consisteth in particular, and on whom it mainly lieth to be discharged. 4. We shall shew the advantages, of conscientious discharging of it, and the prejudices of neglecting it, with the aggravations of that sin.

That there is such a thing as family-worship, included in this command, will be clear by considering, 1. What worship to God in general is. 2. What family worship is. 3. What this command requireth:

1. By worship, is understood some tribute paid, by the reasonable creature to God, as the Great and Sovereign Lord Creator; whether it be immediately and directly paid, and performed by him, as prayer, and praise; or for him and at his command, and for his honour, as preaching, hearing, and receiving of sacraments; which are worship, when rightly gone about. In a word we call that worship, more strictly and properly, which is a duty of the first table; and cometh in as commanded in it, for the honour of God, and not for our own, or others external profit; which tho' commanded in the second table, cannot be so properly called worship, much less immediate-worship. Thus, teaching others the duties of piety, may be worship, when teaching the duties of any other ordinary calling, is not.

2. We call that family worship, which is to be performed, by such and such relations; or by all the constituent members of the family jointly: And so it differeth, 1. From
secret

secret or solitary worship, which one performeth alone to, and before God. 2. From public worship, which one performeth by joining in a congregation of many families together. 3. From that worship performed occasionally, in mutual fellowship amongst believers or professors, of divers families: For 1. That may not be ordinary as this, nor so frequent. 2. That is free to this or that believer, as they shall choose: or as occasions do cast them to be together. This is not at choice, but is necessary as to the same persons. 3. This is performed, by virtue of domestick relations, and not of Christian only. 4. This may have, and should have an authority domestick, in its regulation; for a master of a family, may authoritatively command the member of the family, to pray, keep the sabbath, &c. and may suitably correct for the neglect of those duties; whereas that other is by Christian communion, and admonition only.

Ye will see this family-worship clear: 1. By considering the Jews eating of the passover: Where there was, 1. Secret worship no question a-part. 2. There was public-worship; a holy convocation the first day, and the last: But 3. There was peculiarly a family-worship; or, if the family was little, two joined together, for eating the passover, within the house, wherein all the members of that family; or of those two little families that were circumcised were necessarily to be present, and to be joiners: this is family-worship.

2. By considering, Psal. ci. compared with other scriptures, where ye have 1. David mentioning his private carriage, and longing for God, and walking in a perfect way. 2. His public carriage as a magistrate in cutting off the wicked from the city of God, as ye have. 3. Else-where his public worship, as Psal. cxxii. 1. and 2 Sam. vi. 4. his fellowship with all the godly, being a companion to them that feared God, Psal. cxix. 63. Yet 5thly, and lastly: Ye have a walk within his house with a perfect heart mentioned there as contradistinct from all; which must infer some religious performances of duties, or exercise of worship in his house in reference to that station, as well as in private or in public, yea, a joint exercise; because it is such an exercise as he performed only at home in his house; whereas had it been praying for them, or any thing, that otherwise he might have done a-part: he needed not go home to them, for performing of it: Yet, 2 Sam. vi. 29. when the public worship is done, he goeth home to bless his house; which manifestly shew a peculiar duty performed by him, in his family according as he resolved in that ci. Psalm.

3. It will yet further appear, that there is such a thing, and some way, what it is; by considering Zech. xii. from 10. to the last; where there is, *First*, A public mourning of the whole land. 2. Of several families together: Families shall mourn then. 3. Families a-part. 4. Their wives a part, and so every particular person in secret. In which place, it is clear, 1. That there is a worship of families, besides public and secret worship. 2. That, that worship includeth the same duties, jointly performed by the members of the family, which persons in secret perform; and so family worship, will be a worshipping of God, (beside what is in public and secret,) in a domestick and family-relation, jointly.

Thirdly, That, this command requireth such a family-worship distinct from public and secret, and something to be performed in worshipping of God amongst persons so related, which is not required of others; may thus be made out.

1. The thing called for in this command is certainly worship, yea, immediate worship; it being a command of the first table, and such a thing as the sanctifying of the sabbath.

2. This command taketh in all domestick-relations, parents, children, sons and daughters, masters and servants, men or women, yea and strangers that may be for the time, or on that day, sojourning there; these are all constituent members of a family.

3. The thing required of them is not simply rest from labour, for, 1. That is commanded for the beasts (lest men should be hindred from, or interrupted in their holy rest by their waiting on them) and none will say, We hope that there is no more required as to children or servants, than as to the beasts. 2. Under the negative, thou shalt do no work, is included the affirmative, thou shalt sanctify that day to the Lord. 3. The same duty is required of all alike (in some respect) thou father, and thou son, thou master, and thou servant, and if worship be called for from the father, and master, for the sanctifying of that day, so it must be also from the child and servant.

4. The manner of performing this worship of sanctifying the Lord's day in holy duties, is required not only to be in public, nor only in secret, but by the members of each family jointly, and a-part from other families.

For, 1. It cannot be understood to require worship only in public together, because, 1. There may be in some cases no access to public worship, and yet the command of sanctifying the Lord's day lieth still on, and no doubt by families. 2. Waiting on public worship is but one piece of sanctifying.

tifying the Lord's day, and that but in a part of it; therefore there must be some other thing included here. 2^d It cannot be understood of the master of the family, his putting the members of the family separately to seek and worship God, and of his own going about holy duties himself a-part.

For, 1. Though that be worship, yet is it not worship from persons in such a relation or family worship, more than if they were not in such a relation, or of such a family; and though it might be said, that such and such persons sanctified the sabbath, yet could it not be said, that the family as such did it; even as families or persons seeking God in secret, could not be exonerated thereby, as to their being in the congregation: nor their serving of God be so accepted as congregational service, if they met not together when they might: Just so it is here; yea as it lieth, by this command, on a congregation and a minister to sanctify the Lord's day, and to come together for that end; so doth it lye on the family and master of it.

2. By this command there is more required than secret or solitary sanctifying of the sabbath, even a peculiar sanctification of it with one family distinct from another: I say, 1. More than solitary worship, because the Lord's saying *thou*, without repeating son, daughter, &c. had been sufficient to have laid it on all separately for themselves; the enumeration therefore of the whole members of a family must import some other thing, for the former is implied in all commands, as *thou shalt not kill*, that is, as far as in thee lieth, thou nor thy son, &c. There must I say, be something more understood by the peculiar enumeration pressed in this fourth command, I say, 2. Even a peculiar worship, because it is something laid on by this command which is holden within gates or doors; and neither goeth to the congregation, nor to the persons of other families, at least ordinarily, but reacheth the members of such a family who are within such a man's gates or doors; therefore it must be a distinct family-worship mainly performed by that family together.

3. The thing required here is not only worship simply, but worship as from a member of such a family, therefore it is not solitary worship: for seeking of God and moral duties in secret still agree to persons in all places and families alike, but this draweth a line as it were betwixt families, and so divides one family from another; yet maketh the duty more obliging to these within such a man's gates or doors than others without doors, therefore it must be joint worship:

ship: for, a-part, or as concerning secret worship, all are every where alike obliged.

4. If by this command something more in the worship of this day be required of a person that is a member of a family in reference to that family, then there is required of one who is not a member of such a family, or is required of that person in reference to another family whereof he is not a member; then it requireth a distinct family-worship, for no other thing can be understood but a joint going about the sanctifying of that day in a stricter and nearer way of communion amongst the members of that family, than with persons and families in and to whom they are not so interested and related.

5. If secret and public worship were only required in this command, then should we equally and alike sanctify the Lord's day with other families and persons, not of that family whereof we are members; for in these we join alike for them and with them; but there is some peculiar thing required here which will not agree to be performed by all alike; therefore it is family-worship that must be here required.

6. This command requireth of masters, (suppose them to be ministers, or magistrates) another way of sanctifying the sabbath, and worshipping of God, in and with their families, than it doth in reference to other families; the command being so particular, to him, and to all that are within his gates or doors, and members of his family, speaketh this clearly. But except it be joint going about of duties with them, there can be no other thing understood to be required: for, 1. One may exhort another. 2. All come in public together. 3. By the masters example after the public they all withdraw (or should at least) to secret exercises. 4. Magistrates and ministers may command other families to sanctify that day; What is peculiar then, as to their own families, but to join with them in duties of worship?

7. If there were not domestick-worship required on this day, then except it were in public, members of a family could not converse together; for they cannot converse together in doing their own works, or in speaking their own words, their fellowship therefore must be in exercises of worship, and so that must needs be required in this command.

8. Some other thing required by this command, of a member of a family which seeketh God, than of a person in an heathenish family; or some other thing is required from so many persons joined together as members in one family, than from such persons suppose them to be scattered from one another, amongst heathenish families; certainly where
husband,

husband, wife, children and servants are Christians and professors of the same true religion, there is some other thing required of them than where only the husband, the wife, the child or the servant is so; but if they were scattered and became parts or members of diverse families among heathens, they would be obliged to seek God a part; therefore no less, but much more is joint-seeking of God required of them, when they are united together as members of one family.

6. This command (when it mentioneth all within his gates or doors) requireth some other thing of a master when at home with his family, than when he is withdrawn from them: But a master at a distance may command all in his family to worship God, and pray to God for them, and so may they all if they were scattered, worship God secretly; therefore when they are together, there is some other thing required of them by this command, which is, no doubt, to worship God together.

10. The duties that are to be performed on this day will require this; such as, instructing one another, exhorting, admonishing, comforting, strengthening one another, and talking to, or conferring with one another, of the word, Deut. vi 7, 8. Which cannot be denied to be duties called for on this day; and yet they cannot be done but by joint concurring together in that work, and therefore it concludeth strongly that family worship; at least on the Lord's day, is commanded here; and if families be called to worship God jointly on the Lord's day by the worship competent for that day, then by proportion are they also called to worship him jointly on other days by the worship suitable to them, there being the like ground for all.

11. And lastly, that which is required of families, is such a worship as ought to be performed by them, supposing there were no public worship, nor yet any other family, worshipping him in the the world. So Joshua resolveth chap. xxiv. 13. *I and my house will serve the Lord*, and sanctify his sabbath (that being a special piece of his service) whatever ye will do; but if there were no worshipping of God in the world but in one family, then ought that worship to be joint according to that same word of Joshua's, *I and my house*, otherwise we behooved to say, that there might be a plurality of worshippers of God in the world, and yet without joining together in worship, which were in itself absurd and contrary to Joshua's religious resolution.

It being thus made out by the command, that there is such a worship as family-worship, and that it is command-

ed, we shall consider in the next place, how the scriptures do otherways hold it out.

1. Then consider, that where the scriptures speak of eminently godly men, they speak of them as making conscience of this, and take notice of their honouring of God in their families as a special part of their eminency; So Abraham, Gen. xviii. 19. Josh. xxiv. 15 Job in the first chapter of his book, and David Psal. ci. are noted; It must then be a commanded and commendable duty, which is so particularly remarked in them.

2. Ye will find it almost in all parts of scripture, as Gen. xviii. Exod. xii. Deut. vi. Josh. xxiv. Job. i. Psal. ci. and Psal. xxx. At the dedication of David's house, which was not, sure, without some peculiar worship and craving of God's blessing; even as in other cases, those who hath builded houses were to dedicate them, or to consecrate them; and wherefore? because they were hoven in a manner, and as it were offered to the Lord, for seeking and worshipping him in them: So, altars, Numb. vii. 84. were said to be dedicated when they were set a-part for God's service, and consecrated for that use. So Neh. xii. 27. the walls were dedicated, and the Levites brought out for that end; which dedication no doubt had a religious use: and, will any think that they began with prayer or praise, as David did, and left off such exercises afterward? see also 2 Sam. vi. 20 where mention is made of David's blessing his house. Esther and the maids of her house, and the rest of the Jews in their several families, fasted and prayed. We see it spoken by the prophets, as Jer. x. 10. and Zech. xii. 12. and that as a prophecy of the converts carriage under the New Testament. We find it also mentioned, 1 Tim. iii. 4 and v. 8. Tit. i. 6.

3. Ye will see it thus practised and pressed before the flood; God was honoured and worshipped in families after it (before the law) by Abraham, Job and others in their families; under it, there was the observation of it, and that by peculiar ordinances, as namely by the passover; yea it is mentioned, and that most expressly in the very law, as is said; it was kept up under the captivity, and after the return renewed by Zechariah especially; yea it is also renewed in the New Testament, whereby it appeareth to be of very special observation; from all which it is not a little commended to us.

4. If we consider the many ways whereby the scriptures press this duty, it will be found that there is hardly any duty more cleared and pressed than it, if it is pressed: 1. By command; 2. By examples of godly men held forth as patterns for imitation. 3. By promises made to it, and 4. By blessings conferred on the conscientious practisers of it,
Gen.

Gen. xviii. Deut. xi. 18, 19, 20, 21. As evidencing sincerity, Gen. xviii. Josh. xxiv. 6. As making folks liable to the curse and wrath of God when neglected, Jer. x. 25. 7. As a fruit of the spirit, and as a companion of true repentance, Zech. xii. 8. As a specially commending and adorning qualification of persons that have it, and scandalous where it is wanting, and as declaring one unmeet for public charge, Gen. xviii. 1 Tim. iii. 4. Tit. i. 6.

Hence the argument runneth strong: That duty which in scripture is commanded, by many examples commended, and by other motives pressed, the neglect whereof bringeth guilt and offence upon the persons neglecting; is no doubt a necessary duty, but family worship is such: therefore it is a necessary duty.

1. That it is commanded, what we have said from this fourth command may sufficiently make it out, yet we further add, Deut. vi. 7, 8. and Deut. xi. 18, 19. In which two places it is clear that observing of the law, is not only to be studied by a master of a family himself alone, but that the religious duties of frequent speaking of it, diligent teaching of it, whetting and pressing of it on his family, are to be performed by him; yea it is to be written on the posts of his door, to shew that religion must be in the family, and in all that enter into it, even as carrying the word on the frontles betwixt their eyes, was to mind them of the peculiar and particular sanctification that was called for from them.

2. That it is commended by examples, is clear in Abraham's who dealeth both with children and servants in the family, and that in things concerning the worshipping of God, as well as in things concerning his own particular affairs; He circumcised them, and commanded, yea charged them to serve the Lord, which cannot be supposed to have been done without other duties of worship. And in David's, 2 Sam. vi. 20. Who when he has been at public-worship, goeth home to bless his family, which was certainly to go about some religious duty with them, as he had been doing with the people in the public; in the one he behaved himself as king, in the other as a governour and head of his own family in particular; and had it been only to pray for them, that might have been done else-where than at home, but it denoteth the changing of public worship (wherein he had blessed the people as a public man, as a prophet and godly king, and had joined with them ver. 18.) into family duties, wherein he goeth to concur with them; Intimating that a holy solemnity should be partly spent in public, and partly in family-duties, without neglect of secret duties: beside that in Psal. xxx, and Psal. cī. it is clear; and appeareth

to have been also practised by all that built houses, who did dedicate them, and that not without prayer, as is manifest by David's dedication of his, Psal. xxx. as is said. Job's example likewise maketh it out chap. i. where there are 1. Sacrifices in his family, as well as for his family. 2. He sendeth to sanctify them who were absent, that is, to put them in a readiness for joining with him in that service with those that were at home, which he needeth not to have done had they been beside or present with him: Yea, 3. When he cannot do it personally, he will do it by another, that God may be worshipped by them all, some way together.

3. I say the neglect of it is sadly threatned, as Jer x. 25. *Pour out thy fury on the heathen that know thee not, and on the families which call not on thy name;* If not worshipping of God in families, be a character of a family appointed to destruction, and be threatned with a curse, then prayer-worship in families is a necessary duty; for its clear from that place, 1. That by calling on God's name, is meant God's worship in general, and prayer in particular, which is a special part of it. 2. That by families are meant particular societies and companies, whether lesser or greater that want this worship, and so are the objects of that curse.

Object. If it be said, that by families there, are meant people and nations, yea (comparing this place with Psal. lxxix. 6.) Heathens that called not on God. *Answ.* 1. That doth confirm the argument: for if heathens, whether kingdoms or families be described by this, that they call not on God: then still it must be a heathenish kingdom that has not public worship, a heathenish person who wanteth secret worship, and so a heathenish family that wanteth family worship. 2. The curse here is not threatned to families, as families, but as such families that call not on God's name, therefore it reacheth them: for *a quatenus ad omne*, &c. So then whatever profession families have otherways, if they want this duty, they are thereby laid open to the curse. 3. It is all one upon the matter, whether by families be meant societies lesser or greater: for if it be a fault in nations to neglect God's worship, and if the neglect thereof bring a curse on them, will it not be a fault in particular families, and bring a curse on them? 4. Families cannot be excluded, seeing they are expressly named; though more be included, to wit, that the curse cometh on multitudes of families, or upon nations made up of families. And we conceive families to be particularly named. 1. To shew that the curse will reach all societies lesser as well as greater, who have this character. 2. Because nations are made up of families, and because there is sibness (to say so) betwixt the carriage of families

milies in religious worship, and the carriage of the whole land. 5. The comparing of Jer. x. with Psal lxxix. will not enervate any of the places; but, when put together, they shew that the Holy Ghost doth mean both families and kingdoms, and that what is implied in the one place is expressed in the other, to shew that God will have both public worship from whole kingdoms and family-worship from particular families as parts of these kingdoms. 6. The ground whence the curse is derived, is because that such a society neglecteth such a duty, and therefore however we expound the place and the word *family* there, it will hold of all societies in general.

4. I said that the having of family-worship is looked upon as a special qualification, and the want of it as a scandal and offence, for 1. Who are to be admitted elders or deacons? Is it not such who have this qualification of *ruling their own houses well*? 1 Tim. iii. 4 Tit. i. 6 (yea even widows, 1 Tim. v. 10. are to be tried by this, that *they have brought up children*, no doubt Christianly and religiously, which can very hardly, if at all be, without worshipping of God with them) 2. If that qualification, to wit, ruling their own house well, be found to be wanting, they are accounted to be unmeet to rule in God's house, 1 Tim. iii. 5.

Whence we may reason thus: That which casteth a man as unmeet for bearing rule in Christ's house, however otherwise he be qualified, is an offence and a scandal; but the want of family worship doth that; therefore the want of it is a scandal.

In these places it is clear, 1. That ruling of their own house is meant not only in outward and temporal things, but also, if not mainly, in what concerneth the honour, service and worship, of God: for 1. its the ruling of servants and children together, 1 Tim. iii 4, 5. Now it is clear that children are to be brought up in the fear of the Lord. 2. It is a ruling that commendeth them as gracious, which no ruling in temporal things will do; seeing many meer natural men, are wiser in their own generation that way, than the children of light. Many much less fit for ruling in these things, may yet be fit to rule in God's house, as experience cleareth 4. These words, *having children in subjection in all gravity*, speak out a Christian and religious rule and order to be kept in the house or family in reference to a religious end, which cannot but take in family worship; yet it is also clear, that he meaneth not simply of inability to rule, but mainly of defectiveness in the improving the ability which God had given for ruling; therefore it is not said here, he that cannot rule his house (tho' that

be in part truth) but he that doth not rule; and it is ranked with excessive drinking, striking, pride, and other gross ills; it having that same effect that they had, to wit, to declare incapacity for such offices; Hence this is not to be the rule of trial, if he can rule his own house well, as having gifts fitting him for it; but (supposing him to have these) it is to be enquired if he doth actually rule it well, which is the evidence of the right improving of his gifts; therefore here ruling in the man's own house, and ruling in the church or house of God, are looked on as two degrees of one thing of the same nature, because both take in, not only gifts fitting for the discharge of the duty of this respective ruling it, but conscience may and faithfulness in the improving of them. We shall not here to this purpose insist on the frequent mention that is made in the scripture of churches being in families; But shall proceed to add to what we have said, six or seven reasons or grounds that will further prove and clear the thing.

The first is drawn from nature, which teacheth not only that the true God should be alone served and worshipped, but that according to the stations God hath put men in; they should improve them with their gifts and parts for an higher end than their own behooff or advantage, to wit, his own glory: And as they have a peculiar fellowship given them by him as his gift, so he should have answerable and peculiar acknowledgment from them; and therefore seeing the appointment of families is God's ordinance, and that it is he that giveth to some children and servants which are withheld from others, there ought in all reason a tribute to be given to him resulting from that society and fellowship: Hence it was, that before the law, the Patriarchs had their worship, especially in their families; yea, heathens, beside their public idolatrous worship, and idolatrous temples, had their peculiar penates, or household-gods, on whom for their particular families, delivery from enemies and protection, they depended.

2. A second is drawn from the nature of Christian communion amongst believers, which as it requireth the performing of Christian duties, according as we are in providence called to them, so it requireth the making use of that tie of family-interest, or relation supperadded to the former for furtherance and entertaining of that communion, because there is a special access minitred by such a relation to the attaining of that end; Hence it is we conceive (as is said) that some Christian families are called churches, because so many Christians casten together, lived in a Christian discharge of all family-ordinances (to speak.)

3. The

3. The Lord by his covenant doth especially (though not alway) derive mercies to families taking them in together, and making promises to them, and conferring privileges on them. So Abraham's whole family was taken in covenant, Gen. xvii. And in the New-Testament, whole families were at once baptized, which certainly calleth them to a peculiar way of being answerable to such privileges and engagements: And is not this one special and very proper way of being answerable to them, that they worship God together, and join in blessing him for such mercies, and in prayer to him for grace to carry suitably to them?

4. The mutual interest that usually is in the condition of members of the same family, calleth for joint-seeking of God, and worshipping of him, as they are jointly concerned in the same dangers, the same sins often, the same strokes, the same duties, the same mercies; for what is so to one, is ordinarily some way so to all, therefore ought they to join in confessing of sins, acknowledging mercies, deprecating dangers and strokes, and discharging of duties.

5. Private worship is profitable to all the ends of a family. It is an acknowledging of God and honouring of him, it helpeth the master to keep his authority, and maketh every one in the family to walk the more respectfully towards the rest, and it keepeth from many out-breakings, when they are to meet so often together to seek and worship God; hence, in experience, we often see that these families, where religious worship is, are generally more civil, at least, than other families, where it is not, and that the children and servants of such families readily profit most, are most countenanced by God's blessing, and are in greatest capacity to get good of the public ordinances.

6. The Lord loveth to have a distinction betwixt these that serve him, and these that serve him not: Now as to a family relation, what difference is there betwixt a professing Christian family, where the joint worship of God is not, and a heathenish family? Heathens live and eat and work together, and when no more is seen, they look very like the one to the other, Even as in a nation where no public worship is, though private persons privately seek God, yet there seemeth to be no public national difference betwixt that nation and a heathen nation; so in the former case a family difference will hardly be found, if any should enquire of what sort of families these are.

Add, that it would be hard to say that a man should take care of the outward estate of his family, and neglect the spiritual, and keep communion with his family in temporal things

things, and none in spiritual duties, yea doubtless he should be much more in these, as being both more necessary and more excellent.

Having first shewed that this fourth command holdeth forth a family-worship, and having secondly confirmed it more largely from other scriptures and grounds of reason, it followeth now according to the method proposed, that we shew in the third place, how particularly the scripture describeth wherein it doth consist, whereby it will further appear to be of God. The scripture describeth it four ways.

1. In general it is called in Abraham and Joshua's case, *Keeping the way of the Lord, serving the Lord*, very comprehensive expressions, and here it is *sanctifying of the Sabbath*, that is, performing of the duties which are to be discharged for the right sanctifying of that day, we conceive it to be in short, to do those things in a joint family way, which a servant of God may, and ought to do, alone, that is, to pray, read, sing psalms, &c. or to do in a domestic way, what Christians in providence cast together, may do; as to pray, read, further one anothers edification by repeating of sermons, spiritual conference, instruction exhortation, admonition, &c. for they have their tie of Christianity, and this of a family relation beside, which doth not abrogate the former; nor derogate from it, but doth further corroborate and add more strength to it, as to make it more necessary and less elective, more frequent and less occasional, and to be now by domestic rules authoritatively regular for edification, which cannot so be by the simple tie of Christian communion.

2. It speaketh of particular duties, wherein they should join, as, 1. Here of sanctifying the Sabbath in all the duties of it, adding more to our family-worship, that day than other days, as well as to our secret worship, for the Sabbath was to have its double offering. 2. Of praying, Jeremiah, 10. ult. which is necessarily included in that mourning, mentioned Zech, 12. *a fruit of the poured out grace and supplications*, so 2 Sam. vi. David's blessing his family is to be understood of his going before them in prayer to God for a blessing on them, not in common as a public prophet, which he did with the people, but as a peculiar duty discharged by him to his family, whereof he was head. 3. Of family fasting, or setting of time a-part in the family extraordinarily for fasting and prayer as Zech. xii. in that solemn mourning, and in Esther, iv. where it is recorded, that she and her maids (who were her family) and all the Jews at Shu-
fan

fan (who yet could not have in that place a public fast) did go about that duty. 4. Of instruction, a most necessary duty to instruct and teach the family the knowledge of God; the command goeth expressly on this, Deut. vi. 7, 8. and 11. 19, 20. where we are commanded to talk of the law within the house, to teach it our children dilligently, or, (as the word is) to whet it on them by catechising, and to writ it on the posts of our doors and on the walls of the house, for what end I pray? Sure for this very end, that the house might have the means of knowledge in it, and that the knowledge of God's law might be taught and learned in it, and will any think that the walls should teach and the master be silent? Especially, seeing it is for the families behoof, that these things were written: What if some in the family could not read? Which on several accounts might be, then it would follow that they were lost, if there were no more nor other teaching than what was by writing on the walls; when Abraham commanded his house to keep the way of the Lord, and to serve him, will any think he did not teach them, who he was, and how he should be served? By proportion other things fit for edification, and as worship to God, come in here, particularly praise as appeareth by the Psal. xxx. intitled a Psalm or song at the Dedication of David's house.

3. The scripture speaketh of, and holdeth out the duty of the particular members of the family, and that in reference to the stations they are in, and the relations they sustain and stand under; as of husband and wife, that they live together, as the heirs of the grace of life, and so as their prayers may not be hindred; of parents, that they do not only provide for their children temporal things, but that they also bring them up in the nurture and admonition of the Lord, and 1 Tim. iii. 4. and 12. both children and servants are put in together.

4. The scripture speaketh of ordering of families by a special family-discipline and authority, therefore it is called in Abraham, *Commanding or charging his servants to keep the way of the Lord*, and 1 Tim. iii. *A ruling of their own house well*, with some resemblance unto ruling in the church by ecclesiastical discipline, with which it is some way compared, as having a fitness, or as being an evidence of fitness, for that.

This discipline consisteth especially in these three, 1. In making good domestic laws for children and servants in ordering every thing aright, that concerneth the promoting of godliness and edification amongst them, and in timing of things rightly, so as every duty that is to be done in the fa-

mily, may be done in the beautiful season of it. 2. In putting forth a paternal or parental and masterly authority in carrying on these ends, commanding or charging as Abraham did, ruling so as children and servants may be kept in subjection; it is very insuitable and no ways allowable, that masters should command in their own business, and only entreat in the things of God. 3. In exacting an account of obedience and censuring disobedience; Job and David do reprove their own wives, by virtue of the authority of their headship, David will not suffer a wicked person to abide in his house; that is, when commands and rebukes will not do he will even extrude and put away.

If it be asked here, on whom doth the burden of discharging duties in the family especially lie, and what is to be thought of chaplains?

Answer. I will not altogether condemn chaplains, for certainly masters may make use of helps, and God as often blessed it, and that practice of Levites being in families, Deut. xii. ver. 13, 18, 19. (though it was a snare through his own fault to that Levite, who went seeking a place to sojourn in, Judges xvii. in Micah's house) seemeth to insinuate that there hath been, and might have been, somewhat of this, and good if well improved; yet when putting the charge upon chaplains, either merely for masters of families their own ease, and when they think themselves altogether exonerated of that burden, because they have such with them, or when it is because they think less of, and undervalue that duty themselves, or account it below them to catechize and instruct servants, or to pray in their families, or because they cannot bestow so much time on these duties, who can yet bestow much more idly, that is utterly culpable and inexcusable: the burden lyeth on the master primarily and chiefly, and therefore he can never denude himself wholly of it, more than of his other necessary affairs, except when more public affairs call him, or when infirmities impede him; for here the command saith, thou, to wit, *Master, nor thy son nor servant*, &c. it speaketh directly and immediately to him, because the performance of the duty is especially called for from him; so in that example of Abraham, it is he that commandeth his household to keep the way of the Lord, Job himself offereth the sacrifice, David will not send home, but goeth himself to bless his house (though they had otherways much employment if that could excuse) and the man that is to be chosen an elder, is such as ruleth his own house well; having of a chaplain, will give no great proof of the masters own dexterity, yet we say, that one may for the better effectuating the end take help, though he cannot altogether

together devolve the burden on another; yea we think when the master is negligent or absent, duty falleth to be performed by these of the family, on whom the weight of his affairs doth in his failing or falling short, lie, if qualified so that amongst other defects they should make up this, or in such a case the most fit and best qualified in the family ought to be pitched on for this.

From what hath been said, Family-worship appeareth to be so convincingly clear, necessary and important a duty, that any objections or scruples, that can be moved against it, must needs be but of little weight and importance; and may be easily solved and satisfied: It will not therefore be needful to condescend particularly on them, and as for the advantages that wait on the conscientious and suitable practice of this duty they are many, a few whereof we shall very briefly touch upon; As 1. It hath God's special approbation, testimony, and commendation, and he hath a great delight and complacency in the diligent and faithful practisers of it, Gen. xviii. ver. 19. 2. It advanceth to a high degree of familiarity with God, and is attended with sweet communications of his mind as himself thinketh fit, *ibid.* comparing ver. 19. with ver. 17, and 18. 3. It is readily, and often followed with success more or less towards the spiritual good and edification of servants and children, either in the master's lifetime, or when he is gone, Gen. 18. ver. 19. *Abraham will command his children and household after him, and they shall keep the way of the Lord, they shall keep,* is emphatic and observable; and with promised blessings on the master, or head of the family, *ibid.* *That the Lord may bring upon Abraham, that which he hath spoken of him.* 4. It is a notable mean of the propagation and increase of the knowledge of God: O what plenty of the growth of the knowledge of God might, and would be, in the church, if all masters of families made conscience of family duties? and particularly of catechising and instructing them in the knowledge and of the principles of religion? And what can one minister do as to this alone in a numerous congregation, if all, or most, masters of families be negligent, who yet must answer to God for the souls of their children and servants, as well as the minister for all under his charge; these being under their charge, as well as the other under his, as is clear, from this same command. 5. It very much furthers, through God's blessing all the family for profiting by the ministry of the word, and for joining in public duties of worship, as is obvious. 6. It procureth, or at least, is a fit, hopeful and promising means for procuring a suitable discharge of all sorts of duties, called for from the several members of the family in their respective

tive capacities. 7. It is nobly contributive, through God's blessing, for preventing many public scandals in the church whereby the name of God is much dishonoured, and the profession thereof disgraced. 8. The ruling of a man's own house well, doth not a little fit him, that is otherwise qualified for it, and called to it, for ruling in the house of God, 1 Tim. iii. ver. 4. And by proportion, for other public employments, whereof he is capable, and to which he is called. 9. It is waited with sweetly, smiling, quieting and satisfying reflections in a strait, and particularly at death; and failings in it (let be utter neglects) are waited then with sad and bitter challenges, as may be gathered from David's last words, 2 Sam. xxiii. 5. *Although my house be not so with God, &c.* The contrary prejudices either of the utter neglect, or of the careless and overly performance of these family duties, may be easily discovered by the due consideration of these fore-mentioned, and other such like advantages: And from all that is said on this subject, the horrid aggravations of the grievous sin of neglecting family-worship, so clearly commanded, so much commended and pressed, so much practised by the saints, held forth to be so advantageous in its practice, and so prejudicial and severely threatned in its neglect, cannot be but at first view obvious to any that will but with ordipary seriousness take notice of them.

Having cleared that this command is moral, not as to the setting a-part of time for duty (which every command supposeth) but of so much time, particularly flinted and defined in the command: We come now to see what is specially commanded here; the command divideth itself here in mandat, or mandatory part in the first words thereof, and in an amplificatory part, wherein it is more fully cleared and pressed: The 1st is, *Remember the Sabbath day to sanctify it, or keep it holy*: For the opening up and winning at the clear meaning thereof, we would consider three words.

The first is, what it is to remember, or as (it is infinitively set down) remembring to remember; this is prefixed and would look rather like the inferring of something commanded already, than the new instituting of a command, and so indeed it seemeth to suppose a day formerly institute and set a-part for God (as was hinted before) which by this command his people are put to mind: It doth beside, import these four with a respect as it were to four times. 1. A constant and continued duty at all times, and in all days, that is, that we would remember, that God has set a-part a seventh day for himself, and therefore every day we would remember to cast our affairs so, as they may not be impediments to us in the sanctifying of that day, and we would endea-

endeavour always to keep our hearts in such a frame as we may not be discomposed, when that day shall come, and this affirmative part of this command bindeth *semper*, or always, and its negative, *ad semper*, on other days, as well as on the sabbath.

2. It importeth a timely preparing for the sabbath, when it is a-coming, or when it draweth near, this remembering it, calleth for something to be done in reference to it; before it come, a man by this is obliged to endeavour to have a frame of heart, that he may be ready to meet the sabbath, and enter kindly to the duties of it, when it shall come, otherwise, if it come on him when he is in his common or course frame, and not fitted for it, it will say he has not been remembering it before it came.

3. *Remembering* importeth an intenseness and seriousness in going about the duties of the day, when it cometh, and that it should be with all carefulness sanctified, and that men should be mindful of the duties called for, lest their hearts divert from them, or slacken, be silly and grow formal in them; whereby mens inclination to forget this duty, or to be superficial in it, is much hinted at; this word we take to be moral, being a mean for furthering the great duty aimed at, of sanctifying the Lord's day or sabbath coming.

4. *Remembering* may import this, that the sabbath, even when it is past, should not be soon forgotten, but that we should look on the sabbath past to remember it, lest by loosing the fruits of it, when it is by, we make ourselves guilty of prophaning of it.

The next word is, *the day of the sabbath*. By sabbath here is meant rest, as it is expounded by the apostle, Heb. iv. and that not every rest, but a holy rest from our own works, that there may be access to positive sanctifying of that day: for the sanctifying of that day is the end, and this is but a mean and necessary supposed help, without which the day cannot be sanctified in holy duties; holy duties and our own works being for the time inconsistent; besides, that rest on this day is not only called for, as ceasing from our ordinary affairs in the time of worship, is called for on any other day, but more especially and solemnly in respect of the day itself; for at other times our duties require a time for them, and therefore that time cannot be employed in another ordinary work and in worship also, but here the Lord requireth time and rest to be sanctified; and therefore we are to perform holy duties in that time, because it is to be sanctified. Other times and rests are drawn after worship, this time and rest draweth worship necessarily after it; hence it was that only the Jews feasts were called sabbaths, I mean
religious

religious sabbaths, not civil or politic, as their years were, because they included a rest upon destination to an holy use.

That which is mainly questionable here, is concerning the day, expressed in this command, concerning which may be asked, 1. What sort of day, or the *quamdiu*. 2. How often, or the *quoties*. 3. What day of the seven or the *quando*. 4. When we are to reckon its beginning.

For answer to the first we say, There are two sorts of days mentioned in scripture, one is artificial of twelve hours, so the Jews divided their day, making their hours longer or shorter as the day was long or short, but they kept up the number of their hours always; the other is a natural day, which is a seventh part of the week, and containeth twenty four hours, taking in so much time as interveneth betwixt the suns beginning to ascend, after midnight, the nocturnal solstice, till it pass the meridional altitude, which is the suns vertical point for that day, till it come to that same very point of midnight again, which is the sun's natural course every twenty four hours, comprehending both the artificial day, which is from mid night to mid day, and the artificial night also, which is from mid-day to mid-night again.

The day mentioned here is the natural day, because it is a seventh day, proportionable to each of six days, given unto us, and they with the seventh making up the week, it must contain as many hours as any of the rest doth; but *the six days, wherein God made heaven and earth, &c.* are natural days; therefore the seventh, *viz.* the day of rest, must be so also.

Let us only for further clearing and for directing of our own practice, speak here a word or two more. 1. We say it is a whole natural day, that is, as it is usually employed by us on any of the six days for our own works, that as we spend so much time in our ordinary callings on other days, so should we employ so much in God's worship secret, private: and public on that day; what proportion of time we use to give, or may and should give ordinarily to our callings on other days, we would give as much to God and his worship, to our souls, and our spiritual state on the Lord's day, or sabbath.

Therefore, 2. There is not to be understood here a rigid pressing of all these hours to be spent in duties of immediate worship, but our working and waking time, having a respect to our infirmities, and also to our duties, lest under pretext of infirmity we encroach upon God's day, and give him less than we give to ourselves, or should and may give him: And so in scripture they accounted, what is betwixt rising and going to bed, as still the work of one day, or one days

days work; for as God in conceding six days to us, hath yet so done it, as there may be a reserve of particular times for worship called for from us to him every day, for keeping up our communion with him; so on the seventh day doth the Lord allow so much conveniency of sleep and other refreshing, as may be subservient for the main end of the day, these being works of mercy and necessity, which Christ allowed on the sabbath, which was made for man, and not man for the sabbath.

3 Yet care would be had, lest under pretext of these we exceed, and apply too much of what is the Lord's unnecessarily for ourselves and on our lusts; and if we will wake for ordinary business, and keep up, on such and such a diet, other days, yea if we might do it, or others no more strong than we, do it, the pretence of infirmity will not excuse us, especially seeing hardly it can be often instanced, that tediousness at God's work in that day, or earnestness and continuance in it, hath proved hurtful, which we may account as a-part of God's blessing on the seventh day, that less meat and sleep may be as refreshful as more at another time: Thus much for the *quamdiu*, or the continuance of the day.

Secondly, It may be enquired how often, by virtue of this command that day doth recur? if it be one of seven? or, if it be the very seventh? And if this day be taken definitely for the very seventh day after the creation, or indefinitely for one day of seven, as the Lord should otherwise determine, or had always determined: astricting them to a day, but not any particular day by virtue of this command, but to such a day as was formerly described or prescribed from the beginning, during the Jewish state, and to such another day as God should after Christ's coming reveal unto them, and pitch upon for his service? for taking it for granted, that a seventh day as moral is commanded, it followeth to be enquired, whether it be the seventh in number, that is, one of seven, or the seventh in order, that is the seventh day?

For answering this we would premit, 1. That there is a great difference betwixt these two; The one *viz.* that there be a seventh doth concern the matter and substance of piety: the other, *viz.* which of these seventh it be, is more circumstantial and is alike, if it be appointed by God, and have the blessing.

2. That it is usual for God in his commands concerning worship; not at first to express a particular definitely, but to deliver it in the bosom of a general indefinitely, mediately and by clear consequence, as it were several species under one genus.

As for instance, 1. when Deut. xii. 5. he commandeth his people to offer their sacrifices in the place which he should choose, here there is a stinting or astricting of them to the place which God should reveal unto them; this before the temple was built, tied them to the ark, and sometimes to one place, and sometimes to another, as it was removed and placed, till it was brought to Jerusalem; but after the temple was built and chosen for the place, it astricted men to that; yea when the temple is destroyed, and Christ come, it astricteth men to no place by another, but it obligeth men to worship God every where in spirit and truth. It is true, this is a ceremonial precept, and will not hold in all things, especially as to its abolition, yet while it stood by a positive authority or precept, it sheweth that God may command a particular, as one day of seven, and yet not instantly so determine, but that one and the same command may inforce to diverse days at diverse times, upon supposition of God's manifesting his mind, even as by one command, men were astricted successively to diverse places.

2. See it instanced in the second command, wherein God requireth such a worship, as he himself should prescribe, which is the moral affirmative part of it, and dischargeth all worship by images, that is, the moral negative part thereof; by virtue whereof believers were then tied to offer sacrifices, to circumcise, to keep the passover, &c. But now believers are tied to baptize, to celebrate the Lord's supper, &c. yet by virtue of one and the same command: so here, that command which requires the seventh day from the Jews, may require the first day from us Christians, for the sabbath, because these particulars are not expressly, directly, and immediately called for by these commands, but indirectly and by consequence; yet this second command tied the Jews to abstain from blood, and to circumcise, before the ceremonial law was added to them, because these commands were formerly revealed to them, but it tied them to these accidentally (to say so) and by consequence only, even so we say of the fourth command as to the seventh day, it being instituted before: consider for this, Exod. xvi. 26. where six days for gathering manna, and a seventh for rest, are spoken of.

A third instance is in tithes, which was the Lord's requiring part of their means or substance, as this was a part of their time; he there required the tenth part of their increase, as here he doth the seventh part of their time; yet God in proportioning their estates, did not particularly limit to any exact and precise order, but as to this proportion of their estates whatever they were; so we say here;
had

had not the day been determined otherways than by this command, it would not have implied any particular definite day of the seven.

3. We premit, that though the seventh day be called moral, as is expressed in the command, or understood, yet it is but moral-positive, and so alterable at the will of the Law-giver, and therefore the question would not be much different, if acknowledging the seventh day to be commanded to the Jews, as well as one of seven, we yet asserted the seventh to be discharged, and one of seven to be still retained, for so one of seven would be binding now, and not the seventh.

4. Yet lest we should seem to admit somewhat changeable in the very command itself precisely considered, we would put difference betwixt the commanding part of the law, and its explicatory part; the command may be moral and indefinite, although some things in reasons and motives were not so; as in the preface which inforceth all the commands, and in the promise annexed to the fifth, there was something peculiar to that people, yet cannot we cast off all because of that, suppose there had no more been in this fourth command, but *remember the day of rest to keep it holy*, that would not have inferred the seventh day, though we think the Jews, because of its former sanctification, would have been obliged to keep that day by virtue of this command: And suppose that in the explications or reasons, there may be something added peculiar to that people (which cannot be a seventh day, but at the most (if any thing) the seventh day) yet that which is in the commanding part, will still stand moral, *viz.* that the day of rest should be remembered; and if it can be made out that it was determined to the Jews to sanctify the seventh day (though it were in the reasons added) and to us afterward to sanctify the first day, they will be both found to be a seventh day, and a day of rest, and therefore to be remembered and to be sanctified, this would resolve into the same thing on the matter; yet we conceive it safest to assert, that in this command God hath set a-part a seventh day to himself, which is to be sanctified by us, by our application of it to holy uses, but doth not by it expressly, directly, and primarily bind to the seventh day, but secondarily and by consequence, *viz.* as it was otherwise before declared by him, and so it bindeth now that same way to the sanctifying of the first day of the week, as being now revealed by God, just as in the former instances or examples we touched upon.

That a seventh day (whatever it be which is chosen of God) and not the seventh day in order, is to be sanctified

by virtue of this command, as injoining that, as the substance and matter of it, may be made out by these arguments.

Arg. 1. That which is the substance of this command is moral, and bindeth perpetually, as we have formerly proved) for if its substance be not moral, then itself is not so either) but that a seventh day should be sanctified hath been maintained in the church by the apostles in their retaining the first day of the week, while the seventh hath been laid by and never used; therefore it was not the seventh, but a seventh day which was primarily commanded in this command; so that no particular day is instituted here more than any positive service is prescribed in the second command; yet the observation of what was prescribed, or should be prescribed, was included. Even so it is here in reference to that day; and as we may infer that the second command enjoined not such and such ordinances primarily, because they are abolished; and that such as were negative and prohibited, as not making of images are moral, because they are continued, and images are to be rejected; just so may we conclude that a seventh day here was primarily commanded, and is moral, because it is continued, and that the seventh was not so commanded, because it is rejected and laid aside.

This argument especially made out in the designation of the Lord's day will prove this; for if that seventh day was the substance of this command, then either it is to be continued as moral, which were against the current of the New-Testament, wherein, as Christ hath set forth different ordinances, so a different chief solemn time for worship; or we must say that this fourth command belongeth not to us at all, the contrary whereof we have made out: It must then follow that this command respecteth, which therefore belongeth to us, as it did to the Jews, as well as any other command (and particularly the second command) doth.

Arg. 2. If God hath put a difference some way betwixt the Sabbath commanded here, and the day of his own rest, the seventh day, then it would seem it is not that day which is commanded: But he hath put a difference, 1. In the mandatory part, Remember; what? not the seventh day, but the Sabbath day, or day of rest: 2. In the blessing it is not said, *he blessed the seventh day*, but the Sabbath; therefore is that difference so palpable, as being specially intended; whereas, if the scope of the command were only the seventh day, it had been much more clear to have set it down otherways; and no other probable reason of the difference can be given.

Arg. 3. Either a seventh day is commanded primarily, and then the seventh but secondarily and consequentially,
or

or the seventh was commanded the Jews primarily, and one of the seven, but consequentially (for both were commanded to them) and the first, to wit the seventh as being in use before. But it cannot be said, that the seventh day was primarily commanded, and one of seven consequentially only, because the general is first commanded, and then the particular; as when God required tithes of increase and cattle, by the command of tithes he first required the proportion, and then what particular proportion as to order, he himself should carve out to them; and so consequently came in the tenth beast (which passed under the rod) by a particular command, Lev. xxvii 32, 33. because their God determined; but if that tenth had not been set down, the general command had determined upon the tenth of cattle, as of sheaves, or bolls of corn, even so it is as to the day, the command requireth one of seven primarily; but that it is this seventh, followeth from another determination.

Arg. 4 If the moral grounds and reasons which press this command, do most directly respect a seventh day, and not the seventh; then it is not the seventh day, but a seventh day, which is primarily commanded in it (for the reasons bear out, especially what is moral in it, and principally intended) but the moral reasons pressing in it, plead more strongly and directly for a seventh day, and but indirectly for the seventh day, as it was then instituted; *ergo, &c.* That the reasons do directly press a seventh day, and in a manner stick closely to it, may thus be made out.

1. If the reasons equally press on us the first day, and the observations of it (supposing it now to be observed according to divine warrant) then they do not primarily press the seventh; but the reasons equally press on us the first day, *ergo, &c.* The major is clear, for the same thing cannot press two days primarily nor equally; that the reasons concern us as well as them upon the supposition aforesaid, may thus appear.

1. They are universal, and do not belong to that people more than any other, for the concession of six days is to all and God's example of resting, concerneth all.

2. If the breaking of that command be equally sinful to us with them, and strike against the equity of the command, and God's example in us as well as in them, then these reasons concern us also, and us as well as them: Now that they do so, and agreedge the sin of prophaning our Lord's day, as they did the sin of prophaning their Sabbath, we must either grant, or we must deny that they concern us at all: Beside the weight of a challenge from the conscience by virtue of them, will put a tender heart out of ques-

tion of it, seeing God giveth us six days to ourselves, as he did to them, and his example proposed to us, ought to be respected by us, as well as by them, and the general equity is in both.

3. If the reasons be a sufficient ground of allowance to us working days together, even the last six of the week, as they were to them for the first six; then they determine not the seventh day to be the day of rest primarily, but a seventh following these six of labour; but they do allow us warrantably to work six days, even the last six of the week, *ergo*, they do not determine the seventh day primarily; the connection of the major seemeth to be very clear: For first these must stand and fall together, if the concession (to call it so) concern us in the six working days, so much the reservation of a seventh. 2. As the concession concerneth us in the six working days, so must the prohibition of work on a seventh of rest, for the one determineth the other, if the concession be for six in number; but if the concession be for a seventh in number; but if the concession be of six in order, then it is the seventh that is to be reserved, and if the seventh be related to in the prohibition of work, then the concession must look to the first six days, which it doth not as we have shewed. And therefore, 3. Seeing the six days concession looketh to six in number, so many thou mayst or shall work together, and no more the prohibition must also respect the number, *viz.* a seventh and not the seventh day: the minor will be clear to the judicious considerer, by a particular application of the reasons of the fourth commandment.

Further, if the concession respect not the number, but the order (as it must, if the prohibition of work on the seventh, respect the order and not the number) then, 1. What warrant we have for our six work days? If it be not here, where is it? for sure we cannot take God's time without his order and warrant; 2. And more especially, then could not we by virtue of this command plead allowance for working six days different from the work of the first six; if so we would not be astricted by the command to sanctify one (seeing the one inferreth and determineth the other, and they must go together) which were absurd.

Yet again, it may be made out that the reasons press a seventh, and not the seventh, by considering the words and force of the consequence in both.

The first reason is, *Six days shalt thou labour, but the seventh is the Lord's.* 1. It sayeth not, take the first six, but of seven take six to labour, and give the Lord the seventh, for he

he has reserved it to himself. 2. The same equity is in the inference for a seventh, that is, for the seventh, if not more; he has given thee six, therefore give thou him a seventh, will not conclude more formally then give him the seventh; a seventh is the part of time as well as the seventh, which is the equity the command goeth on. 3. Had the command intended to infer the seventh primarily, it would have been more clearly expressed thus, he hath given thee the first six, therefore give thou him the seventh.

The second reason from God's example inferreth the same, he wrought six and rested the seventh, do thou so likewise, and so these that work six now and rest a seventh (as we now do) follow God's example, as well as they that wrought six and rested the seventh did.

Arg. 5. If the positive part of the command must be expounded by the negative, & *contra*, then it concerneth one of seventh, and not the seventh: But the first is true, 1. The positive part commandeth a day without respect to its order, therefore the negative command doth so. 2. The negative is to be resolved thus, ye shall not work above six, not thus, ye shall not work above the first six, as the event cleareth. 3. If it be not at the first six, but six, that is in the concession, then it is not the seventh, but a seventh, that is in the inhibition, but the first is clear, *ergo*, &c.

Arg. 6. If this command, for the substance of it, concern us, as being moral, and bind us to the first day, and the sanctifying of it equally, as it obliged the Jews to the seventh; then it is one day of seven and not the seventh, which is intended primarily by it: But it bindeth us to the first, *ergo*, That it is moral, and bindeth us now, is cleared. Thus, 1. It either bindeth to this day, or to nothing, therefore it primarily granteth six, and not the first six, for labour; and by clear consequence intendeth primarily a seventh and not the seventh, for a day of rest. 2. If it be a sin against this command to break the Lord's day, or Christian Sabbath, and prophane it, then it obligeth us to it, and that directly; for indirectly, and by consequence the breach of the Sabbath is a sin against any, or all of the three former commands. 3. If the prophaning the Sabbath be forbidden on this ground, because it is the Lord's (as it is in this command) then prophaning of the Lord's day is equally forbidden in it, because it is the Lord's, and is now appropriated to him according to his own will. 4. The testimony of mens consciences, and the constant challenges of all (when tender) as being guilty of breaking this command whenever they prophane the Lord's day, do convincingly hold

hold forth that this command concerneth us; and are as so many witnesses of it: and consequently prove that it is not the seventh day, but a seventh day, whether instituted or to be instituted by God, which is the substance of it, and primarily commanded in it; for it is never counted a breach of this command to neglect to sanctify the seventh day, neither, do the consciences of well informed Christians challenge for that, tho' they do most bitterly for the other, as is said.

In sum, suppose now the first day being instituted, that the command were to sanctify the Sabbath, we would understand it of the first day, because it is already instituted; and the same reasons will inforce it, even so the seventh day came in then, because it was formerly instituted; beside the sabbatisme signifieth not this or that day, but what day soever, shall be by God solemnly set, or is set a-part for holy rest; and the command will run for our observing the Lord's day, supposing its institution as well as it did for that; altho' it more directly tie them, yet it doth so but as a reason, even as the preface prefixed to all the commands, and the promise affixed to the fifth, concern them literally; yet are binding in so far as they are moral, as appeareth by the apostles applying to the last, Eph. vi. 2. without relation to that particular land or people, but as applicable and common to any land or people making conscience of obedience to God's commands.

But here it may be objected, 1. The Jews kept the seventh day. *Ans.* 1. Not by virtue of this command, but by its prior institution, even as they were obliged to sacrifices and circumcision by the second command, though they were not particularly named in it. 2. So we are obliged to the keeping of the first day of the week by this fourth commandment; yet it followeth not, therefore this is expressly commanded in it, there being indeed no particular day primarily at least instituted in it.

2. It may be objected, But God rested the seventh day? *Ans.* God's rest is not principally proposed as the reason of that seventh day, but that he rested one day after six employed in the works of creation. It is to infer the number, not the order otherways it would not concern us. 2. The seventh relateth not to the order of the days of week, one, two, three, &c. but it is called the seventh with respect the former six of work.

Thus much for the *quoties*, and, how often the Sabbath, recurrerth, and what is the day.

It remaineth here to be enquired what is the beginning of the

the sanctification of this day (which belongeth to the *quando*) or where from we are to reckon it, seeing it is granted by all to be a natural day; Now it is questioned mainly, whether its beginning is to be reckoned from evening about sun-setting or darkness, to sun-setting the next day, or if it be to be reckoned from morning, that is (as we fix it) when the sun beginneth to ascend towards us after mid-night, which is morning largely taken, as it is evening largely taken, when the sun beginneth to decline after mid-day.

In this debate then, we take evening and morning largely, as they divide the whole natural day, so the morning is from twelve at night to twelve in the day, and the evening from twelve in the day to twelve at night; And it must be so here; for 1. Moses Gen. i. divideth the natural day in morning and evening, which two put together, make up the whole day; and these six days, make up each of them morning and evening, are natural days, the whole week being divided in seven of them: And that reckoning from God's example is no doubt proposed for our imitation in this. Hence the morning watch was before day, and the morning sacrifice about nine of the clock, so the evening sacrifice was about three in the afternoon, and the evening watch about nine at night. 2. It is granted by all, and is clear from this command; that as we account the six working days of the week so must we account the seventh, for one must begin where another endeth; and if one of them begin at the evening or morning, all the rest must do so likewise. 3. We suppose the sanctifying of the ordinary Sabbath was from morning to evening, I say of the ordinary Sabbath; because for extraordinary Sabbaths, as of the passover, Exod. xii. and of the atonement, Levit. xxiii. there were special reasons; and though otherwise, they were to be sanctified as sabbaths, yet they were to begin in the evening before, was added as a special solemnity of these solemn times, and therefore the example or instance of these will not be concludent here to the prejudice of what we assert, but rather, to the contrary seeing there is a particular excepting of them from the ordinary rule, and the particular intimation of their beginning in the evening, will rather confirm our assertion, that the ordinary Sabbaths did begin in the morning. 4. It is not questioned, if on the evening before, people should be preparing for the Sabbath following, we said that this is included in the word Remember; but if we speak of the Sabbath to begin at the evening before, then it will be comprehended as a
part

part of the very day, and so it will conclude the work or observation of the day to close at the next evening.

We conceive especially to us Christians, the day is to begin in the morning, as is said, and to continue till the next morning for which we reason thus.

Arg. 1. As other days begin, or as days began at the first, so must this, but days ordinarily began in the morning, *ergo, &c.*

If the first six of Moses's reckoning begin so, then this beginneth so also, but they do begin so, which may be cleared from Gen. i. where the evening and the morning make the first day after the creation.

1. If there the morning and the evening do fully divide the natural day, then the morning must go before the evening, every morning being for its own evening: But they do divide the natural day, all being comprehended under six days, *ergo, &c.* the consequence is clear to natural sense, for the forenoon, which is the morning must be before the afternoon, which is the evening; the ascending of the sun is sure before its declining, and seeing the morning natural (to speak so) of the natural day, is from the twelfth hour at night, this must be the beginning of the day.

Again, the question there, being only, whether to reckon the evening or the morning first; it would seem necessary to reckon the morning first; for if the evening be first, that evening must either be, 1. The evening of a day preceding morning, seeing every evening supposeth a morning to go before it in proper speech (and I suppose the history of the creation, Gen. i. is not set down in metaphorical terms;) or, 2. It must be an evening without a morning, and that in proper speech (here used) is absurd, and seems also to be as impossible in nature, to wit, that there should be a consequent and posterior evening or afternoon, without a preceding morning or forenoon as that there should be an effect without a cause; or, 3. It must be the evening following its own morning, and so that morning must be lost preceding the first evening recorded, Gen. i. *The evening and the morning were the first day*, which to affirm would not only be absurd, but would also manifestly fasten the loss of a days time on the scriptures calculation: and it seemeth hard in all speech and scripture-phrase to put the evening before its own morning, seeing there must be both morning and evening in each day; neither doth the scripture speak any way of evening, but when its drawn towards night, which still supposeth the morning of that same day to be passed, or else we must divide the day in the middle of the artificial day, and make the natural day begin at twelve of the noon day, which

which will be as much against the scripture-phrase, that reckoneth still the whole artificial day as belonging to one natural day, the artificial day and night being the two parts of one whole natural day.

All the force of the opposite reason is this, the evening is first named, *ergo*, it is first. *Answer.* Moses his scope is not to shew what part of one day is before another, but to divide one day from another, and to shew what goeth to make a whole day, to wit, an evening and a morning, not because it presupposeth the morning, and being added to it, a morning alone, but an evening added to the morning which preceeded, that made the first, second, and third day, &c. as one would reckon thus, there is a whole day, because there is both evening and morning. In this account it is most suitable to begin with the evening, cannot but be a day, whereas it is not proper to say morning with the evening, as evening now added to its morning compleateth the first day, and evening now being past as the morning before, God did put a period by and with the evening to the first day, it being the evening compleateth the day, and divideth it from the following day, and not the morning: as one would say, the afternoon with the forenoon, maketh a compleat a day, and the afternoon or evening is first named, because, 1. The day is not compleat without it, seeing it compleateth it; 2. Because the day cannot be extended beyond it, now the first day is closed, because the evening of it is come.

Arg. 2. What time of the day God began his rest; we must begin ours, but he began his in the morning of the seventh day, the artificial night having interveened betwixt that and the sixth, which is clear; for 1. God's resting this day is more than his in the other nights of the six days, it being granted by all that he made nothing in the night. 2. There had not been otherwise been any intermission betwixt his labour and his rest, which is yet supposed by distinguishing the days.

Again, if by virtue of a command of a day to be sanctified, we should begin the night or the evening before, then, these two or three absurdities would follow, 1. Then we would confound the preparation by the word Remember, and the day together. 2. Then we Christians might also, by virtue of the concession of six days for work, begin to work the night before Monday, as the Jews on this supposition might have begun their work the night before Sunday. 3. Then we are almost no sooner begun to the work of sanctifying of the day, then to break it off for rest, and when

its sanctification is closed, as soon to fall to our ordinary callings.

Arg. 3. If by this command a whole natural day is to be employed for duties of worship; as another day is employed in our ordinary callings, then is it to begin in the morning. The antecedent will not be denied, the consequent is thus made good; if men account all the labour of their working time from one nights rest to another, to belong to one day, then must they begin in the morning, or else they must account what they work after the first evening to belong another day: But that way of reckoning was never heard of the twelfth hour belonging to that same day with the first hour.

Again, if by this command, a whole artificial day together, (that is, our waking and working time, betwixt two nights) be to be employed for God's worship, then the beginning must be in the morning, for if the latter or following evening belong to this natural day, before sleeping time come on, then the even before cannot belong to it, for it cannot have both: But by this command a whole waking day, or an artificial day is to be sanctified together, and the even after it before waking time end as well as the morning: Therefore it must begin in the morning, and not on the evening before.

Further it by virtue of the concession of six working days we may not work the evening after; then the day beginneth in the morning, for the week day following must begin as the Sabbath did, but the former is true, *ergo, &c.* These things will make out the minor. 1. It can hardly be thought consistent with this command to work immediately, when it groweth dark before folks rest. 2. It is said; Luke xxiii. 56. and xxiv. 1. of the women that stayed from the grave till the first day of the week, that they rested according to the commandment on the sabbath day, and early in the morning came to the sepulchre. 3. Because Christ accounteth a whole natural day that which lasteth till men cannot work. 4. God's working days (to say so) were such, he made not any thing in the evening before the first day. 5. The ordinary phrase, *To morrow is the holy Sabbath*, Exod. xvi. 23 &c. Sheweth that the day present will last till to morrow come, and to morrow is ever by an interveening night: So if on the forbidden day men may not work till to morrow, then that evening belongeth to it by this command, and if on the sixth day the seventh be not come till to morrow, that is, after the night enterveen, then it doth not begin at even, but so it is in these places and phrases.

Yet again; it is clear, that in all the examples of ordinary Sabbaths

sabbaths keeping and sanctifying in scripture, they began in the morning: For instance, it is said, Exod. xvi. 27. *Some of the people went out to gather on the Sabbath day*, no doubt in the morning, for they knew well there was none of it to be found any day after the suns waxing hot; they might have dressed of it the night before, and not been quarrelled with, they being forbidden gathering on the Sabbath. The proofs of the former argument gave light to this also.

There are yet two arguments to be added, which do especially, belong to us Christians, for clearing the beginning of our Lord's day to be in the morning; The first is taken from Christ's resurrection thus:

That day, and that time of the day, ought to be our sabbath, and the beginning of it, when the Lord began to rest, after finishing the work of redemption, and arose; but that was the first day in the week, in the morning *ergo, &c.* This bindeth us strongly who take that day on which he arose to be our Christian Sabbath.

The second is taken from the history of Christ's passion and resurrection together, wherein those things to this purpose are observable; that he was laid in the grave on Fridays night, being the preparation to the great Sabbath, which followed; 2 That the women who rested, and came not to the grave till Sunday morning (to use our known names) are said to rest according to the commandment, as if coming sooner, had not been resting according to it. 3. That his lying in the grave must be accounted to be sometime before the Friday ended, otherwise he could not have been three days in the grave, and therefore a part of Fridays night is reckoned to the first day, then the whole Sabbath, or Saturday is the second: and lastly a part of the night, *viz*, from twelve o'clock at night, belonging to the first day, or Sunday, standeth for the third, and so he arose that morning, while it was yet dark, at which time, or thereabouts, the women came to the grave; as soon as they could for the Sabbath, and therefore their Sabbath-seventh-day ended then, and the first day Sabbath began.

We come now to the third general question concerning the change, to wit, the change of the seventh day into the first day of the week; where, first, we shall sum up what is moral in this command, and then secondly, by some propositions-clear the change and its consistency with this command.

To the first then, this command doth morally and perpetually oblige to these: 1. That there be a solemn time set apart and observed for worship. 2. That this should be one day

day of seven: 3. That it should be such a day, the very day which God appointed the Sabbath of his appointment, whatever day it should be: 4. That it be a whole natural day of twenty-four hours, yet having an artificial day together undivided: 5. That six, and no more but six working days intervene, and that these be together in a week; and therefore, 6. That the Sabbath be a bounding day, dividing one week from another; if then six working days must be in one week, and go together this will follow also, that the Sabbath must be the first or last day of the seven.

As for the propositions clearing the change and consistency of it with this command, the first shall be this.

The Sabbath may be changed from the last or seventh day to the first day of the week without any derogation to this command or inconsistency with it; for all that is moral in it, to wit, a day and one day of seven, and a bounding seventh day, leaving six for work together, remain untouched by the change: Beside, the seventh day not having its institution from this command expressly, and directly, but only accidentally (the particular day whether the Jews seventh day, or the Christians first day of the week being supposed by the fourth commandment as instituted, or to be instituted else-where) as is instituted elsewhere) as is said and its first institution, Gen. ii. being only a positive and temporary law, may be therefore changed, and yet the fourth commandment kept intire; we need not insist in further prosecution of this proportion, much being spoken to on the matter already.

2. *Propos.* Not only may the seventh be altered from what it was under the law to another seventh day under the gospel, but it is meet and convenient from good reasons (even in the command) that it should be so.

For, 1. If these two ages, before Christ and after him, be looked on as diverse worlds, and if the redemption by Christ at his coming be accounted the making of the one, as God's creation was of the other, then it is meet that when the world is renewed by redemption, the Sabbath day should be changed for memory of that, as well as it was instituted at first for the memory of the former, there being the same reason for both: But they are looked on as two distinct worlds, and called so in the plural number, Heb. xi. 2. and this last world distinguished from the former, Heb. ii. 5. and the redeeming of the one is looked upon as the making of the other, therefore from that forth, the day of rest is to be such as may relate to both; now the day being changed to the first, it remembreth us of God's rest at the creation, by distinguishing six days from the seventh, and it remembreth

us of the new creation, by putting Christ's resurrection in the room of the former.

Arg. 2. If the new world be a work as much for the glory of God, and as comfortable to men, when its begun and closed or finished by the work of redemption, as the making of the old world was, then the day of rest of the new world is to be made to relate to that, much more, if the redemption of the world be more for the glory of God, and for the comfort of men; then by the ground on which the seventh day was at first instituted, it is also again to be changed; to wit, the memory of God's great work; but both the former are true: *Ergo*; or thus, if the ground that made the seventh to be chosen for the Sabbath in the old world be changed in the new, and that ground agree better to another than to it; then it is to be changed; But the ground whereupon the old seventh day was preferred, is now changed, and there are grounds to prefer another day to it for the same ends, therefore it is meet the day be changed also: Or thus, if the perfecting of the work of redemption and the rest of the Mediator after it, be as much to be remembered as the work of creation and God's resting after it then the day is to be changed, but so it is, *ergo*.

Arg. 3. If by Christ in the new world all the Levitical services be changed, and the ceremonial worship of that day; then it is meet also that the day should be changed: 1. For shewing the expiration of that worship and law, it being hard to keep that day, and to distinguish it from the Jewish former worship. 2. To keep Christians more from judaizing to abstract them even from former services of the sabbath now abolished; just as now, no particular family hath the priesthood, as Levi had it before, nor particular nation hath the church confined in it, as that of the Jews had (though these were not typical properly) yea it would be such a day as would point out the evanishing of former ceremonies, which the in-bringing of the first day abundantly doth.

Arg. 4. If the worship and ordinances of the new gospel-world be eminently to hold their institution of Christ the Mediator, and to be made some way relative to his redemption past; then it is meet for that end that the Sabbath be changed, so as it may be dependent on him as all other worship is, that is moral-positive or positive-moral, and that cannot be done well, if the former day be kept unchanged, at least not so well, as when it is changed, but the former is true, all gospel-worship holdeth of him sacraments, prayer, praise, ministry, &c. (now sacraments as they seal are not ceremonial, for the tree of life was instituted to be a seal of the covenant of works in the state of innocency before the fall,

fall, while there was no typical institutions of a Saviour to come, and so sacraments as they are seals, may be continued as perpetual pieces of worship, without hazard of typifying a Saviour to come). therefore he instituted new ones, and that with relation to his work of redemption, considered as past: Hence also his prayer or pattern is called the *Lord's prayer*, and his sacrament of the Supper is called the *Lord's Supper*, because instituted by him and relating to him; in this sense it is peculiarly said, Heb. ii. 5. That God put in subjection to him the world to come different from what was before, and he is put as the Son in the New-Testament in the place of Moses, who was the Law-giver and faithful servant in the Old, Heb. iii. Upon this ground we think that day is called, Heb. i. 10. *the Lord's day*, to bring it in a dependance on Jesus Christ, and to make it respect what is past of the work of redemption.

Arg. 5. If the day of solemn public worship be a piece of God's worship, capable of bearing a relation to Christ to come and falling out under the Mediator's kingdom properly; then when he cometh in the New world, it is meet it should be changed. 1. To shew he is come. 2. To shew he is absolute over the house and worship of God. 3. Some way to preach his grace and redemption in the very change of it: But it is a piece of worship and tribute of our time (as is said before) and a piece of worship capable of his institution and remembrance (therefore called the *Lord's day*) which could not be, were not a day of worship capable of that, and it falleth under the power of Christ, who Matth. xii. *Even as the son of man is Lord of the Sabbath*; and why is that power pleaded in that particular of the day so often, if it were not to shew, that there is reason by his coming to look on the Sabbath as under him, even as all other worship was, which stood by God's positive command, even as this did?

Arg. 6. If by this command the day of of rest from God's most solemn work to be our day of rest; then after Christ's coming (not so before) not the seventh, but the first day is to be observed; but by the command the former is true. Again, if that day be to be kept in reference to any solemn work of God, which was the first day after his perfecting it, then the first day is to be kept: But by the command the former is true, because our resting day is to be kept in reference to the work of redemption, and therefore must be on the first day, which was the day after its closing and perfecting, as to Christ's suffering and labour, though not as to its application, even as the seventh was of God's resting from the work of creation, tho' not from his works of providence.

Arg. 7. If the seventh day which the Jews kept, had any peculiar tie or motive unto them, which by Christ is now taken away, then it was meet at Christ's coming, that day should be changed. We would understand here, that there might be somewhat peculiar or typical in their seventh day, and yet nothing so in the fourth command; which commandeth one of seven, but not the seventh: And though we could not particularly pitch upon what is typical or peculiar in it, yet we may conceive that something there is, as in tithes, offerings, &c. though the particular thing which is typified, be hardly instructed: As, 1. If its beginning was on the evening to them (as some think) the reason of it was peculiar, to wit, their coming out of Egypt at evening, Exod. xii. And in so far at least it would be peculiar to them; and by Christ's rising in the morning is changed.

2. It is pressed peculiarly on the account of God's redeeming them from Egypt, they had that to think on, that sometime they were, where they got not liberty to rest any day, therefore should they ease their servants, as it is Deut. v. 14, 15. This holdeth especially, if it was on the seventh day that their freedom from Egypt began, Exod. xii. (which was after that, made the first day of their year, that is, the morrow after they did eat the passover) as it is made probable by some.

3. It was peculiarly discovered to them by God's raining manna from heaven six days, and by his withholding it from them the seventh.

4. It was peculiarly accompanied with special ceremonial services beyond other days.

5. God's manner of dealing with them before Christ, was to press duties by temporal and external advantages pressly, and more implicitly by spiritual mercies, therefore it was most agreeable to that way and time to press the seventh day on them, which minded them of the benefit of creation; but it is otherwise with the church under the gospel: Hence their sacraments had respect (externally) to their deliverance from Egypt and temporal things, whereas ours have respect purely to what is spiritual.

6. The apostle, Col. ii. 16. taketh in their sabbaths with their other days, and though he take not in all day alike, yet it can hardly be denied, but their seventh day sabbath cometh in there, where all the Jewish times are put together: Therefore it would seem there is a type, not in the command, but in that day, though not properly, yet accidentally in respect of its worship, end application, &c. complexly taken; and that therefore this seventh-day sabbath is expired at least, if not repealed, seeing that, days and times

kept by the Jews are enumerate with their other services which were antiquated; even as when the apostle condemneth difference about meat or drink, his meaning is not to condemn, what difference is made in the Lord's Supper in the New-Testament, but what is from the Old, so may the same be said of days; It is their old difference he crieth down.

Propos. 3. As it is meet that the day of worship under the gospel, should be another then what was under the law, and should therefore be changed; so it is meet that the change should be into the first day of the week, and to no other day. For,

1. No other day has been honoured with so many gospel privileges, as 1. With Christ's resurrection, Matth. xxviii. It was the first day of his victory and rest. 2. With Christ's appearing twice, at least, on it to his disciples, singling it out from other days; or his appearing is for no purpose particularly recorded by the Evangelist John, to have been on that day, if there were not something remarkable in it beside what is in another day. 3. The Spirits giving at Pentecost, Acts ii. will be found to be on the first day of the week: Now no other day can claim so many privileges, and so many ways relatè to Christ.

2. If the grounds upon which the seventh day under the law was preferred during that world, do in this renewing of the world agree only to the first day of the week; then is the first day to succeed: But these grounds proportionally agree only to the first day under the gospel, which agreed to the seventh under the law, *ergo*,

That which made the seventh day preferable was, 1. That God has ended all his works on the sixth, and rested the seventh: It was the first day after the creation; so the first day of the week is that day on which Christ rose (having perfected the work of redemption, and obtained victory over death, under whose power some way for a time, his body was before that) and was thereby manifestly declared to be the Son of God, to wit, by his resurrection from the dead, Rom. i. 4.

2. The force of the example will hold here, God made the world in six days, and rested the seventh, therefore rest ye with him; so Christ having for a time suffered, fully overcome the first day, and began his estate of exaltation, therefore rest with him, and rejoice that day, it being the beginning of this new joyful world.

3. No other day can be substituted in place of the old seventh day, reserving entire the morality of this command; therefore it must be this that is put in the place of that; for
this

this command requireth, 1. One day of every seven, allowing six of every seven to work, and that together: Now if the day had gone beyond the sabbath ensuing, it had not been one day of seven; if it had been the second, third, or fourth day, then the six working days had not gone together. But now the first being appointed for God next to the seventh, God hath his part or tribute called for, and then came six working days together unto us of that same week, and so still they run, God hath one, and we have six of the same week.

If it be here objected, that this way, the new world is begun with a sabbath, whereas the sabbath closed and ended the old world. *Answ.* 1. Thus God hath no loss of what he required: for this way, no week wanteth its sabbath. 2. It is most suitable that the old world should end in a sabbath, and the new begin in a sabbath, that so the worship of the new (which most distinctly discovereth the change) might the more immediately and convincingly preach the change, which could not so well have been done if working days of both had met together, or a working day of the one, and the sabbath of the other. 3. Though the old sabbath was the seventh in order from the creation, yet it was the first day after man's creation, God beginning as it were, and entering him with that: Even so when men are brought into this new world or change, God will begin it with gladness and joy to them.

Propos. 4. The day of solemn public worship required to be observed by this command, was really changed from the seventh or last day to the first day of the week, according to the former grounds. That it was really changed, may be made out by these.

1. That the apostles and primitive Christians after Christ's resurrection and ascension, had their solemn day for meeting to worship God, yet neither did they by themselves together, in practice keep the seventh, nor by command appointed it to be kept, nor gave it the title of the Lord's day: It is true, that often they kept it in a sort with the Jews, as they did Pentecost, for the opportunity of the multitude coming together on these days, or to bury it with honour; as they did practise for a time several of the Jewish rites antiquated for their gaining, and till they were fully informed of their abolition; but in constituted churches of the gentiles; we never read that they kept it, but another day.

2. The apostles and primitive Christians kept and esteemed the first day for their solemn day, beyond and above all days, yea, and it only as the Christian Sabbath. For 1. on that day they used to meet ordinarily, and that not occasion-

ally, but purposely and determinately, John xx. 19. and 26. which is clearly the first day. 2 They are purposely together, and not for fear, (for fear scattereth) but while they are together, they do for fear shut the doors, being very probably led from the news of the resurrection to be together; and so again, ver. 26. they meet, and Christ with them: And though it may possibly be, that on other days they met yet doubtless this holdeth forth something peculiar to this day, and some lesson to be taken from it: That 1. Christ's coming to them is especially trusted on that day, and that while they are together. 2. That when they met at any other time, or ever he came to them, it is never said, they were or came together the second, third or fourth day of the week, but on the first; and wherefore doth the Holy Ghost record that day, or their meeting on that day, when he omitteth the naming of other days: but that that day in its exercises may be especially taken notice of, and though other days had been much alike in exercises to them, yet the recording of this day so often, and omitting the other, intimateth a difference, sure they are not alike in this: so much for the xx. of John, which is the first place of scripture we make use of.

The second is Acts ii. 1, 2. Here they are said to be, all with one accord in one place when Pentecost came, where it is clear, 1. That Pentecost was on the first day of the week, for it was the fiftieth day after the feast of unleavened bread: Now according to the Jews account, their passover day was on the sabbath (called John xix. 31. an high sabbath) in which Christ lay all the day in the grave, as appeareth; for that day is called their preparation for the feast, wherein Christ suffered which is our friday; reckon now what will be the fiftieth day after, or Pentecost, and it will be found to be the first day of the week: and it is not only observable for their meeting, but for God's sending the spirit on them, as a special blessing of that day, and his countenancing of their worshipping him on it, according to his promise; 2. It is clear that they did meet together on this day. 3. That this meeting together, was not a daily or ordinary meeting together (for John xxi. we see they went to fishing; and no question sometimes they went asunder) for ver. 1. it is marked as a thing not ordinary to every day, that on that day they were altogether in one place 4. It was not a meeting in reference to the Pentecost feast; for, 1. They only are together, distinct from the people. 2. It is not in the temple, but in some other house fit for their meeting together in public worship; it must be therefore, because that day was the time of their solemn meeting, even their Christian Sabbath.

The third place is, Acts xx. 7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, &c.* where it is clear, 1. That this meeting was for public worship, as the breaking of bread, and preaching intimateth. 2. That there is some observableness in this circumstance, that it was on the first day of the week, and that that day is mentioned rather than any of the former six days in which he had been there at Troas, tho' it is more than probable they had meetings and preaching on them also; but this is the only and great difference, that their meetings on these days were occasional, and it may be but partial (to speak so) but the solemn chief fixt meeting of all, was usually and ordinarily on the first day. 3. This coming together on that day for these ends is spoken of, as a thing that was not new, nor occasional; but as their customary, constant, known practice; they came together purposely to break bread, and to wait on other ordinances. 4. It is clear, that by special applying of these exercises to that day, and by mentioning of the day for that end, that, that day was their most solemn day, and that the old seventh day was not so (at least necessarily) employed by them. 5. Neither is it like, that Paul, who was ready to depart, would have staid for the first day of the week, if there had not been some solemn worship in that, or that he would have passed the old seventh-day sabbath, especially to the marring of his other occasions had they been equal, if more sanctification had been required in it; than in the first day of the week, or that he would have so much insisted in religious public worship on that day, if the former seventh had been employed in that service, but here the church being constituted of believing Gentiles, there is no mention of the old sabbath, but as of another common day of the week; yea, 6. Paul's spending this whole day in that service, and continuing his sermon till midnight, (yet accounting it still one day) in solemn meeting doth confirm this day to be more than an ordinary day, or then other days of the week, as being specially dedicated to these services and exercises, and totally spent in them. 7. It is said, that the disciples came together, they were not sent for that day, but they came together, being called and accustomed so to do on that day, and as being put to these duties by the day, as the proper exercises in which it is to be spent.

Hence we may argue; if the apostles and primitive Christians did observe the first day of the week, as their printed and chief time for solemn public worship, and did pass over the old seventh day, then is the day changed from the

seventh to the first day of the week, but the first is cleared by the former instances, *ergo*, &c.

And if these meetings on that first day were not such as used to be formerly on the seventh day, I desire to know a reason, 1. Why their meetings on that day should be particularly recorded rather than their meetings on any other day: and then 2. Why the one is so oft mentioned, and the other never, to wit, that they met the second, third day, &c. of the week. Or, 3. If their meeting on this first day now (after Christ's ascension) be not like his going to the synagogue on the seventh-day sabbath, and doing such and such things on the sabbath: that day being most frequently mentioned before, whereas now there is deep silence of that day, and the first day is recorded in its room, neither can the scriptures speaking of the one, and silence in the other be for no purpose or for any other purpose.

And as the practice of the church holdeth out the change of the day, so doth the title given, Rev. i. 10. to the first day of the week, to wit, the Lord's day confirm the same: whence we argue.

If the title, which by the Lord and his people were given to the seventh-day sabbath under the Old Testament, and under which, and by which, he claimeth a seventh day in this command; If I say that title in the New Testament be not given unto the seventh but unto the first day of the week; then is the day changed from the seventh day to the first, and the first falleth now under this command, as the seventh formerly did; but the former is true. The first is stiled as the seventh was, and as this command stileth and claimeth the day to the Lord to be observed for him: Therefore now is the sabbath changed from the seventh day to the first day of the week.

The titles whereby the sabbath is distinguished from other days, and peculiarly claimed and marked by God as his, and that in this same command, must certainly evidence that day, which he hath set a-part and doth claim as he applieth them: And therefore if these titles be given and applied to the first day now, it must needs shew a succeeding of that day unto the former seventh, for during the observation of the seventh day these titles were not, nay could not be applied to the first, no day being then the Lord's but the seventh.

Now we find that the seventh-day sabbath is in the Old-Testament stiled by the Lord under these titles, and so claimed by him. 1. It is called here the sabbath of the Lord, or to the Lord, that is the Lord's, as contradistinguished from the six days he hath given unto us, a day that he hath right to, and not we, therefore called the Lord's sabbath, 2. Isa. lvi.

lviii. 3. It is claimed by the Lord as his, my holy day, which is so called 1. To distinguish it from other days. 2. To stamp it with the Lord's mark in respect of its use, for it is not to be applied to our use, but to his own, it being his in a special manner.

But in the New Testament after Christ's resurrection, the seventh day is not so stiled and claimed, but the first day of the week is, Rev. i. 10. *I was* (saith John) *in the Spirit on the Lord's day*, In which place these things are clear.

1. That after Christ's ascension there was a peculiar day belonging to the Lord beside and beyond other days.

2. That it was not the old sabbath, for 1 John's scope being particularly to clear the time of the vision by the circumstance of the day, the particular day as distinct from other days, to call the sabbath then used amongst the Jews: the Lord's day had more obscured it then cleared it, yea 2. In that it is called the Lord's, according to the phrase of the New-Testament, it supposeth some relation to Christ the Mediator, as being derived from him which cannot be said of the seventh-day-sabbath.

4. That it was not any indefinite day of the Lord: For, 1. There is a great odds betwixt the Lord's day, and the day of the Lord, the former looketh to a special right and peculiar interest that God hath in that day beside other days; even as when the seventh day was called his day before, the temple, his temple, the prescribed service, his service, and the sacrament of the supper, his supper, &c. 2. That day would be still dark to the church if it were indefinite, contrary to John's scope.

4. That it is, and must be such a day as was commonly set a part by Christians to God as his, and that with respect to Christ the Mediator, and such a day as was known to them: And by the former practices it is clear, that this day is the first day of the week, being the Lord Christ's day, who now having conquered death, and got the victory, he doth therefore claim this day as a tribute to him.

This being clear, that no other day can claim this title, and that the first day hath good ground to claim it, we may put it out of question, that it is the first day or no day, or if it were not the first, that to no purpose were the designation of that day inserted, seeing to no other day hath it been applied, nor can it be applied.

This truth has been uncontroverted in all antiquity, and almost by all writers (till of late Gomarus beginneth to question it as Rivet cleareth on this command against him. Now (supposing it as unquestionable that this is the very first day) we are to enquire if the title applied to this day be the same with

with that in the command, and which usually was given to the old seventh-day-Sabbath, or that the Lord's day.

And it is clear, 1. That this title claimeth this day to God as his day, it being possessively express, as when we say, the Lord's throne, the Lord's altar, the Lord's Sabbath, &c.

2. It contradistinguisheth that day from other days, as if they were not so the Lord's, but ours, like that in the command, *Six days shalt thou labour, &c. but the seventh is the Lord's*, so it is the Lord's in a peculiar way, we having lesser right to employ that day for our own use than another day, and this claim of the first day to be the Lord's, inferreth a condescension or dispensation whereby the last day becometh ours, for had there been two days belonging to him, one day could not have been peculiarly called his; in which respect, 1 Cor. xi. *δειπνον κυριακόν*, the Lord's Supper is distinguished from *τοῦ δίου δειπνον*, their own supper; even so the Lord's day is distinguished from other days.

3. It layeth on a necessity of using it for the Lord, and not for ourselves, because it is his and will infer the same moral duties and ends which the command obligeth to.

4. It will infer an appointment of Christ's, whereby he appropriateth that day to his service, and claimeth it to himself; why, because he calleth it his, even as in the fourth commandment there is no express institution of the seventh day, yet because the seventh was called the Lord's, and in his former way and dispensations intimated as a day to be kept for him, therefore it is understood and taken for granted by the Jews, to be instituted, seeing he calleth it his; so may we conclude here, that there is an institution and appointment of the first day to be the Lord's, because it is claimed by him as his, although no such plain express institution be of it as of other ordinances, it being clear that the institution of days is left more generally to be gathered: From all which we may gather the conclusion, to wit, that the first day of the week is stiled by the same peculiar titles claimed by the Lord expressly as his right and due, and upon as valid grounds under the New-Testament, as the seventh day was under the old; therefore now the seventh day is changed, and the first is come in its room which was the thing to be proved.

In the last room we argue from the apostles ordinance, 1 Cor. xvi. 1, 2. concerning contributions for the saints; *As I have* (saith Paul) *given order to the churches of Gallatia, even so do ye, that is, the first day of the week let every one of you lay by him.* &c. I say we argue thus, That not the seventh,

seventh, but the first day, is the chief solemn day for worship after Christ's resurrection.

If the first day of the week be particularly and eminently pitched one by the apostle, and that in diverse churches as the fittest time for expressing their charity, then must there be somewhat eminent in the first day, giving ground for such an appointment and ordinance; as the apostle singling that from other days for such an end (and no other reason can be given, but that that day being more especially and immediately appointed for God, is most fit for that duty, which is a work of mercy) but it is there clear, that the apostle pitcheth singularly on that day beside other days, *Ergo, &c.*

For strengthening of the argument, consider, 1. That it is clear to be the first day of the week, since that same phrase which is used by the evangelists, Matth. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. Is made use of here by the apostle, who no question followeth the evangelists phrase, yea his following that phrase may hint at a reason, why he commandeth charity to be on that day, or sets it a-part for that use as beyond other days, to wit. our Lord's resurrection.

2. It is clear, that he thinketh it not indifferent what day it be done on, nor that all days are alike, therefore he pitcheth on that day, the first day, and that not in one church only but in many.

3. That this is not commended only to them, but commanded and enjoined even in reference to the day, and will the apostle load churches with commands in that circumstance without ground, and universally (to speak so) prefer one day to another, and so as he will have uniformity in the very day in the church of Corinth, with other churches unnecessarily? Let it not be said, nay nor thought.

4. That this day was commanded even in the churches of Gallatia, in which churches he had condemned the observation of days, whereby it would seem to be clear, that he counteth not the preferring of this first day, as one of these days, the observation whereof is prohibited and condemned by him, nor willeth it to be laid aside; and that purposely he passed the seventh day as amongst those days, which were not to be observed and retained but laid aside.

5. That the thing required is a duty of the Sabbath, being a work of mercy, as Isa. lviii. giving bread to the hungry, is mentioned particularly, as one of the duties of God's holy day.

6. That the mentioning of the first day of the week must be looked on, as relating to, and as compared with, the practice of keeping solemn meetings on that day, and this command

command of doing this on the first day of the week must be more strong and infer somewhat more being compared with other places, then if such things were not recorded otherwise of the first day.

7. This command supposeth them to be already acquainted with some special privileges of the first day beyond others, when he commendeth this as a motive to them to be more charitable, to wit, that it was to be done on that day.

8. That there must be some peculiar thing in this day making it fit, yea more fit for such a purpose, as doing works of charity in it; rather then any other: And the apostles commanding this (and that in many churches) doth necessarily presuppose a reason why he doth it, drawn from some fitness of this day by another. Now if we will enquire, no reason can be given but that seventh-day Sabbath was expired, and that this first day was instituted in its place, for otherways any day was alike; yea the seventh day being the last day of the week, and the day when men usually reckon their weeks success, it would seem more reasonable for this end, that men at the close of the week should lay up by them as God had blessed them, then to reserve it, to the beginning of another week, were not more especially to be sanctified then the last, and the last to be accounted but an ordinary working day: The fitness then floweth from this, that the first day of the week being the day of solemn communion with God, and with one another, and the day of their partaking most liberally of spiritual blessings from him, that therefore they should be most readily warmed in their affections, and be most liberal in their communications to such as wanted, especially if we consider the Jews to be parties for whom that collection or contribution was; It is the apostles great argument, whereby he pleadeth for charity to the poor Jews from the Christian Gentiles, Rom. xv. 26, 27. That the Gentiles were their debtors in temporals, because they had received spiritual things from them. Now this argument is most fresh and powerful, when believers do on the first day of the week record God's privileging them with his ordinances, and giving them his day in place of the ordinances and day, which the Jews once had, and yet deriving these unto them by the Jews; I say this argument will then be most fresh to incite to that duty in particular.

If any say that it was accidental, that the first day was chosen or named rather than another, because one behoved to be named and it was alike which: But 1, I demand why
it

is it universal? If it were from one church only it might possibly, have been thought so, but he doth call for this duty on that day from more churches: 2. Why doth he not recommend it, but command it as having more than an indifference in the very day: And 3. Can it be by guess or accident (to speak so) that so many privileges are fallen on that day? And that so many things are recorded of it, and astricted to it by commands, which is not done of, and to, any other days: And if one place would not suffice to prove that the first day and not the seventh was preferred by the apostles, as the chief day solemn public worship, yet all these things put together must prove a preference in that day, or we must say that the penman of holy scripture have been very partial, who have marked many things, and recorded them concerning God's worship on that day, and have never so much as once for solemn service named, what was done on the second, third, fourth, fifth days; we must either say, that this is inadvertantly done (which were blasphemy, considering by what spirit they wrote) or we must say it is done to put a preference on that day, and to shew that it is especially to be taken notice of, as the most solemn day for God's worship by Christians (which is the thing to be confirmed) for, the day that is claimed as the Lord's, kept for him, and singularly marked to be privileged beyond other days, must be his day; but this first day is such, *ergo*, &c.

Propos. 5. This change of the day whereby the seventh is laid aside, and the first substituted in its room, is of divine authority and institution; and not by any meer human or ecclesiastick constitution. I conceive there is indeed no mids betwixt a divine institution, which hath God's warrant and authority stamped on it, and for conscience sake is to be observed as being obligatory thereof, and that immediately; and humane or ecclesiastick constitutions, which may reach the external man, but in the matters of worship cannot bind the conscience, or impose them as necessary: Now that this change is not by the last, but by the first, we prove these ways.

1. Thus, if it be not humane or ecclesiastick, then it must be divine; but it is not humane or ecclesiastick, *ergo* it is divine: That it is not humane will appear, 1. If it reach the conscience, and that immediately; then it is not humane but divine, but it doth so. 2. If no man or church on earth have power to alter God's day, now, nay, nor simply or at all, then it is not humane or ecclesiastick, but, 1. None can change it, as we might clear from great absurdities, that

would follow. 2. If any church have this power let them shew it, the old church had it not, neither the new, as is cleared in the first question.

2. We proceed to evince this change to be by divine institution these four ways.

1. From reasons flowing from scripture, or consequences drawn from it, 1. Thus, where by genuine and native consequences drawn from scripture any thing is so imposed, as it cannot without sin, be altered or neglected, there is a divine institution; but in the change of the seventh day Sabbath to the first, such consequences may be drawn from scripture, as will (upon supposition of the change) astrict it to the first day, so as that cannot be altered or neglected without sin, *ergo*, it is of divine institution: The question can be only of the minor, which is made out from what is said in the third proposition, thus,

If these very grounds which plead the conveniency of the change simply, do plead the conveniency of that change to the first day, then by clear and unforced consequence, the first day is chosen, and cannot without sin be passed by, altered, or neglected, except we say these reasons have no weight; but these very grounds will be found to plead for, and to be applicable to, the first day of the week alonely: And therefore beside all other days in the new world it may be called the day, which God specially made, as it is the day of Christ's rest from the work of redemption, answerable to God's rest after the creation, &c. and therefore as being most conducive to that end, the first day cannot be without sin past by, neglected or altered.

2. Thus, if the very day of Christ's rest in the new world be to be rested on, and sanctified as the Sabbath, then the first day is to be rested on and sanctified; but by analogy from the works of creation, we may see that the first day of rest after the finishing of the work of redemption is to be sanctified, *Ergo*, &c. and Psal. cxviii. is very considerable to this purpose, wherein there is 1. A prophecy of Christ. 2. of a day which God hath singularly made for us to joy in. 3. That day is the day wherein the rejected stone is made the head of the corner, which day is clear from Rom. i. 4. to be the resurection day; ye suppose that day there doth signify the time of the gospel, wherein we should joy, yet even that way; the first day is by proportion that day eminently, wherein Christ's victory was manifested, and so the day wherein Christians ought especially to rejoice.

The second way may reason for the change to be by divine institution, is from this command: If (supposing still a change) by the morality of this command, the seventh can be

be changed into no day but the first day of the week, then is the change into the first day, of divine institution (for so that must necessarily be, which is by virtue of a command) but by this command no other day can be admitted; for each week is divided in six working days, and these together to us, and one of rest, and that to God; now by changing it to the first God getteth one, and we six and that together; but if the day were the second, third, fourth, &c. it would not be so; for the six working days would be interrupted, which is contrary to that morality of the command, whereby our days are distinguished from his, that ours, for one week being fully by, we may with the greater freedom give God his,

The third way we take to prove the change of the day to be by divine institution of this. If by the practice of the apostles, who were guided and inspired by the Spirit in things belonging to their office infallible, this day was observed as different from other days; then there is a divine institution of, and warrant for, this day, but the practice of the apostles this day is celebrated as different from, and preferred to other days, or as divine, therefore it is of divine institution; if the divine practice and example of the apostles in things moral and common to all, do not either suppose a divine antecedent institution, or infer a subsequent, then their practice and example, which in these things is infallible and unerring, will have no more force than the example of others, which were absurd, their examples being especially pressed on us; and if in any thing, their example be divine, it must be in this so particularly and so well circumstantiated; and where their meeting is not been recorded to have on any other second, third, &c. day, certainly their practice must be not only more than nothing, but very significant; and indeed in positive worship, the Lord hath been pleased to be more sparing (to say so) and to leave us more to gather from examples than in negatives, as in the positive part of swearing, admitting of church members, in government baptism and admission to the Supper, yet none can say that there is no scripture institution in these, where there may be such grounds or examples.

4. The divine institution of the change may be argued from the title thus, If that which is called the Lord's, be his by divine institution and separation from other things not so called; then this first day must be his by divine institution and separation from other days, but all that is called the Lord's, is his after this manner, *ergo*, Let the minor be confirmed these three ways, 1. By looking to what is called

the Lords generally in the Old Testament, as his house, his altar, his priests, his tithes, &c. are they not still his, because by him separate for distinct uses in his worship: 2. By looking more particularly, how the seventh day was called his day or the sabbath his; Is not this the reason, because it was appointed by him for his worship beside other days? and can any reason agree better to this? 3. By looking how any thing is called the Lord's in the New Testament, there is no other or better phrase or designation to try by, than that 1 Cor. xi. 20, 21. τὸ δειπνοῦν κυριακόν, is opposed to τὸ εἶδεν δεπνον, even as this first day, called the Lord's day, is opposed to our days or common days, and that is called the Lord's supper, because instituted by him, for such and such spiritual ends and uses: And therefore there can be no better ground gotten for shewing why this is called the Lord's day beside others, than by comparing it with other scriptures, and if in other things that phrase import a divine institution, why not in this? I do not mean that this is an institution, or that it will prove that there must be a clear and express institution shewn, but I mean this, that it will infer there is one, and that it is divine, seeing God is to choose and not we. We might here again produce the four witnesses already attested for the morality of this fourth command, to wit, 1. The general practice of primitive Christians. 2. Their general opinion and judgment. 3. Mens consciences. 4. The dispensations of God; which will also all clearly depone in this, about the change of the day.

Propof. 6. Although we know not the peremptory and precise time when this day was instituted and the very first day sanctified, nor whether it was immediately by Christ, or mediately from him by the apostles instituted, which is of no great concernment to the main of its institution; yet we think it most probable that our Lord did from the very day of his resurrection either himself institute it, while as Acts i. 3 he taught them what concerned the kingdom of God; or did inspire his apostles to observe it from that time forth; Because, 1. If it was not then instituted, the church had for sometime wanted a sabbath, the seventh-day-sabbath being expired by the resurrection. 2. The reason moving the change and preferring the first day before others as in a nearer capacity of sanctification for that end, was from that time forth. 3. The apostles practice of meeting, and Christ's keeping with them, hath been from the first change, even on the first two first days of the week, John xx. 19. 26. 4. All the practices and other grounds whereby the change is evidenced, suppose still the institution to precede; which maketh it appear to be very ancient.

And so we resume and close these six propositions, 1. The day may be changed from the last to the first: 2. It is meet it should be so, and there is good reason for it: It can only be, to the first: 4. It is so changed actually: 5. Its change is not by humane, but by divine institution: 6. Its institution seemeth to be from the rise of the gospel-church, and the very day of Christ's resurrection. Hence we infer, 1. Good warrant, even God's warrant for employing the seventh day to ourselves, seeing God seeketh but one day in seven, and now has chosen and claimeth the first. 2. God's warrant for sanctifying the first-day-sabbath or the Lord's day as his institution. 3. That the Lord's day is to be sanctified by us Christians, and that by virtue of this command, as the seventh day was by the Jews on its grounds.

We come now to speak of the sanctification of this day, which is the main thing, and for which all the rest is intended, we shall first consider the precept, and then 2. the reasons whereby it is enforced.

The precept is, sanctify it, or keep it holy, sanctifying of it is twice mentioned in this command, 1. In the end, it is said, God hallowed or sanctified it, that is by separation, destination and appointment for holy uses, and as a part of worship, so he sanctified the temple, altar, &c. not by infusing any holiness in them, but by appointing them for holy uses; Thus only God can sanctify a day, or any other thing, so as to make it a part of worship, and no man or power on earth whomsoever can do that. 2. In the precept itself we are commanded to sanctify it, that is, by the application of it unto the uses wherefore he hath set it a-part; thus we sanctify what he hath sanctified when we use it and employ it according to his appointment. And so we are to consider the sanctifying of this day in these duties called for from us on it.

This sanctification is two ways set down, 1. In its cessation and rest, separating it from their uses, and so keeping it from the common uses, to which other days may and use to be applied: 2. In its special application to, and employment in holy uses.

For clearness we shall consider this sanctification, 1. In respect of its rest, what we are to abstain from: 2. Comparatively, with that strictness called for from the Jews: 3. Eminently what is required more as to holiness this day than on other days wherein also the Lord's people should be holy? and wherein this goeth beyond these? 4. Positively, in what duties it should be taken up: 5. Complexly, in respect of what is called for to the right sanctifying of that day before it come on, in the time of it, and after it is past, and that
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in public and private, and by all relations, master, servant, &c. and throughout the whole man, thoughts, words, and deeds, and throughout the whole day: 6. Oppositively, or negatively, what are the breaches of this command, and the aggravations of these sins which break it.

1. Then, we consider it in its rest, which is required; and because there are extremes, some giving it too little, as the Jews did before the captivity: some too much, even to being superstitious, as the Jews after the captivity, and the Scribes and Pharisees, particularly in Christ's time did; stretching this rest too far. We must therefore consider it more narrowly and particularly for quieting of our consciences, for the Jews are by the prophets, Ezek. xx. Jer. xvii. and by Christ, Matth. xii. reproved for both extremes respectively.

We do then in this matter assert first, That there is a rest required here, which is extensive to a man's words, thoughts, and actions, whereby many things lawful on other days, become unlawful on this day.

Yet 2. We assert, That by this rest all sort of actions are not condemned, but only such as are inconsistent with the end and scope of this command; as by other scriptures, and the practice of Christ and the saints is clear; we conceive these therefore to be permitted.

1. All duties of piety as was sacrificing under the Old Testament, or preaching, hearing or going about the sacraments under the New Testament: In which sense, Matth. xii. our Lord saith, the priests prophaned the sabbath, and were blameless, not that formally they prophaned the sabbath, or did indeed break that command, but materially they wrought in killing beasts, &c. which had been unlawful had it not been in the exercises of piety.

2. All things that have a tendency, as necessary helps and means to the performance of the former works of piety, are lawful, as going to the congregation to hear the law, calling the assembly for worship by trumpets, or bells, or by a voice, journeying, going, or riding to church, &c. because the duties of the sabbath cannot well be done without some of these, nor at all without others of them.

If it should be asked here, What that, which is called a *sabbath-day's journey*, Acts i. 12. was among the Jews? and whence it came, and what way it may be stinted or limited among Christians? *Answer*. It was to them two thousand cubits, which according to the according to the different measuring of that distance of ground, consisting of these two thousand cubits, by a lesser or longer cubit, is reckoned to be more or less by learned men; but all agree (says
Good-

Goodwin in his Moses and Aaron) in this, but these two thousand cubits was a sabbath days journey.

It arose to be reckoned so from these grounds; 1. From their expounding Exod xvii. 29 *Let none go out of his place*; thus, let none go without the bounds of the city, which with its suburbs was two thousand cubits or a mile about. 2. That the tabernacle of the congregation was so far from the tents of these who pitched about in the wilderness, Num. ii. as they supposed; and that the people kept that distance from the people in entering with the ark into Jordan, Jos. iii. 4. whence they gathered, That a man might still go to the ark or place of worship, as it was then in these cases at a distance from them, and no further on the sabbath day.

But we say, whatever superstitiously or on custom they took up (for that is but the tradition) we cannot stint a sabbath day's journey to so many miles, fewer or more, but it must be as the man is in providence cast to reside further from, or nearer to the place where the ordinances are dispensed; for one may go many miles and not prophane the sabbath, if he cannot have the public ordinances nearer, whereas another may break the sabbath by going but to his neighbours door, yea by walking in his own house, or to his door, if either it be done idly, or with respect to another civil or worldly end, which agreeth not to that day; it is not here remoteness or nearness, but what sweyeth us, and what is our end, that we are to try by.

3. All works of mercy are lawful on that day, as laying beside us something to the poor, 1 Cor. xvi. 1. sending or leading something to those who are in want, Isa. lviii. visiting others, to comfort, strengthen, or otherwise to edify them Christianly; though idle and carnal visits (albeit alas! too rife) are not permitted.

4. Good works, as Christ saith, Matth. xii. 12. It is lawful to do good or well on the sabbath, such are giving of physic (when it is necessary) bringing of physicians, saving a man's life, and taking pains for it, &c. Luke xiii. (these good works may be classed either with works of mercy before, or with works of necessity that follow, both being good works, as they are works of mercy or of necessity.)

5. Works of necessity, such as feeding beasts, leading them to the water, pulling them out of ditches, when they are fallen into them on that day, and much more preparing honestly sober allowance for the sustaining of the body, as the disciples pluckt the ears of corn, Matth. xii. and the Jews, Exod. xvi. 13. dressed the manna on the sabbath, tho' they were not to gather it, yet on the sixth day to bake and seethe a part; and to keep a part till the morrow, but not till

all the day following; and therefore they behoved to dress it also. Yea, Jesus Christ himself went to a feast on the sabbath, Luke xiv. that he might take that opportunity by his spiritual discourse to edify the company, as he did notably) which he would not have done, had it been unlawful to dress any meat on the sabbath, yet his carriage was such at that feast most remarkable, that it would be followed as a pattern by such as may be invited by others to eat with them, and shall be disposed to go on the sabbath: And if this were the design of the inviters and invited, mens eating together on that day would not readily prejudice the sanctification of it, as very often it doth: Such as flying on the Lord's day from a destroying enemy, and in other warranted cases, Matth. xxiv. defending ourselves against unjust violence, &c.

6. Works of comeliness, tending to honest or decent walking, as putting on of clothes honestly, making the house clean from any uncleanness that may fall in it throughout the sabbath, &c.

By all which believers have allowance, 1. For piety. 2. For charity. 3. For what is needful for their beasts. 4. What is needful and convenient, or comely for themselves; and more is not necessary: In these the Lord hath not straitned them, neither hath he pinched and pinned them up to absolute necessity, but hath left them to walk by Christian prudence (yet so as they may not exceed) for the disciples possibly might have endured that hunger, and not pluckt the ears of corn, or beasts may live a day without water, and not be much the worse, or some sort of victuals may be provided to be set beside men on the sabbath, needing no dressing or preparing; yea, a man may live on little or nothing for one day: But the Lord hath thought good not to straiten them, so as to make his day and worship a weariness and burden unto them, seeing he hath made the sabbath for man, to be refreshing to him, and not man for the sabbath; nor will he have their consciences to be fettered with inextricable scruples: He leaveth it to men on other days, how much to eat and drink by a Christian prudence (yet alloweth them not to exceed even on these) so here there is some latitude left to conscientious reason to walk by. For some may do something at one time, and not at another; yea, one man may take more pains in upholding his body than is called for from another who is stronger, so that it is impossible to set particular rules which will agree to all, but men would look, 1. To their end. 2. To their need. 3. To what may conveniently attain the end.

Yet

Yet it is needful here to add some qualifications or caveats, lest folk indulge themselves too much, and exceed under the pretext of the former liberty which the Lord hath condescended to leave men at.

1. That men would see that the necessity be real, that real sickness keepeth at home, that real hazard maketh them fly, or maketh them bide at home, that it be such a necessity as they cannot contrive a way conveniently to evite when it cometh, or could not foresee before it came.

2. Men would see that that necessity be not brought on by themselves: If the thing might have been done at another time, that necessity will not excuse; though if the sin be taken with, and repented of, and Christ fled unto for the pardon of it, we may go about the doing that lawfully, which sinfully we have necessitated ourselves unto; as suppose one had got warning to fly the day before to bring such a physician, or to provide such drugs, &c. if he did it not, then he sinneth, yet when necessity cometh, he may still do it, but not with a good conscience, till he first acknowledge the former fault of his neglect.

3. It would be adverted, if that thing, may be done, as well another time, or may not without prejudice (that is considerable) be delayed till the next day: Thus taking or giving of physic on the Lord's day, making ordinary civil visits, beginning voyages, &c. will not sustain and bear weight before God, when folk do them that day, to have their own work day free, and so put by the proper duties of the Lord's day, for some things that may be done the day or days following: Thus rest is commanded Exod. xxxiv. 21. even in sowing time and harvest; because the necessity is not clear, but dependeth on ordinary providence, and folks are to expect occasion and opportunities for them afterward.

4. Men would take heed, that they have not a tickling complacency that such necessities fall on the sabbath, and be not glad to have diversions from the proper duties of the day. they would go about such works with a sort of sadness, though yet with clearness and peace of conscience as to their lawfulness: Therefore Christ saith to his disciples, Matth. xxiv. 20. *Pray that your flight be not on the sabbath day*; because it would be heavy to God's people to fly on that day, though it was lawful.

5. We would see that it mar not a spiritual frame, and that in doing these we turn not to mind the world as on other days; there would be still a respect to the day in our frame (which is called for in the word remember) and even when our hand is otherwise employed, the heart should not

be taken up with these things, but so far as is necessary to the actings of them.

6. It would be adverted to, that they be done without irregularity, and so as not to give offence by them (hence it was that Christ ever gave the reasons of what he did on the sabbath) lest others, not knowing our necessity, judge us guilty of sabbath-breaking, or be involved without necessity to do the like.

7. Folks would have great respect to the end in these works, and to the motive which swayeth and putteth them on. If it be outward gain or fear of some temporal loss; as if for gaining monecy a physician should rather go on the sabbath, than on another day to save the life of man; that turneth them then to be a servile work, and one of his ordinary week day calling (to speak so: So if a minister should preach with respect to gain or applause on the sabbath, or if any man should make a visit for a meer civil end, as we visit on other days, without a suitable respect to spiritual edification or furtherance of piety, it will mar all, and will be found a breach of the sabbath.

We would beware of spending too much time in these things, but would endeavour timely and quickly to expedite and dispatch them, and rightly to tryst them: Dressing of meat, and trimming, adorning, and busking of folks bodies will not be found a well spent part of the sabbath, when it shutteth out other duties, and getteth too much time, as it doth with many.

By all which we may see what need there is to watch over ourselves in these things, lest our liberty be turned into licentiousness, and lest we grow either idle or carnal on that day.

Let us then consider how far this rest extendeth: and under it we take in, 1. The rest of the whole man, outward and inward. in deeds, words and thoughts, so it is, Isa. lviii. 13. we should not speak our own words (nor by proportion think our own thoughts) nor find our own pleasures. 2. It goeth through the whole day, for though every minute of the day cannot be applied to positive duties, yet in no minute of it, it is lawful to do another work (inconsistent with the qualifications and scope aforesaid) that is the negative part in it, *thou shalt do no work*, which bindeth *ad semper*. 3. It is to be extended not only to a man's own person, but to all under him, children, servants, &c. he must be answerable for it, that they rest; and must give them no occasion of work. 4. It is to be extended even to the least work of any sort, if unnecessary, as gathering sticks, speaking our own words, &c. these are all breaches of the sabbath. 5.

This

This rest extendeth to all actions or sorts of actions or cases which are not comprehended under the former exceptions which are permitted, or are consistent with the sanctifying of the Sabbath: As,

1. All works which tend to our external profit, pleasure, satisfaction, &c. all works of our callings which make for the increase of outward gain and profit, such whereby we ordinarily sustain our lives: These Heb. iv. 15. are called our own works as ordinarily are wrought in the rest of the six days; So it is doing thy own pleasure as well as works, Isa. lviii.

2. Such works as tend to others external gain or profit as the great motive of them, as servants may be working for their masters profit, and yet prophane the day.

3. Such as are not necessary on that day, as ploughing, sowing, reaping or gathering in, and that even in seed-time and harvest; and so fishing, going of mills, &c. when these are not done for the very preserving of life, because they are not necessary out of that case; neither is there any thing here of an extraordinary dispensation that maketh them necessary, the weather depending on an ordinary providence, or ordinarily depending on providence, which is to be revered: Hence though the weather and season be rainy, yet it is not lawful, to cut down or gather in corn on the Sabbath, their hazard in this case being common and from an ordinary immediate providence; yet suppose that a river were carrying away corn, or that winds were like to blow them into the sea, it were lawful in such a case to endeavour to prevent that, and preserve them; because, 1. That cometh by some more than ordinary dispensation of providence in the weather, and affecteth and putteth in hazard this corn more than others. 2. Because there is no probability of recovering these in an ordinary way, though the weather should alter, but there is hope of gathering in of such as are in the fields without that reach of hazard, if the Lord alter the season.

4. Such as are for carnal pleasure or civil ends, thus playing, gaming, much laughing, &c. being our own works, more especially our own pleasure, are unlawful on that day.

5. Consider that all things are prohibited which mar the end of the day, and are not consistent with the duties thereof; such are buying, selling, &c. out of the cases of pressing necessity: folks cannot be spiritually taken up, and with these also; so playing and gaming is no less consistent with praying, reading, conferring, &c. than ploughing or such like, yea, is much more indisposing for it, and so we do

necessarily thereby incapacitate ourselves for the duties of the day.

6. All things are forbidden which consist not with this rest and the duties of worship called for from ourselves and others; thus unnecessary journeying, walking, even suppose one could or should be exercised in meditation, is not resting as is required, much less is gadding in companies, in the street or fields, to the neglect of secret and family duties.

In a word, whatever is not religious and spiritual exercise, or furthering or helping unto what is so, out of the excepted cases; much more whatever is sinful, scandalous, or unsuitable on other days, or doth divert from, or indispose for the duties of holiness, and the worship of God on that day, is inconsistent with this rest, and so prohibited: for, This rest is not primarily commanded and required for itself, but as conducing and subordinate unto the performing of holy duties in it; therefore our rest is to be regulated, so as may best contribute to that scope, and whatever marreth that, though it should not be work strictly, but idleness, carnalness, or playing, and gaming, and sporting, yet it is a breach of this rest: for, 1. That is no religious duty; nor 2. tending as a necessary help to it; nor 3. is rest commanded that we should play in it, but that we should sanctify it; and 4. playing or sporting cannot be called sanctifying the day; otherwise we might have more Sabbaths than one, and the prophaneest would love them best; 5. Playing, separateth not the Sabbath from other days, more than work doeth; for men play in all; Playing is neither a religious duty, it being amongst the most irreligious and prophane; nor a duty of necessity for easing of weariness, which doth not here come by any body toil and labour, but (if there be any) from being exercised in spiritual duties; which, therefore, change and variety will through God's blessing do, so as the person may be born out in them; nor is their any place for it, except some duties be neglected, therefore it is inconsistent with this.

We come to the second way of considering the sanctification required here, and that is by comparing it with that strictness called for from the Jews, and to which they were tied

We speak not here of ceremonials (for so their whole service might be more burdensome than ours, and particularly their Sabbath-services, because they were doubled on that day) but of moral duties: and in that respect we say, that the tie and obligation unto the sanctification of this day is equal and alike unto us with them, which is clear in particulars, For 1. It tieth us now to a long time, to wit, a natural day of twenty four hours, as it did them then. 2. It

restraineth from work, and requireth holy rest now, as much as then; for whatever work then struck against the letter or purpose and scope of the command, and marred holy duties, doth so still. 3 It requireth positive sanctification by holy duties, as preaching, prayer, meditation, &c. and alloweth not idleness, nor indulgeth time to other unnecessary works. 4. It requireth as spiritual a manner, and as spiritual a frame in performing of them now as then.

For, 1. If the command be moral, then there is no change in moral duties, for it is the same command to us, that it was to them, save in ceremonial things: 2. If the same things were allowed to them which are allowed to us; and if no more be allowed to be done by us, then was allowed to be done by them on the Sabbath, then the observation in its strictness is equal, but the first is true, for works of piety, mercy and necessity, are allowed to us, and so were they to them, as by Christ's reasoning against them (as being here superstitious) may appear: yea, 3. Our allowances are taken from the practice of Christ and his reasonings with the Pharisees, who in these disputes aimed not to shew that more was lawful by his coming than was before, but to shew what then was lawful, though they ignorantly or wilfully misunderstood the command, for even then God allowed mercy rather than sacrifice, &c. which places most clearly warrant us in our practice. 4. These service we have now is as spiritual, and without all doubt the promise of the spirit, for keeping up in holy duties as large as formerly, and therefore our improving of it should be no less.

Before we proceed there are some scriptures which seem to thwart with, and to be cross to this, to which we would speak a little for clearing of them as Exod. xvi. 23, 29. and Exod. xxxv. 31. where it would seem that going out of the place, dressing of meat, and kindling of fire were forbidden, which are allowed us: To which we say, 1. That we speak of the meaning of this fourth command; if any more was forbidden them by peculiar judicial laws, that contradicteth not our assertion, these may be abrogated, while this command standeth. But 2. We conceive that as to these things, gathering of sticks, kindling of fire, dressing meat, &c. no more is allowed unto us than unto them, that is, all unnecessary labour in, and about, these is unlawful to us now, and all necessary labour in, and about, them was allowed unto, and lawful for them; as may be gathered from Christ's practice, and his reasoning with the Jews, and from the allowance which was to their beasts. In the third place then, we say that these scriptures cannot be literally and universally understood, for it cannot be thought that they
went

went not out of the place kindled no fire, dressed no meat in any case; yea the allowance for their necessity, and Christ's going in and partaking, when invited on the Sabbath-day, Luke xiv. it is like to somewhat that was prepared that day, with his defending of his disciples practice in plucking ears of corn, and robbing them, as it is Luke vi. 1. (which was a sort of preparing and dressing of that meat) insinuate the contrary; neither can any thing be gathered from that place, Exod. xvi. 23. against dressing of meat simply, but rather the contrary for the manna that remained over what was dressed on the sixth day, was to be laid up till the seventh day, or the Sabbath, but not till the day after the Sabbath; and will it not suppose, that they behooved then to dress it on the Sabbath as on other days by boiling, at least, for as to grinding of it at mills, or otherwise, there was no necessity for that on the Sabbath out of some extraordinary case (or else they had needlessly laid it up) and so behooved to have fires to dress it with: And therefore that of not dressing meat, of not kindling fire, *etc.* must be of what is unnecessary and for servile works, or making gain in mens ordinary particular callings.

But to the third way, if any should enquire what more holiness is called for, or can be win at, on the Sabbath than a believer is called unto on other days, he being called to be perfectly holy every day? I *Ans.* Although he be called to be perfectly holy, yet not in the holiness of immediate worship throughout every day: He is to be perfectly holy on other days, according to the duties and employments of these days; but on the Lord's day he is called to be holy according to the employments of that day and its duties: The Lord's people of old were indeed called to perfect holiness all the week over, but singularly to sanctify the Sabbath as a part of their universal holiness. 2. Though all the parts of every day should be spent holily, yet some parts more especially, as what parts are spent in prayer, reading the scripture, *etc.* and somewhat more is required of these, who are called to it on a fasting day, than any other days, even so on the Sabbath. 3. There is a difference between a person living holily in the general, and a person who is holy in sanctifying the Lord's day, though a man should be holy every day, yet he is not to sanctify every day which is required on this day, whereof we shall now speak.

This days sanctification then, we conceive to consist in these,

1. That there is more abstractedness, not only from sinful things, but even from lawful temporal things, required on that day than on other days, a spiritual frame of heart, separating and setting a-part a man from ordinary thoughts;

Hence

Hence we may say that as the Greek word, *κοινος*, signifieth unclean as well as common, so a common or every day frame of spirit, will be found unclean for the Sabbath; there must therefore be another frame of heart, different from an ilk a day frame, and suited to that day.

2. This day is to be sanctified in respect of the exercises of it beyond other days, and that necessarily; whereas on some other days we may be taken up in some duties of worship arbitrarily, but here necessarily: And men may, and ought, to be holy on other days, in their plowing, and other works; but there their holiness is to be in immediate worship to God, in something relating to that alway, such as praying, reading, hearing, conferring, meditating, *etc.*

3. The sanctification of this day lieth in this, that it must be wholly sanctified, but parts of other days are ordinarily used in religious service; but this whole day is to be used so, a man should be this whole day throughout as in the time of praying on other days.

4. Duties would be multiplied that day, more secret and private prayer, reading, *etc.* and more public worship; even as there were double sacrifices that day under the law, tho' there were sacrifices all days.

5. There would be in the duties of this day more intenseness; of spirit, and a further degree of spiritual affections, than in these duties of other days; because this day is purposely set a-part for that end; and by continuance in duties we may attain to more of a spiritual frame, and because not only the exercises of worship, praying, reading and hearing, *etc.* call to holiness on this day, as they do on other days, but even the very day itself doth call to it; even as on a solemn day of humiliation, men ought to be more affected and deeply humbled than on other days; (tho' daily they should repent and be humbled,) because that day is solemnly set a-part for it; so ought our worship to be more intense and solemn this day suitably to it; wherein we are, as it were, dieted for insisting and persisting in duties of worship; whereas these duties in this respect, and in comparison, are on other days, but as starts: worship is here some way the only work of that day.

6. There should be more heavenliness and spiritual sense breathed after that day in the frame of the heart; it would be near God, and the work of the day would be delightful and sweet; The Sabbath would, as it is, Isa. lviii. be called a delight, and he would endeavour as it is, Heb. iv. to enter into his rest, to pass thro' the outward rest into his to be within his chambers; yea, even in his arms, as it were all that day.

7. There would be that day more divineness in our holiness (to speak so) a sort of majesty by ordinary in our walk; looking like the Sabbath, and like the God of the Sabbath: There would be an exulting of God that day, we would endeavour to have our hearts in a special manner warm in the exercise of love to him, and to be much in praising of him; Our whole worship would be more absolutely, and immediately be aimed and levelled at the honour and glory of God, as the end of it, than on other ordinary days, wherein our prayers, and other pieces of worship may more immediately respect our own case and need; but on this day God's honour as the end more immediately whatever our own case be, and that both in the heart within, and in the nature of our exercises without, this is to call the Sabbath of the Lord honourable, to honour and glorify him therein, as it is Isa. lviii. a special majesty being in that days worship, by levelling it with extraordinary singleness at God's praise, even as his name is hallowed, or sanctified in heaven by angels and perfected saints. Hence, *It is good to give thanks unto thy name, &c.* beginneth that psalm of praise for the Sabbath day, to wit, the xcii. These duties then that further his praise, are more especially for that day.

8. All these reach both words and thoughts, nothing to the hindrance of these is to be admitted in either; there are none of our words and thoughts that day, but they would in a special manner be God's, and in it we should be spent as his, and endeavour to be within view of heaven, to make some essay of glorified saints exercise there, and to have the Sabbath as a little prelude of that everlasting Sabbath and rest in the bosom of God.

The fourth way of considering this sanctification is positively, to wit, as to the duties, wherein the Sabbath is to be spent, which are shortly, all duties of immediate worship, whether they be inward, as meditation, self-examination, heart-prayer, either ejaculatory or more continued, heart-sorrow for sins, *etc.* or outward, as vocal prayer and singing of psalms, reading the scriptures and other pious books, hearing the word, *etc.* or whether they be secret, which may be both inward and outward, or private in families, as reading of the word, conferring on it, repeating sermons, praying together, *etc.* or public; as joining with the congregation in prayers and praises, hearing the word read, and the sense given, hearing of sermons, participating of the sacraments, when dispensed, joining in solemn humiliations and thanks-givings, when they fall necessarily or more conveniently to be on the Sabbath; All which and such like are

are proper duties for that day; to which liberal laying up, and giving for the relief of the poor according to ability, and as God bleſſeth, every man would be added as a ſuitable duty of it, though it be no duty of immediate worſhip.

The fifth way is to conſider the ſanctification of the Sabbath complexly, before it come, when it is come, and after it is paſt.

1. Then the night before (not including a ſuitable remembrance throughout the week) remember it, 1. By timely leaving of worldly buſineſs, it is a great encroachment on the Sabbath, though too uſual to continue longer at work the night before, than any other night of the week, as if folks would gain the day of reſt, out of Saturnſdays night and Mondays morning.

2. By not ſuffering this little times leaving of work, to be idly ſpent, but being taken up with endeavours, 1. To abſtract the mind from other works as well as the hand, and have the heart put in a lively frame. 2. To mind the work of the day which is coming, and to have a ſuitableneſs to it. If ye aſk what ſuitableneſs ſhould we have to it? *Anſw* Endeavour, 1. To be as if ye were about to meet God, to triſt, as if it were, viſibly with him, and ſolemnly to treat and enter in marriage with him. 2. To be like heaven, and in a ſpecial manner in ſome ſort to imitate God, at if ye were already entered into his reſt, and had reſted from your own works. 3. To be as if ye were to die, and to ſtep into eternity, for this reſting ſhould mind us of that, and was, and is ſtill ſpecially appointed (though yet no ceremony) to mind us of God's ſeparating of us from others for himſelf, that we may reſt eternally with him.

Then, 3. For furthering of this, look back on the week paſt, and endeavour to have things clear before the Sabbath come, and all by-gone quarrels removed, that there may be no ſtanding controverſies againſt you to begin the Sabbath with.

4. Pray with ſpecial ſolemn ſeriouſneſs in reference to that day, that ye may have peace for what is paſt, that ye may be in a right frame for the day; that the miniſter be helped to ſpeak as it becometh; that others may be fitted to hear and join; that the word and other ordinances may be richly bleſt of God; and that the mercy of having the ordinances may be minded, with the gracious giver of them, and ſuitably improved.

2. When the morning of that ſweet and deſirable day cometh (after we have fallen aſleep in a ſpecial manner, as it were in the Lord's arms, the night before, and left ourſelves there) 1. We would timely begin the work, and beware that either carnal thoughts get in, or the time be idly ſlipped over

but I say we would begin the work early; for it is for that end appointed, and sinful thoughts will not be kept out, but by fulfilling the room otherwise with what is spiritually profitable. *Shew forth thy loving kindness in the morning,* saith psalm for the Sabbath, to wit, the xcii. Let therefore the meditation of somewhat of these, or such like, begin with us, even when we are making ready, 1. Somewhat of God himself, whose day it is; 2. Of heaven and that happiness that is there. 3. Of the works of God, who gave us and all the world a being, and who only preserveth the same. 4. Of Christ's redemption, and as closed and perfected on this day; which especially should be minded; that so thinking of our many and great obligations, and of misery we had been in had not the work of redemption intervened, we may begin the day with a due impression of God's greatness and goodness of our own sinfulness weakness and misery; and of this blessed remedy and out-gate.

2. We would address ourselves to solemn prayer in secret and that at greater length than on other days, and with insisting in special petitions relating to the day, with all the seriousness we may win at.

3. We would take a view of our own hearts, to see how and where we left the night before, and endeavour to have clearness betwixt the Lord and us to our state, and other-ways maintained; and renewed if it was; or attained if it was not.

4. Too much time would not be spent in adorning or busking of folks bodies, or in making other provisions for them, but as the whole of it would be taken up in duties of worship (as we have before shewed) so some part of it would be set a-part for secret reading, yea, for secret praising, thanksgiving, and singing, an exercise not unbecoming that day, as that fore-cited psalm for the Sabbath day sheweth.

5. If thou be the head of a family, or livest in fellowship with others, then the family is gravely to be brought together, and every particular member to join with the rest; and here also prayer and other religious duties are to be doubled according to the ceremonial doubling of sacrifices on the seventh-day-Sabbath under the law; for in secret, in families, and in public there would be more that day than in other days.

6. Care and inspection would be taken so far as men can reach, that by none in the society; neither secret nor private duties be neglected, nor publick duties abstained from, but that each may stir up one other, and more especially those whose places lead them to it, to the suitable sanctification

tion of the day in all the duties of it and withal, it would be looked to, that none of the family be suffered to stay at home unnecessarily from the public worship, or to be absent from the family worship.

7. Timely (that ye be not by haste discomposed) come to public modestly apparelled (it is a shame to see how gaudily some come to public worship on the Lord's day) grave in your walk, wary and circumspect in your words, that they be spiritually edifying and suitable; watch over your eyes, that carnal or worldly looks steal you not away, nor distemper your hearts; but especially over your hearts; that they wear not out of a spiritual frame.

8. When ye come to the place of public worship, if it be a while a beginning, be still watchful, and the nearer ye come to it, the more watchful; for temptations will be very ready to divert or discompose; there would be a frequent intermixture of ejaculatory prayers in reference to every thing requisite for attaining and entertaining this composedness.

9. When public worship beginneth, study to be (as Cornelius was, Acts x) present join in prayer and praise, to hear what God will say, to receive it, to lay it up in your hearts, to be suitably affected with it, and through grace to practice it; *for, blessed are they only who hear the word, and do it :*) and this would be with delight, aiming a right at the end of the ordinances, whatever they be, whereof we spoke somewhat on the second commandment.

10. When the public worship is as to its first diet closed, let not your minds turn carnal, but depart reverently from it, cheering yourselves in God, fixing the convictions exhortations, directions, instructions, *etc.* in your mind, as ye have met with them, and be ruminating rather on these, then beginning to gaze or discourse with others on subjects that are not spiritual, and to edification.

11. As soon as ye can win, go in secret and seek to have these things fastned and riveted betwixt God and you, and let that be your first work, and let the little time that interveneth betwixt the diets of public worship, till you return, be spent suitably to the day, and the end of the duties thereof.

12. When all the public worship is ended, then ye would do according to the preceeding tenth direction; ye would withal retire a while in secret, and reflect on your carriage in public, and also see what good may be gotten of the day, and if there be any misses neglects or failings observed (as if there be a diligent search there will no doubt be) then be humbled, seek pardon through Christ, and resolve through

grace to help these afterward ; consider what was said, and like the noble Bereans, Acts xvii. put it to the trial for your confirmation, by your considering and examining the scriptures cited or spoken of, and endeavour yet more to have your hearts affected in secret with them.

13. Then call your families and come together after secret seeking of God, and 1. Be enquiring of one another what is remembred, that all being put together, ye may be helpful by your memories one to another ; 2. Ye would do this, not as if it were enough to tell over the words, but that the doctrines and their uses may be fixed, and ye affected with them ; therefore, 3. Ye would do this with other duties of reading singing, and spiritual conference, as the occasion of it shall offer, with prayer to God before and after, being thus exercised till ye go again in secret to close the day as ye began.

14. Duties of charity would be done, contributions made liberally according to our ability, and relief sent to others as we know their need, which also would be enquired after.

15. Endeavour to have the heart in a right frame to close the day with : reflecting on our carriage throughout it, fearing to lie down with guilt unpardoned, and without some special fruit of the duties of the day ; haste not to go to rest that night sooner then on other nights, on design that ye may be sooner at work the next day ; which smelleth strong of wearying of the Sabbath, and of longing to have it at an end, of which the Lord complained of old, Amos viii. 5. study to lie down with thoughts as you arose, leaving yourselves in his arms, with respect to the eternal Sabbath that is coming.

3. When the Sabbath is past, and the next day cometh, cast not by all thoughts of it instantly, but begin your work as having just now ended the Sabbath, fearing to let the relish of it wear away ; and endeavouring in your carriage through the week to retain the stamp and impression of it ; especially beware to go to your callings with a Sabbath days guiltiness on you. O endeavour by all means to have that removed ! and all the week through have one eye to the Sabbath past, and another to the Sabbath coming, having still that sounding in your ears, *Remember the Sabbath, or the Lord's day, to keep it holy* ; dieting your souls, as it were, all along the week, for a course of communion with God in the duties of the next Sabbath.

It will be now easy to know when this command is transgressed (which was the sixth way proposed of considering the sanctification of the Sabbath, to wit, oppositively or negatively) which is done, 1. By committing any thing con-

trary

trary to the rest or sanctification of it; 2. By omitting any of the things which are required to the right sanctifying of it: 3. By an unfuitable frame of heart as to the due manner of performing any of these duties required.

We will find the weight of this command yet more fully by considering its reasons how it is explicated and pressed: This is done, 1. By laying down the equity and extent of it, verse 9, 10. 2. By pressing it from God's example.

As to the first verse 9. *Six days shalt thou labour and do all thy work*: These words may be looked on, 1. As an obliging concession, which is indeed very liberal; as if the Lord had said, all days are mine, yet I have given thee six days to do all thy work and labour that thou hast to do, therefore give me the seventh. It is but a small retribution for six to return a seventh. 2. As a restriction, thou shalt do whatever work thou hast to do within the six days, but none of it on the seventh. 3. As a command whereby God distributeth our time, and commandeth six for our work, and the seventh for his: And thus these words forbid idleness, and command lawful diligence in these six days; which we conceive here to be implied.

1. Because God is not carving out what time we may be idle in, but what time we should employ in our own lawful works as well as in his; for it cannot be thought that he giveth us six to be idle on; it must therefore be to work on, seeing as our life should be taken up in doing either what more immediately concerneth ourselves, or what more immediately concerneth God; so the scope of this command being to proportion our time betwixt these two, what is allowed for either of them, must imply an approving of it for that very end. 2. The opposition also will confirm this: These six days are to be applied to our work, as the seventh is to be applied to God's, which is more than a permission, and if the negative part be imperative, *In it thou shalt not work*, then the positive, *Six days shalt thou work*, may well be understood so also. 3. God's example will press it, for we are to follow it, not only in resting on the seventh, but also in working in the six days as he did. 4. In working these six days cometh in as a mean to further and fit for the sanctification of the seventh, for so a man putteth by his business and has the more freedom for the *rest* on the seventh, whereas idleness often sinfully necessitateth to the breach of it, and to a desire that it may be gone, Amos viii 5. And thus idleness is reproved here, and diligence commanded under one consideration, to wit, as the remove of the former and practice of the latter do capacitate us to give God his due on his own day when it cometh: Even as they are also included

in the eight command, *Thou shalt not steal*; for as idleness becometh a snare and temptation to a man to steal, and hindreth him from works of charity, and suitable diligence in the works of his lawful calling, readily preventeth the one, and capacitateth for the other; so it is here, for it is not unusual that the same sin and duty may be forbidden and commanded in diverse commands upon diverse considerations; And this agreeth well both with the words and scope of this command. And 5. According to the holy and wise œconomy of God's goodness, our labour may be commanded to make his rest to be to us the more relishing and refreshing.

The tenth verse containeth three things for explication, 1. The Lord's claim of the seventh day, as having reserved that to himself, it is his, it is to him, and by him, and for him separated from other days. 2. A consequent flowing from this: Therefore that day is not to be employed to any of our own works, no not the least, *No manner of work*, no word, no thought nor deed of any such sort under whatsoever pretext, beside the excepted cases. 3. Its extension as to all relations, so to all ranks, parent and child master and servant, &c. yea, it is thou for thy self; and for all thou hast the oversight and charge of, sons, servants, strangers, yea, and beasts, not that they are capable of sanctifying a day more than the beasts in Nineveh were of religious fasting, Jonah iii. yet this sheweth what ought to be the masters care, it being for his use that beasts are put to work. God enjoineth all ways of abstaining from every thing that is a mans own work on the Sabbath, and will have him solemn in it: In a word, *All within thy gates*, looketh not only to masters and all in their families, or within their doors, but to magistrates and governors, and all within their jurisdiction (gates being the place of judgment, and used in scripture to shew the extent as well as seat of power) that they should see to their sanctifying of this day; and the failing of any under them is their sin, when they endeavour not to prevent and amend it: And thus Nehemiah understood this command, Neh. xiii. when he put forth his power not only in contending with the native nobles, but even against strangers, for restraining them from violating this day.

Hence we gather, 1. That idleness is a sin, and that they will hardly give God his due on the seventh day, who are not diligent in the duties of some lawful calling and station for God's honour and other goods through the six days of the week; and indeed this is often seen, that such are lazy and careless, and idle on that day, passing it over even as they

they do on other days, without any difference at all, except it be that they come to church.

2. We gather that humane, whether ecclesiastic or civil, appointment of ordinary fixed days for worship throughout the whole day, beside the sabbath, will not agree with this command allowing men six for labour. It is true, God might sovereignly limit men, but where he hath given liberty (if it were but by concession) who can restrain?

Concerning days therefore, we lay down these four; 1. That there can be no solemn setting a-part of any day to any creature; Thus saints days are unlawful: for the sabbath or day of rest is to the Lord, and to none other, it being a peculiar piece of worship to him who hath divided time betwixt his worship and our work. And although men should keep the day, and alter the worship, yet this is a taking of that which was once abused, and never enjoined, for to apply it to God, and wanteth not offence: even as the retaining of other things in worship which have been abused, and are not necessary, is offensive. 2. No man can institute any day, even to the true God, as a part of worship, so as to bind consciences to it, or to equal it with this day: That is a part of God's royal prerogative, and a thing peculiar to sanctify and bless a day. 3. Even those days which are pretended to be set a-part to and for God, and yet not as a part of worship, cannot be imposed in a constant and ordinary way (as annaversary days and feasts are) because by an ordinary rule of God hath given to man six days for work, except in ordinary cases he shall please to call for some part of them again. 4. Yet extraordinarily upon occasions of humiliation, or joy, and thanksgiving days, for that time, may be set a-part for God, without wronging this concession, even as in extraordinary times we may work, and not rest on the sabbath day, though ordinarily we may not: This proportioning of time therefore is for the ordinary rule, but yet admitteth of the exception of extraordinary cases.

3. We gather that masters and parents ought to have a special oversight of their own children and families in the worshipping of God, and that especially in reference to the sanctifying of this day; and that there is a special communion in worshipping of God amongst the several relations of a family.

4. We gather that magistrates, and all who have power over others, ought to see to the restraining of vice, and to the performing of outward duties, particularly such as relate to the sanctification of the sabbath (as well as to abstain from, and to do such and such things themselves in their own persons) in and by these over whom they have power; and

that

that it is no less scandalous and sinful for a magistrate not to see that sin be crushed, that the sabbath be sanctified, and the ordinances of religion be entertained and received and revered in and by those over whom he hath charge, then if he committed such sins himself, then if he discountenanced the ordinances and break the sabbath himself, or suffered his own family or himself to be without the worship of God: Why? because these are within his gates, and he is to account for them: He is to rule for God, and their good which is mainly spiritual; he is to be a terror to evil doers, as well as to be an encouragement to them that do well; and men are according to their places and parts to be forth coming for God and the good of others. And yet this cannot be called a constraining or forcing of consciences; for a magistrate or master thus to restrain these who are under them; it is but the using of that power, which God hath committed to them to make men to do their duty, and to abstain from dishonouring God, and the punishing of them, if they do otherwise; in which respect he beareth not the sword in vain.

The 2. and main reason followeth, ver. 11. wherein this command is three ways pressed also. 1. By God's example, who during the space of six days wrought (though he might as easily have made all in one day) and rested the seventh, and not before the seventh, on which he wrought none; even so it becometh men to do, seeing he intended this for their imitation, and for that end doth propose it here; God's rest on the seventh is not absolute and in every respect, (for John v. 17. he worketh hitherto, that is, in the works of providence, sustaining, preserving, and governing the creatures made by him, and all their actions) but all things needful for the perfecting of the world were then made and finished. (Whence by the way we may gather, that not only all creatures were made, angels even these that since turned devils, &c. but that they were made within the six days of creation, when heaven, earth, sea and all that was in them was made) Therefore all our works that are necessary to be done in the six working days, would be done and ended, that we may rest on the sabbath, as he did.

The 2. way is by his blessing of it *God blessed the sabbath day*, which is to be understood not simply in respect of the day, which is not properly capable of blessing, but in respect of the true observers of it, he blesteth it to them, and he blesteth them in it, which may be in these three: 1. That the rest of that day shall not prejudice them in the weeks work, but that their labour shall be therefore blessed, so that they shall miss nothing by observing that day, as the
Lord

Lord blessed the seventh year, whereon they rested, and yet notwithstanding they were as well provided as when they laboured, Lev. xxv. 20, 21, 22. And it is like, that if we will compare such as make conscience to sanctify the sabbath with others, who think and seem to gain by breaking of it, this would be found at the years end to be verified. 2. That the Lord hath set a part that day for a spiritual blessing, and the communication of it to his people (so the bread and wine are blessed in the sacrament of the Lord's supper to be a mean of conveying spiritual blessings to the worthy receivers) Ita lvi. and Psalm xcii. 3. That God will abundantly manifest his gracious presence, and multiply his spiritual blessings that day upon its due observers, more than on other days wherein he is also sought; as there is this day a double worship both in respect of the duty, and of the day whereon it is done, so there shall be a double blessing beyond what is on other days; In which respect, even prayers in, and towards the temple, (while it stood by divine appointment, as a separate place from others) had a blessing beyond prayers in other places; and thus Christ blessed the loaves and the few small fishes, John vi. when he made them by the multiplication on the matter to feed far beyond their ordinary proportionableness; so service on this day groweth in its blessing: Hence we may see an usual connexion betwixt universal thriving in religion, grace and piety, and suitable obedience to this command, in the tender sanctification of the sabbath; and withal a reason, why so few make progress in godliness, even little keeping holy the sabbath as they ought.

The 3 way is by his hallowing it, *wherefore he hallowed it* or sanctified it, that is, *per modum destinandi*, or by way of appointing of it for holy uses, and separating it from other days (as is said :) The inference *wherefore*, as to the hallowing pointeth at the reason or end wherefore God did it, *viz.* that there might thereby be an excitement left to men, to imitate God; and that man might not only have God's command, but his example also to bind this duty on him.

If it be asked here, why God will have a day set a-part for holy exercises beside other days? It may be answered, 1. It is meet that God be acknowledged Lord of our time, by this tribute being reserved to himself. 2. Because man having but a finite understanding, beside the new corruption of it, cannot be intensely taken up with spiritual and heavenly things, and with temporal and earthly things, both at once, or at the same instant; for even Adam in innocency could not do that, therefore the Lord hath graciously set a-part a day for man's help in that, 3. It is to teach man

that his chief end is to converse with God, and to live with him, and that he ought to carry in his own affairs along the week, and order things so as the sabbath may be duly sanctified, when it shall come in that sweet soul reposing converse with him. 4. To shew man wherein his happiness consisteth, it is even in this, to walk and converse with God, and to be in his worship; this is his rest. 5. To shew the excellency of religion, and of the works of piety, or of God's worship, above men's employments in earthly and worldly things: It was a sabbath to Adam in innocency, to be abstracted from his labour for the worship of God; the one is men's toil, the other is men's spiritual rest and ease, far contrary to that which men in the world ordinarily think and judge.

We see now how great and grievous a sin it is to break this command, and with what care this day should be hallowed.

For, 1. It is a command of the first table, and so the breach of it is, in some respect, more than murder, adultery, stealing, &c. it is included in the first and great commandment.

2. Amongst all the commands of the first table, yea all the commands, this religious observance of the sabbath, is most forcibly pressed with more reasons, and with more full and particular explication: Because 1. All the commands hang some way on this; and obedience is ordinarily given to them with the same readiness, as this day is employed in God's service. 2. It keepeth life, as it wtre, in all the rest, and when men are cold in this, so are they in all the rest. 3. This trieth men in their love to God best: If indeed his company and service be more delighted in, than the world: and is a notable indication of the frame of the soul; it maketh proof both of their state and frame, as men are usually and habitually on the sabbath, so in effect are they, as to these.

3. No breach of any command hath more aggravations; for 1. It is against reason and equity; when God hath given us so many and so good reasons for it. 2. It is high ingratitude, the sabbath being a mercy; and a great mercy indeed it is to be privileged with access to converse with God a whole day of every week in duties of worship. 3. It is against love, God's love hath instituted it, and our love should in a special manner vent itself to him on it. 4. It is cruelty against ourselves; for the sabbath kept holy, is backed with the promise of a special blessing, and we by this sin prejudge ourselves of that; yea the sabbath rightly spent, is a mean both of holiness and of nearness to God, of conformity to him,
and

and of communion with him, it promoteth both: So that it is eminently verified here, that these who sin against this command, sin against, and forsake their own mercy.

4. No sin doth more evidence universal untenderness, and as it is a sin in itself, so it evidenceth, especially when gross, a very sinful and way atheistical frame, and disposition, as may be gathered from Neh. xiii.

Yea, 5. It occasioneth and breedeth other sins; it habituateth to sinning; and hardeneth against challenges, so that men ordinarily become very gross and loose, and fall in scandalous sins, who neglect the sanctification of the sabbath, which is the quickner and fomentor some way of all duties, and knitteth the two tables of the law together. Hence it cometh to pass, that we often hear men that have turned to be very loose, gross and scandalous (and as some of them on scaffolds and gibbets) cry out of sabbath-breaking, imputing the one to the other, as a main cause; for by this sin men grow stout against challenges, and formal in secret duties, and so at length sit quite up.

6. No sin hath more sharp challenge for it, and more sad judgments avenging it, then sins against this command; have there been any men deeply challenged for sin, or at death (whether ordinary or violent) brought to express and utter their challenges but sins against this command have been main ones? The slighting of the Lord's sabbath made Jerusalem to be burnt with fire, Jer. xvii. last; for this sin they are threatned with terrible plagues, Ezek. xx. 21, 24. not only in temporal things, ver. 23. but with spiritual plagues to which they are given up, ver. 25, 26. You know that a man was stoned for gathering sticks on the sabbath, Num. xv. see also Exod. xvi. 28. and Ezek. xxii. 8. where the Lord accounteth sabbath-breaking a refusing to keep his commandments and laws, and a despising of his holy things: O is it possible, that a man can be well that breaketh the sabbath, or to whom it is not a delight?

If any should ask here, if indeed the breaches of this command be greater sins than the breaches of the commands of the second table? and if so, if God will be avenged on these severely?

For answer (premitting this one word, that in comparing breaches of the commands of the two tables, we would compare sins of alike nature together, that is, sins of presumption with sins of presumption, and sins of infirmity with sins of infirmity) we say, that a presumptuous sin against the fourth command, if it were but to go unnecessarily to the door, or to gather sticks, is a greater sin than a presumptuous murder, because it striketh more im-

mediately against God : And that a sin of infirmity against the fourth command, is greater than a sin of infirmity against the sixth : Yet we grant that presumptuous murder is a greater sin than a sin of infirmity against the fourth command, because presumption and high handedness in the manner of sinning, in a sin little on the matter comparatively, dareth God, as it were, and striketh immediately against him, and so is an additional high aggravation of it ; beside what it is in the nature of it : And though our censures against presumptuous breaches of the sabbath, which are now as great sins as formerly (as is clear from what is just now said) be often more mitigated now under the gospel, neither was it as we conceive, ordinary to stone the presumptuous prophaners of the sabbath, even amongst the Jews ; yet will this be no good reasoning ; men do not now execute punishments upon transgressors of the first table, as on transgressors of the second ; therefore transgressions of the second table are greater sins than transgressions of the commands of the first ; for so we would be in hazard to postpone all the laws or commands of the first table to these of the second ; but we are to consider that temporal punishments are heightened or lessened according as the peace and order of civil societies may be more or less therein concerned, so that it is not by these measures that we are to make the estimate of the greatness or smallness of sins in the sight of God, and in order to his righteous and absolute judgments, and therefore it is enough that we enquire what God hath done, and will do, and what sinners may expect from him, however men may over-look and pass them by, yet before God they are often taken notice of, and plagued even in this life, and will be for ever hereafter, if they repent not.

We may now therefore in the close, exhort, beseech, obtest and charge you all, as in the sight of God, who is a severe avenger of them, that ye would be aware of the sins whereby this command is transgressed : particularly guard against.

1. Not preparing for it, or not remembering of it ; many prophane the sabbath, or ever they come to public, yea, before it come, in some respect.

2. Carnal thoughts and a common frame of heart, yea, even to speak so, a particular frame that looketh but to our own condition or case : As not stirring itself to be over and above that, to be affected with God and his glorious works of creation and redemption, to give him praise for his marvellous goodness on that day ; there is alas, generally little delight and praise in his worship, even on his own holy day.

3. Ge-

3. General unedifying discourses, and of the news of the time, of health, and other things not necessary to that day.

4. Little profiting under the gospel, and not growing in knowledge and practice; many a sabbath is thus prophaned, few getting or seeking the blessing of it, or on it.

5. Going to the fields and visiting of neighbours to put off a piece of time, that so much time may be saved on other days of the week, wherein many men think they have more to do; and not seeking to edify, or to be edified when they visit. Certainly by this going abroad and running up and down the streets unnecessarily, ye indispose yourselves, ye offend others, and tempt them to follow you, ye slight either duties in your families, or in secret, or it may be both, in a great measure; I suppose that if ye made conscience of these, there would not be so much time to go abroad; take some other day for recreating yourselves; If ye say, ye have then somewhat else to do: And have ye nothing to do this day? Or will ye take more boldly from God's day, then from your own? Is sacrilege less than taking what is your own? What if all did so gad abroad? (And it may be they have no less reason) What a sabbath day would we have? There is a remarkable word, Exod. xvi. 29. that on the sabbath none might go out of his place, which though it be not to be understood as restraining exercises of piety, or works of necessity and mercy, as we shewed before; yet it would seem to be the meaning of the words, that on that which we call taking the air, and on visiting, there was a restraint thereby intended.

6. Men's sitting upon choice in the church at such a distance that they can scarcely hear, and that they may the more securely confer together on common purposes; so that they do not so much as aim to profite, of whom we may oppositely say (as Christ said of the priests, that they prophaned the sabbath and were blameless,) That they some way kept it and are guilty: many also sleep, weary, and wander in their thoughts, and are as stones and statutes in the church.

7. Little ones and boys going and running up and down playing and making a noise, and servants gadding; all which will be charged on magistrates, ministers, elders, masters and parents, who are not conscionably aiming and endeavouring in the diligent use of all suitable means to amend and prevent such abuses, and to punish continuance in them: Especially look to it when few plead or appear against such sins.

8. Much idle loitering over of the sabbath, doing nothing, and much sleeping it over. Idleness is a sin any day, much more on this day.

9. Little care of sanctifying the Sabbath when men are from home, or when they are not in their own congregations, when they are not in their own houses, or have not any to take the oversight of them: 'There is much liberty taken this way, and there are many complaints of it; What my brethren? Doth not the Sabbath require as strict sanctification abroad as at home?

If any should ask remedies of all these, and such like evils, I know none better than these that are in the command itself.

The first is, *Remember*, what? 1. Remember bygone fallings, and repent of them: 2. Remember coming to judgment, that ye may be found of it in peace as to this or any or any other guilt, and endeavour to prevent it: 3. Remember to be all the week over in your worship, and walk, minding it.

A second is, be well employed throughout the week, and be not given to idleness or laziness in your particular callings, nor in spiritual exercises, there will be no sanctifying of this day without that, be not therefore slothful in business, but fervent in spirit, serving the Lord, Rom. xii. 11.

3. See that nothing unbecoming the *rest* of the day be admitted, no manner, not only of deeds, but of words or thoughts.

4. Let every one take inspection of others, and seriously mind it in your several places, as ye are called.

5. Follow God's example in other things, as it is proposed to you for your imitation, and ye will do it the better in this.

6. Aim at the blessing as well as the duty, hang on himself for life and strength to discharge the duty, and for the blessing, since he is the author and bestower of both, and to do the duty delightfully and with joy, through the faith of his blessing; and acknowledge his unspeakable goodness in privileging you with his day, and the worship thereof, still waiting on him, and trusting in him for whatever good may come to you in it.

THE FIFTH COMMANDMENT.

EXODUS XX. Verse 12.

Verse 12. *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

OUR Lord Jesus Christ, Matth. xxii. 37. Summeth up the whole law in these two words, which he calleth the two great commandments, *Thou shalt love the Lord thy God with all heart, with all thy soul, and with all thy mind, and thy neighbour as thyself*, the two legs that piety in practice walketh upon; the one comprehendeth our duty to God, which runneth thro' all the ten commands, but doth more eminently exert itself in the first four, whereof we have spoken: The other containeth our duty to our neighbour; which is set down more particularly in the last six commands, whereof we are now to speak; and however many do not ignorantly and wickedly look on duty to man as somewhat extrinſick to religion, and duty to God, yet both have the same authority, both are put in one ſum of the law, both are written on tables of ſtone with the Lord's own finger, and put within the ark: and therefore we ought with a proportionable care to enquire what God requireth of us as duty to others, as well as to himſelf: And we ſhould make no leſs conſcience of obedience to the one than to the other.

Before we come particularly to the fifth command, we ſhall ſpeak a little of theſe two, 1. Why love to God is called the firſt and great command, and love to our neighbour the ſecond, and only like to the firſt, Matth. xx. 38. 2. Why hath the Lord carved out mens duties to others as well as to himſelf

For the former of theſe, conſider in the firſt place that the commands of the ſecond table, are equal to the commands of the firſt, in reſpect of the authority that enjoineſt them: He that ſaith, *Thou ſhalt have no other God's before me*, ſaith alſo, *Thou ſhalt not kill*, &c. Jam. ii. 11. In which reſpect it is ſaid, Matth. xxii. 39. *The ſecond is like unto this*. 2. If we compare the two tables together, as to the matter contained in them, and the immediate object of each duty commanded; the duties of the firſt table are greater than the duties of the ſecond table leſſer; the one relating more immediately, the other more mediately to religion, in which
reſpect

respect they express peculiarly our love to God, which is called the first and great command; for the first four commands require that which in its own nature is worship, and is in an immediate way to be given to God; but the duties required in the other six, are not properly, formally, and immediately called for as parts of worship to God, tho', as they are acknowledgments of him, they may be consequentially thereto referred.

As to the 2. Why the Lord hath in so short a sum particularly set down our duty to others, as well as to himself, and shewed how every one should carry towards another: We would speak to it the rather, that there are six commands in the second table, and but four in the first table and the Lord commending the duties of the second table, hath said, *the second is like unto the first*, because he would have it in our careful observance, going along with the first; And the apostles as well as the Lord, in pressing holiness, do ordinarily instance in the duties of the second table, as Luke x. 26. *What is written in the law? how readeest thou?* Matth. v. 27. *Thou shalt not commit adultery, &c.* Rom. xiii. 8, 9, 10. Jam. ii. 8, 11. &c. And the reasons of it may be these; 1. To teach his people that it is his will, that they should be holy in all manner of conversation; therefore there is no piece of duty called for, but it is comprehended in a command, even the least thing eating drinking, and whatsoever they do, 1 Cor. x. 31. 1 Pet. i. 15, 16. he would have them careful to be holy not only in the church but also in the market, in the shop, at home, abroad, not only in prayer, but at the plough, &c. 2. To hold out the great extent of holiness, or what holiness he requireth in his people; It was a great mistake in the Pharisees, that they placed the main part of religion in the performance of external duties of the first table; whereas the Lord layeth both tables together, to tell that they must march up together in our practice, and that it will not be holiness in itself, and in God's account to perform the one without the other. 3. Because the Lord would have his law a perfect rule, that the man of God might be perfect, thoroughly furnished to every good word and work. 2 Tim. iii. 17. Therefore is the second table given, that we may know how to walk towards as well as towards God, that masters may know their duty, servants theirs, &c. and that none are left to an arbitrariness therein, but that all tied to a rule: 4. Because men are ready to slight holiness in reference to the second table; hence there will be some kind of awe of God on men, in reference to the duties of the first table, so that they

they dare not altogether neglect prayer, hearing the word, &c. and yet they will make little or no conscience of loving their neighbour, or of shewing mercy as we see in the Pharisees: 5. Because it is no less necessary for Christians living together as to their being and well being and mutual thriving, that they do duty one of them to another with respect to the command, then that they all do their duty to him; how else can folks live well together in a family or other societies, if each therein do no duty to another? the neglect of this makes them as a house divided against itself, which cannot stand: 6. That the Lord may have the more clear and convincing ground of challenge against such as slight these commands, and live in envy, malice oppression, &c. for none can say he knew not these to be sins, Mic. vi. 7. *The Lord hath shewed thee, O man, what is good, that thou do justice, and love mercy,* &c. and he beginneth at the duties of the second table, the more to stop their mouths: If they should say they knew not they should be holy, or how to be holy in these, he had it to say, that he had told them: For these, and such like reasons, the Lord hath been so particular in, and hath added his authority unto, the commands of the second table as well as to these of the first, that we may lay the greater weight on them.

From the connection of the two tables, we may observe these three generals first, That there is no part of a man's conversation in, reference to his walk with others as well as God, whatever be his calling or station, but he ought to be religious and holy in it; God hath directed men how to carry in all things. 2. That it is a necessary part of religion in respect of the command of God enjoining it, and in order, to our thriving in holiness, to be conscientious in duties to others, as well as in immediate duties to God, who in his law requireth both. 3. That where kindly and true obedience is given to the first table, obedience will be given to the second also, where conscience putteth to pray and keep the Sabbath, it will also put to do duty to our neighbour; he purposely putteth these together in the gospel, when the Pharisees would separate them, and what God hath conjoined, let no man put asunder.

It may be here enquired; what it is to be religious in these common duties we owe to others? *Answ.* Though we cannot instance in any thing, wherein religion hath not its place; yet we shall pitch on a few things, that it more especially implieth: And 1. It is necessary that the matter of the duty be commanded, and 2. That respect be had to the command in the doing of it, a man must not only provide for his fa-

mily, but he must do it religiously, a master must not use his servants as he pleaseth; the servant must not abuse his master's simplicity, but obey in fear and trembling, &c. Ephes. vi. 5. Col. iii. 22. In which places the apostle prescribeth servants to look to these things, while many of them had heathen masters (and what is spoken to them may be applied to all, in all callings and stations, and serve to direct how to be religious in common duties.) And 1. As to the end, it is required, that they serve not men only, but the Lord, and so eye his glory, the adorning of the gospel, the edification of others: there being nothing we do wherein we ought not to have an higher end than ourselves or men. 2. That they have a religious motive in their service, implied in these words, *not with eye service, as men pleasers*, but as doing service to the Lord, in obedience to him, and not to men; not so much because their master command; not for the fashion, nor meerly for profit, but because commanded of God. 3. That for the manner, it be in singleness of heart, chearfully and readily. 4. That respect be had to the promise, as well as to the command, for their through bearing in their service, and for their encouragement in the faith of their being accepted through Christ, as it is, Ephes. vi. 8. Col. iii. 24. else it were a sad thing for a Christian servant to be in hard service, and have no more to expect but a bit of meat and a penny hire from men, but Christian servants may eye the heavenly reward in sweeping the house, as well, as in the religious duties of God's immediate worship.

For helps to understand the commands of the second table we may consider these four scriptures, which will hold out so many rules for that end: The 1. and principle one is, Matth. xxii. 39. *Thou shalt love thy neighbour as thyself*, which sheweth that there should be a warmth of affection in us to our neighbour, opposite to hatred, (Lev. xix. 17, 18.) revenge, malice, inward grudging; and no doubt this warmth of love, making a man measure his duty to others by the love he hath to himself, will notably help to understand and observe all the duties of the second table. The 2. is, Mat. vii. 12. *Therefore all things, whatsoever ye would that men should do to you, do ye even so to them*, which is a rule of general equity, and is opposite to partiality and self-love, which undermineth all the duties of the second table; and this is of a general and universal extent, to all persons and things such as buying and selling, to duties betwixt man and wife, neighbour and neighbour, master and servant, &c. The 3. is, Phil. ii. 4. *Look not every man on his own things, but every man on the things of others*, a notable effect of love, not only to wish well to our neighbours, but to seek and procure their good,

and

and it is opposite to selfishness and regardlessness of the good of others, if we be well ourselves. The 4. is, Rom. xii. 10. *Be kindly affectionate one to another, with brotherly love in honour preferring one another*, be kindly to and manifest your esteem of your neighbour, not in a complementing way, but really and heartily, which by James is called *the fulfilling of the law*, and by the apostle John, *the old and new commandment*, wherein there is more religion than many are aware of, more than in knowledge, speculations and empty notions; Oh! How short are we in these more common duties, that lie, as it were, among our feet?

We come now to the fifth command, which is the first of the second table, and it containeth, 1. A precept. 2. A promise, and so it is called by the apostle, Eph. vi. 2. *the first command with promise*, which must be upon one of these grounds, either, 1. Because it is the first command that hath a particular promise: that promise in the second command being general and applicable (as it is actually applied there) to all the commands; or, 2. Because this is the first command of the second table; and often in the New-Testament the commands are reckoned and instanced by that table, especially when duties betwixt man and man are pressed: And if it be said, that it is the only command of the second table, that hath a promise, it is answered, it is the only command that hath an express promise: Beside, it is not absurd to read it thus, it is the first command (*i. e.*) of the second table; and to press it the more the promise added to it is mentioned; so that to urge obedience to it more strongly, it is not only the first command, saith the apostle of the second table, but it hath a promise also added to it: And thus certainly is the apostles scope to press its observation.

In the precept we are, 1. To consider the object, *father and mother*. 2. The duty, *honour*. 1. Again, concerning the first, it is to be considered that this command in its scope respecteth the duty that we owe to all relations, whether they be above us, inferior to us, or equal with us: This is clear from Christ's summing all the second table, and consequently this command with the rest, in that comprehensive general, *Thou shalt love thy neighbour as thyself*; and therefore our neighbour in general must be the object of this command, as well as the rest, and so it taketh in all the duties of honour that every one oweth to another, whatever be their place; there is a duty of honour and respect called for from every one to every one; and so, Ephes. v. 22. it is pressed upon wives towards their husbands; and, 1 Peter iii. 7. upon husbands towards their wives, which must be comprehended here: Thus father and mother are here to

be largely and synecdochically understood, one sort of relations being in a figurative manner put for all the rest. 2. Under them are comprehended all superiors for place, in church or common-wealth, who in scripture get the title of fathers, as magistrates, supreme and subaltern ministers and all church-officers, teachers, overseers, and all in the place of fathers, 1 Cor. iv. 15. yea, they who are to be esteemed as such, for gifts of learning, wisdom, grace and piety, Acts vii. 2. or for their worldly means and outward estate, as Joseph was, Gen. xlv. 8. or for their age, and the reverence due to them on that account, 2 Kings ii. 12. in a word, any sort of eminency putteth one in that roll of fathers largely taken, though they be not properly such. 3. We are called in the first place to look to the duties of this relation, as it is domestick, such of a master over the servant, of a husband over the wife, &c. and then cometh the carriage of one towards another in general, and though most properly the duties of parents, mediate or immediate, over their children or nephews, be here pointed at, which is most literal, yet the former also is included, all particulars of that kind being by a figure comprehended under one.

If it be asked here, Why the mother is added? *Answ.* 1. Because although the mother be not so qualified for the rule and government of the children, yet she is no less intitled to their acknowledgement and this parental honour by the labour, toil, and tenderneſs of their birth and education, and in, as well as in the disposition of the members of the body mentioned, 1 Cor. xii. 22, 23, 24. the excellent attēperation of God's wisdom is very conspicuous, by balancing the greater authority of the father, with the greater pains and care of the mother, that the children's duty of love, honour, and gratitude, may return to both with a suitable equality. 2. She is added to shew that it is not only the most eminent superior or neighbour to whom honour is due, but even these who have more weakness, and especially the mother: Hence it is, that always almost in the Proverbs, where duty to the father is pressed, the mother is also named with him, to shew that children should not think that less respect is due to the mother than to the father; yea, sometimes the mother is prefixed to the father, as Lev. xix. 3. *Ye shall fear every man his mother and his father*, which is done to meet with the humour of many who are ready to lessen their duty to their mother, and therefore we are called to it, even in her old age, Prov. xxiii. 22. and to guard against despising of her then, which is too readily and frequently incident. Thus doth the Lord provide in his word against our corruption, which is ready to take advantage

vantage of debording and outbreacking at the weakest part.

If it be further asked ; Why all superiours, yea all neighbours, are spoken of as fathers and mothers ? *Answ.* These reasons are obvious from the scope ; It is 1. To shew that the duties of this command are mutual amongst all relations ; it giveth superiors their due, yea so as that it teacheth them also how to carry toward their inferiors, that is, to be fathers to them ; and that the relation necessarily implieth a mutual tie ; therefore this command doth not only direct inferiors in their duty towards superiors, but also superiors in their duty towards inferiors. 2. They get this name to make their subjection to each other, and their mutual relations the duties the more sweet and kindly, when the subjection is to be given as by a son to a father, and when it is exacted and expected as by a father from a son ; which consideration should be a kindly motive to all mutual duties, and also an inducement to hide infirmities, and to construct tenderly of failings. And thus the denomination of the natural relation seems to be borrowed, to stablish and strengthen the positive relation, which of itself is not so binding of the conscience by nature's light. So much for the object of this duty.

The duty itself here called for, is *honour*, which is also largely to be understood, both as it taketh in the inward esteem of others in our heart, and also the evidencing of this in outward expressions in our conversation : For by this command it appeareth that there is, 1. Some eminency in every man ; 2. That every one should observe that and honour it in another ; What is it then to honour them ? It is not to compliment them, and only seemingly to reverence them, but it consisteth especially in these, 1. In observing and acknowledging what is eminent in any for nature, grace, station ; or other accidental things, and if there appear no more in a man, yet as he beareth any thing of God's image, or is a Christian and member of Christ's church, he is thus to be honoured. 2. There ought to be an esteem of him, and we should really have an honourable account of him, and that in some respect beyond ourselves in some one thing or other. 3. It lieth much in love, and kindly or affectionate reverence, as is hinted, Rom. xii. 10. 4. It taketh in obedience according to our stations, flowing from a disposition of their heart to obey, Heb. xiii. 17. 5. It reacheth both to the thought of the heart, and to our secret carriage, there should not be in our secret chamber any despising or wishing ill to him, Eccles. x. 20. 6. It comprehendeth a holy fear and awe that should be joined with it, Lev. xix. 3.

Honour being thus fixed in the heart, it is to be thus expressed, 1. In words, by respective and reverent speaking
and

and giving answers, or making suits; Sarah called her husband Lord, 1 Pet. iii. 6. 2. It is expressed in gestures, by bowing, rising up, keeping silence sometimes before others, Job xxix. not answering again, Tit. ii. 9. saluting, &c. Col. iv. 15. 3. In deeds, by obedience and testifying respect that way which is generally called gratitude, therefore obedience to parents, Eph. vi. 1. is drawn from this command, which presseth obedience upon men according to their relations. 4. In our means, communicating thereof when it is called for; so tribute to whom tribute is due, Rom. xiii. 7. and double honour to the elders that rule well, 1 Tim. v. 17. according to the acceptation of honour used in that precept, *Honour the Lord with thy substance*, Prov. iii. 9. 4. In our prayers for them, 2 Tim. ii. 1. 6. In covering their infirmities, Gen. ix. 21, 22.

As the breaches of this command may be easily gathered hence, as being opposite to these, so this rule is always to be carried along in practice, and this honour and obedience must be still in the Lord; that is, there must be a reserving to the Lord his due, for God is the supreme Father, and all our respect to under-fathers of the flesh, is to be subordinate to the Father of spirits, Heb. xii. 9. as he may have the first place for whose cause we give reverence to them, and so that word is still true, Acts iv. 19. *It is better to obey God than man*; man is only to be obeyed in the Lord, Eph. vi. 1. And in this refusing to comply with unjust commands, is not disobedience to parents, but high obedience to God, the refusal being conveyed respectfully and after the due manner.

Again, the branches of this command are exceeding large: Two things by it are especially called for; 1. Love. 2. Honour, and whatever is opposite to, and inconsistent with these, is a breach of this command; wherein we are to observe, 1. The object of our love and respect, it is all men, 1 Pet. ii. 17. *Honour all men, love the brotherhood*; our neighbour here in the largest sense comprehending all men. 2. Consider that the act of love and honour that is required is most intense, we must love our neighbour as ourself, and this reacheth far. 3. Consider that it taketh in all that is our neighbours, his name, fame, credit, and estate, &c. but especially love to his salvation, because in this mostly doth his concernment lie. 4. It taketh in all midses or means that are for his true honouring, or vindicating of his name when he is defamed; hence, Plal. xv. it is the property of an accurate walker, *not to take up an evil report against his neighbour*, even when it is brought to him and laid before him. 4. Yet there is a difference to be observed in the putting forth

forth of our love and testifying of our respect; for we should love him as ourselves, but in giving respect and honour, we are to prefer others to ourselves: to love our neighbours as ourselves, importeth the kind of reality of our love, we are to love him no less truly than ourselves (for we also come in here as the objects of our own love) but we are some way to honour him beyond ourselves.

If it be asked, how that can be? 1. That one should love all men? should we love them all alike and equally? And, 2. ought we to prefer every man to ourselves?

To the former we say, 1. This command requireth, as to the object, that we love all men, excluding none from our love, good or bad (while they are within the roll of men, capable to be prayed for) friend or enemy, for we should love them that hate us, and bless them that curse us. 2. As to the main things desired, or the subject matter of our wishes for them, our love should be alike towards all; our love being a willing of good to others, we should desire the greatest good to all men, that is, peace with God, Christ, heaven, sanctification, repentance, &c. that lead to it; there is here no inequality, nor two heavens, a greater and a lesser to be the subject matter of our wishes and desires. 3. If we consider our love as to the act of loving in the kind of it, it is equal, we being called to love sincerely, cordially, and with the whole heart, perfectly, every man.

If ye ask then, Wherein is there any difference allowed? *Ans.* If we consider, 1. the effects of this love, they may and ought to be more manifested towards one than another; we are to pray more for one than another; to communicate and to distribute more to one than another, according to the opportunities we have, and according to the particular relations and callings that God putteth us in; for, beside our general relation to all men, we have particular reasons to some beyond others; hence may a man do more for his children, and these of his own house, than for others; so may we pray for some men more and oftener, as their necessity is concerned, and as they may be more useful. 2. In respect of frequency, our love may and ought to vent itself more frequently towards some than others, and so it differeth from that general love we owe to all. 3. In respect of sympathy, we are to be more touched with the hurt and hazard of some, and more sensibly desirous of their good than of that of others, and so our love ought to affect us more, and stir more sensibly in reference to some than others, as in the case of a woman towards her child, and of one dear friend to another; such was the sympathy between Jonathan and David, who though they loved many others, yet there

was a more peculiar sympathy betwixt themselves, as to all things that concerned them, good and evil: this may arise from natural relations, particular obligations, mutual familiarity, and other special grounds. 4. According to the diversity of concurrent circumstances, we may sometimes wish temporal good to one, and sometimes temporal rods to another; providing always it be out of a true desire of, and respect to their spiritual good. 5. In respect of complacency and delight accompanying the act of loving, there may be a difference: for there may be much more delight and satisfaction in loving one than another, as there appeareth more of holiness in one than another; so godly men love even natural men, if of good parts, civil and friendly, more than others that are destitute of such qualifications; but if men be also gracious, they not only love them the more, but also acquiesce the more, and have the greater complacency in them on that account.

If it be asked, From whence these differences as to the effects of our love, do flow? *Ans.* They may arise, 1. From natural relations; 2. From the difference that is among men in their carriage, humours, and such like, as they are less or more engaging. 3. From external circumstances, of acquaintance familiarity, or particular engagements; 4. From favours, so men may love their benefactors more in the fore-mentioned sense) than others; 5. From civil relations and interests; 6. They may arise from a religious and Christian interest and relation, so we are to love the godly, not only more than other men of the world, but also we are to love them, 1. On another account than we love others, to wit, because thy are such, because they are true members of the same body, are loved of God, and have his image shining in them; 2. With more delight and acquiescing complacency, as David doth, Psal. xvi. 3. 3. There should be another way of venting our love to them than to others, both in spiritual and temporal things; thus loving the brotherhood is distinguished, 1 Pet. ii. 17. from loving or honouring *all men*; so also the *household of faith*, Gal. vi. 10. is especialt o be considered in our love.

If it be asked then, How differeth love to the godly from common love? *Ans.* That there is a difference, is clear from the forecited scriptures, Psal. xvi. 3 1 Pet. ii. 17. and from, 2 Pet. i. 7. where brotherly kindness is distinguished from charity: In a word then, it differeth, 1. In its acquiescing complacency, though there may be some sort of complacency comparatively in others, yet simply and properly it is to be exercised toward the godly. 2. It is on another account is is said, to wit, as they are loved of God, love to
them

them runneth in another channel, and hath another spring and rise, Matth x. 42. 3 It should be in a more high and intense degree, as to its exercise, because God is more concerned in them; and though good should be done to all, yet especially to this *household of faith*. And the manifestation of our love even towards the godly may be less or more, according as less or more of God appeareth in them, or in their way.

If it be further asked? How we can love wicked men, and if their being such should not marr their love to them? *Answ.* We speak not here of such as are debarred from the prayers of the people of God, and who are known to have sinned the sin which is against the Holy Ghost; nor do we speak indefinitely of final enemies, these (according to all) being excluded from our love: But we say that other particular wicked men, as to their persons (whatever hatred we may bear to their evil deeds) are to be loved in the fore-mentioned sense, yet their wickedness may 1. Marr complacency in them, that they cannot, nor ought not to be delighted in, nor with pleasure conversed with. 2. It may marr the effects of love in the evidences and manifestations of them, for that Christians may, yea, and sometimes should keep up all or most testimonies of it from some, is clear from the apostles direction enjoining the noticing of some, that they may be ashamed, 2 Theff. iii. 14. 3. It may marr love in ordering its exercises, yea, and occasion the seemingly contrary effects, as their wishing for, and doing some things temporally adverse and cross to them, for their great shame and humiliation, as is evident in the psalmists prayer, Psal. lxxxiii. 16. *Fill their faces with shame, that they may seek thy name, O Lord:* so some out of love are to be corrected, yea punished temporally, yet with a desire of, and respect to their eternal welfare.

If it be yet asked, If, and how, one is to love himself? *Answ.* Self-love is so co-natural to us, that in effect it is the immediate result of our sense of life, and consequently the very relish and indearment of all enjoyments, the spring of self-preservation, and the best measure pointed out by our Lord himself, of the love and duty we owe to others, which as it is the mean whereby we taste and see that God is good, and how great his goodness is to us, so it ought principally to refer itself. and all its pleasing objects, to him as the fountain of all, who is indeed love; but yet it is that wherein ordinarily men do much exceed, as especially these following ways.

1. They exceed in it when themselves are proposed as the end of their own actions, as it is 2 Tim. iii. 2. when their

own things sway more with them, and are sought more by them than 1. the things of God, to which the first place is always due; and 2. then public things, and the things of others, even in the cases wherein these do require the preference.

2. When it is terminated on the wrong object, as when they run out in the immoderate pursuit of bodily and temporal things, caring more, if not only, for the body, neglecting the better part.

3. When it is laid out for the pleasing of corrupt self, and the making of provision for the flesh to fulfill its lusts, Rom. xiii. 14. Self-love under these considerations is corrupt, and to be guarded against.

Answ 2. Self-love, or love to our self, is allowable when qualified with the following properties. 1. When it is subservient and subordinate to higher ends, and can hazard itself, and deny itself for God's honour, for a public good, yea, and in some cases, out of respect to the good of others also, so a righteous man should, and when at himself, will do much, though with his own hazard, for a Christian friend, for the safety or edification of the godly, or in defence of the interest of Christ. 2. When it is drawn out after spiritual things, and it is on these mostly that pains are taken; as how to grow in grace, to have a good conscience, to have the soul saved, sin mortified, &c. 3. When outward things are desired for the former ends, as when we pray, *Give us this day our daily bread*, that we may promote these ends, being willing to want them when they may not stand with these ends, and desiring life, means, &c. in so far only, as they may be useful for the attainment of them. As the first, self-love marreth duties to God, and thwarteth with them; so the second advanceth them, and swayeth them strongly, yet sweetly to them.

Again, This command is the first in order of the second table, and is peculiarly backed with a promise, to shew the concernment of the duty called for; the scope of it being to regulate that respect which each one oweth to another, that they may give each other due honour as the first effect of love, and the great bond of all the other commands, and enjoined duties of the second table; God being pleased to provide for that respect and honour that is due from one man to another, as well as for the securities of their persons and estates; yea, in some respect he preferreth this command, *viz.* that one hurt not another in their honour and estimation to these other, relating to their persons and estates, and therefore he requireth honour in the first place, and afterward enjoineth the duties of not killing, not stealing, &c.

And

And although every man doth love respect and estimation among others, yet there is nothing wherein more liberally, and even prodigally men encroach upon one another, than by the neglect and denial of this duty, and by the contrary sin, though it be most directly opposite to love, and that general equity commanded, whereby we should *do to others as we would have them do to us*: Therefore we conceive, the Lord hath preferred this to the other five commands, and hath so backed it with a promise, and also set it down positively, *Honour thy father, &c.* for this end, that we may know it is not enough not to despise them, if they be not also positively honoured by us, even as it is not enough, not to prophane the Lord's day by common and unnecessary works, if we do not positively sanctify it: And it is not for nought that this duty is so much pressed, being a main bond of Christian and civil-fellowship, keeping folks within the just bounds and limits which God hath set unto them.

If it be asked, What this duty of honouring our neighbour doth include? *Answ.* It doth include these five things; 1. Respect to our neighbours person, 2. To his place; 3. To his qualifications, either as he is furnished with natural or moral abilities, or as he is gracious; 4. To his accidental furniture in externals, as riches, credit with others &c. so David honoured Nabal; 5. In respect of mens actions as they deserve, or as they have done or atchieved, any thing whereby good cometh, or may come to the church or common-wealth, honour includeth the giving respect to our neighbour in all these.

If it be asked, if, and how honour differeth from love? *Answ.* It differeth from love, in that love properly considereth men more generally, as they are capable of good, which we wish unto them: but this considereth them more particularly, as so and so qualified, and having such and such things in them deserving respect; for honour being a bearing of testimony to something worthy of respect in such a one, it doth first consider what is worthy of honour in the person, that so it may bear a testimony truly, according as it findeth ground.

If it be asked, Whether outward expressive evidences of honour are always to be given to the persons honoured? *Anf.* Although indeed in honouring of God there needeth not alwise in external expressive evidence of it: as for instance, a man may in the croud of company honour God by ejaculatory prayer without such external expression, as Nehemiah did in the presence of the king and queen, chap. ii. ver. 4.

yet honour given to others must not only have the acknowledging of something worthy of estimation within, that it degenerate not into dissimulation, as the ordinary complementing strain doth, but must also have expressions without, to bear witness unto that which is within, in gesture, words, or otherways, as men are called to the giving of them.

If it be asked, What honour doth import, and what may be comprehended under it? *Answ.* Under honour are comprehended, 1. Charitable constructions of mens actions, whereby what is doubtful, is expounded to the best: It will not, nor ought not, I grant, determine a man to esteem every man gracious whom he knoweth not to be prophane, nor every thing to be truth spoken by him which he knoweth not to be false: But, 1. It will keep a man from ruining into the extream of contrary judging of him as wicked, false, carnal, natural, graceless (a lamentable ill amongst even good people, too ready often to give such designations and epithets to their neighbours, whether inferior or superior to them, on very little ground, and sometimes to persons, who without breach of charity, may be supposed for true religion, not to be much, if any thing at all, short of themselves) or such an one as some may call him, even though he know nothing of his goodness, yet because he knoweth not his evil, he forbeareth to conclude so harshly of him. 2. It will make him live with him as (to him at least) negatively gracious, and accept of what he saith for truth, not knowing any thing to the contrary, in so far as Christian prudence will permit him; and thus far a charitable construction will lead us in reference to our neighbour, for we are not bound positively without ground to determine a thing to be right or wrong, or a man gracious or wicked when we have not certain knowledge, and so may be deceived; but we ought to walk with men whose hypocrisy and dishonesty we know not, as with good and honest men; yea, even where some slips or escapes are to be found. 2. Honour comprehendeth and taketh in humility so far as it respecteth and relateth to a humble carriage amongst men. which is a grace moderating a man so, that he preferreth not himself inordinately to others, either in respect of place or parts, or other such like grounds, which Christ commendeth in the gospel, and enjoineth that men should not love the uppermost rooms, or first salutations, but seek to prefer others, and be to their own honour as weaned children, or new-born babes, Matth. xviii. 3. readier to serve and give honour to others, than desirous of service and honour from them, and this is not in compliment, but in reality.

3. It taketh in esteem of others, and vindicating of their name and fame, that they may be accounted of, and be in good repute with others; endeavouring their vindication then most when they are wronged; seeing a *good name* is so essential a part of honour, Eccles. vii. 1. 4. It taketh in praise which is the commendation of a fact praise worthy, or of such and such laudable things, bestowed on the person by God. 5. Gratulation and rejoicing at anothers good, as if it were our own. 6. It taketh in mercy and communication by way of charity to others.

Now all these effects of honour are to be drawn forth according to the stations we are in, and the relations we sustain, and as we stand in reference to others according to their stations and relations, of husband, wife, servant, master, son, father, friend, &c. And no doubt more even of this outward respect would contribute not a little to our hearty and comfortable living together.

These being some of the commanded duties, the contrary vices are prohibited, As 1. Rash judging, taking up of prejudice upon unsure grounds that will not bear such a thing: and this may be either a weakness proceeding from ignorance, or a prejudice flowing from malice at the man's person, which is more readily inclined to construe so and so of such a man and his actions than of another: The first may be removed, and the person faulty in it, will be desirous to have it removed, and will esteem more of the person mistaken, when it is removed, as Eli did of Hannah, 1. Sam. i. 17. The second is hardly removed, and admitteth not of the mean which may remove it, leaving no room for information, apology, vindication, &c. Pride and presumption are condemned here, Pride whereby one with Diotriphes affecteth the preheminecy, a higher office or precedency in the same office, the first salutation, the highest room at table, &c. Presumption, whereby a man is ready to undertake something above his ability, as if he were more fit and able for it than indeed he is; even as on the contrary, Passillanimity is a scarring to reach to, and adventure upon, what a man is able for, and called to. 3. Vanity, or vainglory, much blazing abroad our own good actions, or delighting to have them known to others, that they may blaze them. 4. Ostentation, making shew of what good is in us, and following what is good for that end, and in such a way as may be taken notice of by men, as the Pharisees, who only sought their own glory in their prayers and alms. 5. Envy, which is a grief and sadness for the honour of another, that such a good turn should fall in his hand, or that he should be honoured, followed or respected, as if his being

ing honoured and preferred did detract from their own credit and honour; it differeth from fear, which is a sadness that an enemy is preferred, because they may suffer and be in hazard from him. This envy followeth principally from pride, whereby folks would monopolize all honour, and what is honourable unto themselves, and are grieved when it is not so, a manifest fruit of the flesh, Gal. v. 21. and a prime and most destructive enemy to grace, and yet very rife in this hypocritical age, and much incident to religious folks, especially to ministers and persons of gifts; an ambitious humour, coveting to excel and darken all that are about them, when as it were more Christian and congruous for a man to whom God may have given more than he hath done to others, self-deniedly to vail and studiously to obscure himself in some cases, least he sadden or eclipse others, or draw more observations to himself. 6. Emulation, which is a seeking to go beyond another in esteem; not from any love of virtue, but only out of an envious desire of having the preeminence of such a person, of out-stripping him, and of bearing him down in his reputation; it followeth on the former. 7. Detraction, a vice whereby men under-hand whisper what may be to the dishonour of another, even tho' it be a truth, using insinuations, and such a manner of seeming respect to the detracted, as may make the blot and infamy to stick, as when many commendations are given a man, not out of any respect to him, but to make some reproach cast upon him go down the better, and be the more easily believed, as coming from such an one who respecteth and loveth the man; as, he is discreet, of great parts, &c. but, by which but all is overturned. 8. Contention and strife are also opposite to this command, and any thing whereby, directly or indirectly, mediately or immediately, the fame of our brother, and his estimation is reflected upon, which are of a large extent. 9. Mocking, disdain, taunting, and such like are plainly against this command, and forbidden in it.

There are some questions that do arise from what is said.

1. *Quest.* If all men should be honoured? Yea, if even wicked men also?

Answ. 1. Wicked men known to be such cannot be honoured, as if they were gracious; neither can any place or dignity, meerly as such, have what is due and proper to grace attributed to it without guilt, the doing whereof we conceive is that sin reproved by James, chap. ii. 1. *viz.* the accounting of rich men, that were wicked to be more religious than others not so rich, and possibly there may be much guilt of this sin in titles and dedications of books, where

where the most religious, pious, &c. are often unwarantably put amongst the files.

2. Yet there is a civil honour, which they may get, and we are called to give them upon several accounts, As 1. On the account of their place, if magistrates, *honour to whom honour is due*, is in that respect enjoined, Rom. xiii. 7. 2. Of their relation, if they be fathers, mothers, &c. as it is, 1 Tim. vi. 2. 1 Pet. ii. 3. 3. Of their other qualifications and parts, or on other accounts, ye even on this general account, that they are men having immortal souls, capable of grace, and of being restored to God's image, our evidencing of honour to them is called for.

2. *Quest.* If rich men should be honoured? *Answ.* Riches of themselves, and for themselves, are not honourable, neither can they make the possessor such: But riches may make one capable of doing more good, and of being more useful in church and common-wealth, and consequently of being deservedly honoured; and no doubt a rich man is to be respected, as a steward intrusted with something to be employed for the honour of God, and for the good of others; and riches, when well improved to these ends, they become useful, and therefore in that case the possessors of them are to be honoured; but when abused, the person is more vile, so David, at first, honoured Nabal, as a father, and called himself his son, but after that his churlishness appeared and discovered itself so grossly, there was no such honour due to him, nor given him.

As to what the apostle James discourseth, chap ii. 1, 2. certainly he doth not there simply condemn all reverencing of rich men, but the doing of it. 1. On a religious account, and in religious things. 2. When there was only care taken for accomodating them in assemblies, and no care at all for accomodating poor ones, as if because they were not rich they had been without all interest in the gospel; the honouring of the one and that jointly with the contempt of the other made the fault. 3. It was condemned by him, because done for an evil end, *viz.* for flattering of rich men, these reproved by him for doing it, not being single, but selfish in what they did, seeking only their own advantage. 4. The preferring of rich men as, and because, they are such, as more religious than poor ones, who it may be have much more religion than they, is the acceptance of persons condemned here by the apostle James, *viz.* when a rich man is preferred as more godly, and only because more rich, before a poor man, alike godly, or more godly than he.

Quest. 3. Wherein consisteth the difference that is betwixt the respect, which is to be given to a good man, and that which is to be given to another, when both are alike in outward things.

Ans. 1. It may be that in outward signs and evidences of respect there be no difference, the one may get as low courtesies as the other. But 2. There is a heart testimony and respect, such as Paul had in the consciences generally of all, but especially of his gracious hearers, that is, an approbation that he is worthy of honour, not only for the outward capacity he is in to do good, but for actual improving of it to that end, which is a far other thing than outward civility.

2. In this there is a difference betwixt the respect given to the one, and that which is given to the other; in that something of gracious conformity to the image of God, beside other common commendable qualifications, being discovered in the good man, he is (at least, ought to be) with more complacency delighted in, than the natural man, though as to outward things in the same station with him.

3. Honour floweth more natively to the godly, the object drawing it unto it in a native way.

If it be asked, whether or not a man may seek his own honour and fame, and how? *Ans.* A man ought not to seek it as men of the world do, to satisfy the lust of the pride of life, nor inordinately beyond his line, nor even in externals, nor ever as his last end, and as the chief thing for honour being the testimony of excellency, and a good name a testimony of that virtue which is in a man, he is first to study virtue as the solid good, whereof the other is but the lustre, virtue being indeed the main thing to be sought after, whether a good name (as to men) be separate from it or not. 2. Yet may it be sought as a thing that is desireable and good (it being sought in a right manner, and by way of concomitance) *a good name being above great riches*, Prov. xxii. 1. 3. It is ever to be sought in the way of virtue and well-doing flattery and crooked dealing being never warrantably, and in the following of good, men are to walk through ill report as well as good report. 4. It is to be sought in things relating to godliness, not in riches, or honour, or eloquence, or great learning, but honestly, faithfulness, holiness; thus Paul disclaimeth, seeking the applause of being a learned, or eloquent or wise man, he disdained these; seeking it only in the faithful single and zealous discharge of his ministry among the Corinthians: 5. This testimony or respect is to be sought after, even with a piece of holy ambition in the consciences of others, but not so much in the outward evidences

dences and testifications of it: To be commended and approved in the consciences of these we live among is desirable, and that which also Paul himself aimed at. 6. This respect would be a step for an higher end, that so all our respect may be improved and made use of for the honour of God.

5. *Quest.* If it be asked how and in what manner, are we to pursue or seek our own honour? *Answ.* See what the scripture saith, 1 Sam. ii. 30. *Them that honour me I will honour*: And first the honouring of God is praise-worthy and honourable in itself; Gold hath not more its lustre, a ruby and diamond its beauty, nor the sun its light and glory, then godliness and virtue, whereby God is honoured, are radiant to their own praise. 2, If after by reason of human infirmity, and other disadvantages, this radiency be obscured or through mens ignorance, folly, or malignity, this worthiness not observed or not esteemed, the Lord undertakes for the former, and vindicates from the latter, telling us plainly, *them that honour me, I will honour*, and hence it is, that we so often find in scripture, honour attributed to those things that are so low and mean in the eyes of men, As 1. To taking with instruction, Prov. iii. 16. 2. To yielding to correction, even when unjust, 1 Pet. ii. 20. 3. Submission to parents, as in this command. 4 To humility and passing of wrongs, and ceasing from strife, Prov. xx. 3. In a word therefore, the high-path-way to honour, is by humility, the fear of the Lord, obedience, submission and self-deniedness: Whereby the Lord, as it were, to make honour the more honourable, will have it rather to be his pure gift, then either our study or purchase.

Quest. 6. If it be asked, how one can fulfil that part of the command, enjoining us to prefer another to ourselves? *Answ.* 1. This is not to be universally and simply understood, as if we were called in every thing to do so, and to every person; for we may know that some are more ignorant and more prophane than we are in many practices, guilty of things we may be free of, and so we are not obliged to judge contrary to truth; Yet, 2. In some one respect or other we may prefer them, as 1. In that they may have something beyond us, they are possibly more humble, more single, zealous, diligent, &c. though inferior to us in other things. 2. They may have much good we know not. 3. We certainly know, or at least may know, more evil in ourselves than in them, and therefore are to prefer them to ourselves. 4. We know more aggravations of our own evils than of theirs; and therefore simply we may without

hypocrisy prefer men generally to ourselves, though we in particulars could not do so, nor give unto every one in every thing the precedency.

We come now to speak a little of the promise, which is added to stir up to the more serious observation of this command, and as for the nature of it, it is a temporal one, peculiarly applied to Israel here, yet generally agreeing to all, and so applied as to the substance of it by the apostle, Ephes. vi. 2, 3. where he putteth *earth for land*, whereby he insinuateth that it is to be understood of any land wherein God shall please to cast a mans lot to reside or inhabit as well as of Judea, so then,

If it be asked, whether or not this promise is to be simply understood, and the accomplishment of it without any restriction expected or looked for? *Answer.* Although this promise seems to have a peculiar respect unto that dispensation, wherein not only the saints everlasting rest was prefigured by that temporal rest in the land of Canaan, but also the more obscure manifestations of the life and immortality brought to light by the gospel, supplied as it were by more full and assuring promises of earthly blessings, yet seeing the the apostle, as we have touched, doth in the pressing of this command also accomodate to us, its promise, we think it holds out that such, who through grace are enabled to give obedience to the command, may by virtue of the promise annexed, expect from God even outward things, in so far as the having of them, shall be for their good and spiritual advantage. And 2. They may with confidence promise themselves, that whatever they have in the world, or how many or few days, soever they may have in it, yet all shall be with God's blessing and peace: And 3. That their death shall never be untimely: And 4. What seeming effect soever may be in the performance as to length of days, here shall be abundantly made up through eternity hereafter in heaven; what then will or can be the prejudice of few days on earth.

From the annexing of this promise to the command, these two things clearly follow, 1. That there are temporal promises made to godliness. 2. That a godly man hath that right which none other hath to inherit the earth.

If it be asked here, whether or not a wicked man hath a right to any thing in the world? *Answer.* There is a three-fold right, the first is, a *creature-right*, whereby any of God's creatures have a right to any thing in his creation that is useful for them, when it is simply necessary; and not occupied by another under the like need; and after the similitude of this right, crows, and so the other living creatures,

creatures, may take their meat on the field of any man starving, may for himself, or his brother (if in the like condition) when the proper owner of any corn cannot be gotten, put to his hand and take of them for preventing of death by hunger; and so likewise it may be in other things, all things being made for the use of man at the first, and committed to him; and the orderly dividing of mens lots and portions, having been but the better to further that end and not to mar it, is not to take place when it thwarteth with it; thus the the disciples did pluck and eat the ears of corn when they were an hungred, though the corn was not their own: God also, who hath the absolute dominion hath so given to man a property, that he hath reserved a right to himself to make use of it (when need requireth) for the good of other creatures; thus he provideth for crows, ravens, &c. out of one mans stock or other. 2. There is a positive or civil right amongst men, so that one man hath right to such a piece of land, another not: both these rights a wicked man may have, and both land and such right to it good men may often want in particular cases; So that if there were a civil contest betwixt a good man and a wicked for some land or other such thing, the qualifications of the persons would never make the right of the one better or more valid, nor of the other, worse or less valid, as we may see, Levit. xix. 15. 3. There is a right by grace which sanctifieth the former rights, and putteth a man in case not only warrantably before men, but also before God, to make use of the creatures, so that he may see and visit his tabernacle and take the moderate use of any lawful refreshment, and not sin, Job v. 24. The man hath not only his daily bread, but hath it by God's promise, and upon this ground we pray, *Give us this day our daily bread.* This right is peculiar to a believer and godly man, which none other possess what they will, can lay claim unto, for, godliness and no other thing, *Hath the promise both of this life and of that which is to come,* 1 Tim. iv. 8. therefore we may upon good ground say, that *godliness is great gain.*

If it be yet further asked, But what advantage have godly men by these temporal promises? *Answ.* This is not their advantage to be alway abounding in those outward things; that is, neither so *de facto* and eventually, nor were it meet it should be so; but, 1. They have a promise of what is needful and useful simply, even of temporal things which no wicked man hath, they shall, Psal. lxxxiv. *want no good thing, yea though lions suffer hunger,* Psal. xxxiv. 10. *yet they that seek the Lord, shall not want any good thing.* 2. They

may pray for these things so far as they are needful, and may confidently expect them, and go to God for them by virtue of that right, ere they get them, so Matth. vi. 11. It is our daily bread by allowance, and promised before we get it. 3. If a natural man abound, he cannot promise himself the continuance of meat till the end of his life; no, not so much as his dinner to morrow, nor life till then: but a believer live, he may expect the continuance of as much food as shall be necessary for him; if he have nothing, he may confidently promise himself both life and food to morrow, if either or both of them be needful more nor a wicked man that hath more wealth, health, and outward protection can do. 4. He may promise himself the blessing and the sanctified use of what he enjoyeth, which another cannot. 5. He may have peace, whether he have or want, in the enjoyment of creatures, or in their scarcity, because he hath a right to them, for it is not from want of right to creature-comforts that scarcity of them cometh, but God, like a wise and skilful physician keeping back meet for health where there is abundance in the right, and to be given also when needful: so that comparing him with a wicked man whether he have or want, whether he enjoy more plentifully, or be in scarcity, he hath still the better of him by far; which should make us all love godliness the more which hath so great an advantage as this attending it.

Thus much in short of the promise annexed to this command. To descend to speak particularly of all the several relations comprehended under it, as of magistrates and subjects; church-officers, pastors, guides and rulers, and ordinary church-members; husbands and wives; parents and children; masters and servants, &c. and of their respective duties, would be a large task, and draw us forth a great length beyond our design in this undertaking; and somewhat to this purpose being already spoken from the third and fourth chapters of the epistle to the Colosians (which the blest author was then in his sabbath afternoon-sermons opening up to the same congregation that heard him lecture on the commands) and all of them being, to many at least, more known, than alas they are practised (though indeed we know no more in God's account than we singly desire, design, and endeavour through grace to practise, and they all, and they only having a good understanding that keep his commandments, John xiii. 17. Psal. cxi. 10.) and since withall, if the generals we have hinted at in the exposition of this command be well understood, seriously pondered, and conscientiously in the Lord's strength, practically improved; they will not a little, through his blessing, contribute

bute for helping us, suitably to acquit ourselves in the discharge of all the particular duties of these several relations. We shall now forbear to be particular, and shall only say in the general of these station and relation duties; that, as if a serious Christian and truly godly man be sought after, he is in a special manner to be found in them, so, when sanctifiedly, suitably and seasonably performed, they in a special manner adorn the doctrine of God, and keep it from being blasphemed, and bear a very real and evident testimony to the truth and reality of religion in the professors of it, and withall are a notable mean of convincing men, and even of winning and gaining them who obey not the word, as may be clearly gathered from Luke iii. 10, 11, 12, 13, 14. Tit. ii. 5, 10. 1 Tim. v. 14. and vi. 1. 1 Pet. ii. 13, 14, 15. and iii. 1, 2. compared together.

Before we proceed further amongst many questions that might arise here, one word to these two.

1. Whether ought a father to love his son, or a son to love his father most? *Answ.* The son ought to love his father most, as representing most of God; and the father ought to love his son most, as comprehending most of himself, such mutual respects may exceed one another on different accounts.

2. *Quest.* Whether is the father or magistrate most to be obeyed, if they command contrarily? *Answ.* If that which is commanded be a thing belonging to the magistrates place to command in, as where such a one should live, what charge or office he should bear in the common-wealth, and such like, *ceteris paribus*, the magistrates is to be obeyed, for these things are sought by the magistrate from him not as a son, but as a member of the common wealth, whose good principally should be eyed, and had respect to: but if it be a thing that belongeth to the father, and not to the magistrate to command in, as what husband or wife a child should marry, and such like, that belongeth to the father as a father, and so is to be obeyed, notwithstanding of the contrary command of the other.

The scope of this command being to moderate men in their excessive desires after honour, and to direct and regulate them in giving respect to others, and in seeking of it to themselves, and to inform us, that by no means we should wrong the estimation of others more than their persons and estates) or ever we lay aside speaking of it, it will be meet to speak a little of humility, and the contraries and opposites thereof.

That humility relateth to this command, and is comprehended under it, appeareth from Rom. xii. 10. Phil. ii. 3.

And

And is a grace so necessary and useful to Christians that it ought especially to be heeded and taken notice of. It may be considered in a threefold respect, 1. In respect of God, this humility ought to be in reasonable creatures to God as their Creator, they being nothing, and less than nothing before him, and useful or gainful for nothing to him. 2. It may be considered as it respecteth others, and that not in a complimenting manner, but as it comprehendeth our humbling of ourselves in our carriage towards them, and from the sense of our short coming of them, and being inferior to them in somethings wherein we prefer them to ourselves, Phil. ii. 3. 3. It may be considered not only as it moderateth us in our common carriage towards God, or towards our neighbour, but also as it concerneth ourselves; for by it we are kept within bounds, as to our thoughts of ourselves, and what is ours, or in us, upon the discovery of many infirmities we are compassed with, see Rom. xii. 3.

Humility considered the first way, is not properly contained under this command, but cometh in under the first command of the first table, but humility in the two last respects, as it moderateth our thoughts and esteem of ourselves, and frameth our actions suitably, and according to right reason in reference to others or ourselves, cometh in here, and is enjoined in this command; and concerning it these following things are to be observed.

1. This humility of one man towards another differeth from humility towards God, because of the great disproportion that is between God and creatures, infinitely more than any that is amongst creatures themselves, there is nothing to be made in comparison with God, neither is there any possibility of profiting him, John xxxv. 7. but there may be compared and usefulness too, amongst creatures which this humility taketh not away, see Job xxix. throughout the chapter.

2. This humility is not opposite to magnanimity, boldness and zeal, but is well consistent with these, as is clear in Christ, the apostles and others of the saints: for boldness and magnanimity is an adventuring in Christ's strength upon what one is called to according to warrantable grounds; and humility, although it leadeth us to entertain due thoughts of our own infirmities, yet it moderateth us in that also according to right reason, so that the exercise of both being to be ordered according to this rule of reason, as the call, occasion, object, and particular circumstances shall require; It is evident that there is no inconsistency betwixt the two, but that they may very well be in one and the same person, and at one and the same person, and at one and the same time.

3. From

3. From this we may see, that humility differeth from, and is somewhat else than fainting and despondency of spirit or pensive pusillanimity, in not daring to follow a call in reference to some seemingly difficult action: now humility being the virtue acting according to reason, this is the excess without and against reason; and therefore, as humility and zeal are commended, so this want of valiantness for truth, when called for, or baseness of spirit, is complained of as a sin, Jer. ix. 3. and Moses, Exod. iv. 10, 14. and Jer. i. 6, are reprov'd for some degree of it; for in every difficult good which men would aim at (and the most desirable good things among men are most difficult) there are two things considerable, 1. There is a *benum*, or a good thing which is desirable; as for example, to do some exploit, to undergo some charge, &c. now men being bent to be ambitious, covetous, rash, &c. to attain such a good, humility moderating their desires and designs according to their capacity and abilities, and bridling that excess upon the one hand, is of great advantage. There is again in the second place, in attaining such things, a difficulty, by which we are in hazard to be scared from, and fainted in following of duty, and zeal and magnanimity guard against this, sustaining the man, and keeping him from falling into discouragement, or pusillanimous pensiveness, which is the defect upon the other hand.

4. This humility, as a grace, differeth from civility and outward yielding to another, because, 1. It proceedeth from a principle of conscience, and upon a conscientious account, viz. the inward sense and feeling of the defect of grace in ourselves, and the impression of our neighbours worth. 2. It is single, without any approved design of pleasing men, or any other consideration, but purely upon the fore-mentioned account.

This is the grace of humility, with which the best moralists among the heathen, were nothing acquainted; they had indeed their moral virtues, as remaining sparks of nature's light, and dark resemblances of some gospel graces, which nevertheless, wanting the principle of faith, without which it is impossible to please God, and not being directed to the right end, the glory of God could not be acceptable to him. But, besides this imperfection and defectiveness in their wisdom and way, the gospel having a far more high and noble design, then they could propose, hath also graces, that are wholly peculiar to it: The work and end of moral philosophy, could be no other, then to moderate passions, and regulate manners, in such a conformity to reason, as might give unto a man, void of all sense of his distance and alienation

ation from God, in inward lying tranquillity, and outward transient peace; whereas, the project and scope of the gospel, is quite another thing, viz to reconcile, and save lost sinners, through faith in Christ, and in him, to make them partakers of holiness here, and glory and happiness hereafter; Hence it is, that as the gospel doth, by renewing or sanctifying, wholly change the old appearances of virtues into solid graces, flowing from Christ the fountain, and referred to God as their true end; so also doth it require and bestow its proper graces; such as repentance, faith, humility, and many other, unto which these moralists were altogether strangers. And as to the humility, it is certain, that the gospel, by discovering unto us, the lost and wretched condition, whereinto sin had ruined us, and the free and wonderful love, whereby we are delivered out of it, doth agreeable to this command, teach us a lowliness and self denial, so unlike to any thing in the doctrine of these old moralists, that it is not more proper to the spirit of the gospel, than its contrary pride, may be called their characteristick; in as much as it is evident, that these self-improvers of self, became also self-magnifiers, to that pitch of arrogancy, that Lucretius and Seneca, in the name of their most famous sects, endeavoured by argument to extol their virtuous man, even above their gods; and the best of them would have accounted Christian humility an unworthy and base abjection of spirit; but neither are these the only men tainted with this evil; the sin of pride is so plainly the ruin of all that are without God, and the neck-break of all that seek after righteousness, otherways than by faith, that we may well affirm, humility to be faith's inseparable companion: No wonder then that there is no grace more commended to Christians, and more necessary; which might appear by considering, 1. The commands whereby it is pressed in scripture. 2. The weightiness of the expressions in which it is holden forth, 1 Pet. v. 6. *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.* Rom xii. 3. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.* Phil. ii. 3. *Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than ourselves,* Jam. iv. 6. 10. *But he giveth more grace: wherefore he saith, God resisteth the proud; but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and he shall lift you up.* 3. The many commendations of it, it maketh us 1. Like Christ, Matth. xi. 29. John xiii. from ver. 4. to 18. and is particular ly

larly taught by him; 2. It is an ornament which we ought to be cloathed with, 1 Pet. v. 5. 3. It fitteth for suitable discharge of duties, Micah vi. 8. 4. It procureth the increase of grace, 1 Pet. v. 5. 5. It is more then to command a city, for it maketh a man master of himself, Prov. xvi. 17, 18, 19. 6. It hath many promises of exaltation throughout the scripture, and of riches, honour, and long life, Prov. xxii. 4. Psal. cxii. 3. Lastly, it preventeth many evils and vices that are even incident to Christians, and leadeth to the contrary virtues. 1. Humility moderateth a mans design, in pressing for honour, so it preventeth ambition. 2. His pursuing inordinately after riches, and so suppresseth covetousness. 3. Inordinate seeking after knowledge, and so it guardeth against curiosity. 4. It moderateth in reference to a mans esteem of himself, and so it shooteth out self-confidence.

And then if ye consider it with reference to a man of eminent parts or station it preventeth, 1. Disdain in him of others inferior to him. 2. It preventeth despising of others counsel, and his trusting to his own understanding. 3. It preventeth leaning to estates and riches, and so he preferreth not himself, as being the better, because of these.

And in the last place, there is a pride whereby men having done any remarkable thing, are inclined either to seek applause, esteeming highly of what they have done, and seeking out their own glory, which Solomon saith is no glory, but is rather as, *if a man should eat too much honey*, and so turneth rather to their shame; or to receive it inordinately, which Paul would have done, had he suffered them of Lystra, Acts xiv. to have sacrificed to him, which pride, with all its vitious attendants, this humility preventeth and suppresseth. For, 1. It mindeth not high things, Rom. xii. 3. Neither 2. Vaunteth itself when it passeth by wrongs, and forgiveth them, and when it doth or suffereth any other thing commendable; it thinketh not of itself above what is meet, but soberly, Rom. xii. 3. 3. After acts of charity, the right hand knoweth not, as it were, what the left hand hath given, it forgetteth good works, as to any self esteem of them (which pride remembreth and keepeth as it were a register of) but ascribeth all to grace, *Not I, but grace in me*, saith the humble man with Paul, 2 Cor. iii. 5. and 1 Cor. xv. 10.

In a word, this humility is extensive to every thing in a man's deportment as a man, and to all duties which concern him as a Christian, whether in reference to the worship of God, or the doing duty to men, even as on the contrary, pride, self-conceit, and presumption are very ex-

tensive, and immix themselves in all that a man doth, and are as the dead flies that make all to stink.

And as it is commendable, likewise it is very necessary as to many things; as 1. In external things, that relate to our conversing with others, it is necessary as to a man's credit and just reputation: the proud man is often in God's righteous judgment despised; Then it is necessary for things relating to ourselves, as for our entertaining peace with God, for keeping us within bounds, for guarding against snares, for keeping up communion with God, and for fitting to the suitable discharge of all duties called for: It would make us preach, and you hear more profitable; it would settle and establish against the reelings that are in this time, that put many into a distemper, and a sort of spiritual distraction and madness, it is *the humble that God giveth grace to, to whom he revealeth his secret*, who have largest promises and commendations, &c. Let us therefore learn to be humble and sober, without affecting to be wise above what is meet, this grace of humility in the lively exercise of it, is in a special manner called for by the Lord at this time, of the reeling and falling of many, the want whereof useth to precede and predispose for a fall.

To close this we shall only add, That wherever there may be a pride, there also is an humility opposite to it. Man may be proud in respect of outward things, as of estate, riches, descent, employment, &c. And also in respect of things of the mind, yea, even of spiritual things: As, 1. Of parts and gifts, as knowledge, quickness of wit, fruitfulness of invention, &c. 2. Of graces and holiness. 2. Of experiences, eminent manifestations, spiritual exercises, &c. where-with God may make some to shine very far above and beyond others. 3. A man may be proud of some good deeds done by him, wherein possibly God hath made him somewhat more than ordinarily instrumental. 4. There is a proud curiosity leading to seek after the knowledge of secret things, or of things too high for us, or of things revealed and competent for us to know in another way than God hath allowed, or leading men to adventure and step further than they are called, which is condemned by the Lord, Exod. xix. 21. where he forbiddeth the people to break thro' and gaze: Now there is no pride, in all these respects, an opposite humility, which maketh a man walk softly, and esteem soberly of himself, notwithstanding of any difference God hath made betwixt him and others in what things soever, and to wait till his mind and will be made known in his own way, and by instruments made choice of by himself, and putteth

teth on to serious endeavours of practising it when known; which pride doth not. Thus we see both how extensive and how necessary to Christians in whatsoever station they are, this excellent grace of humility is, which is a special ornament of Christians, and a notable piece of beautiful conformity to meek and lowly Jesus.



THE SIXTH COMMANDMENT.

EXODUS xx. Verse 13.

Thou shalt not kill.

IN the fifth command the Lord generally prescribeth humility, in that respect which is to be shown by every one to another in their several stations and relations; he proceedeth now more particularly to give directions in these things that are most dear and necessary to men, first in the matter of life, command sixth: 2. In the matter of chastity and temperance, Com. 7. 3. In what concerneth their estate, Com. 8. 4. In what concerneth truth, and more especially our neighbours name, Com. 9. Lastly, in what concerneth the inward frame of our hearts toward our own estate, and the estate of others, Com. 10.

For understanding this command, *Thou shalt not kill*; we may consider, 1. Its object; 2. Its act, to *kill*: 3. Its subject (to speak so) *Thou*.

As for the first, this command cannot be considered, as relating to beasts; as if they were not to be killed, because God gave man all the beasts for his use to feed on them, Gen. ix. 3. and we are to eat of whatever is sold in the shambles, by his allowance, whose is the earth and the fulness thereof, 1 Cor. x. 25. Beside man in all these commands is properly directed in reference to his neighbour and not to beasts: Yet I grant by striking a beast, a man may offend, as, 1. When that stroke wrongeth his neighbour, to whom that beast belongeth. 2. When in our striking there is, 1. Unreasonableness, as if we would require that capacity in a beast, that is in reasonable creatures, and so are ready to offend when they answer not our expectation. 2. When there is a breaking out into anger and passion at brutes, as when a horse rideth not well, a dog runneth not well, a

hawk flyeth not well, &c. which speaketh an impotency in us, who are so easily mastered by irrational passions, which will sometimes also seize upon us in reference to senseless and lifeless creatures, when they do not accomodate us to our minds. 3. When there is bitterness and cruelty in striking: Something of this the Lord reproveth by making Balaam's ass speak, and rebuke the madness of that prophet, who unreasonably smote the ass, and wished he had had a sword to kill her, Numb. xxii. 29. whereas a just man pitieth his beast, and regardeth the life thereof, Prov. xii. 10.

But for the better understanding of the object of the command, we shall proceed to speak to it, and the act of killing (which is the second thing) complexedly, and if we consider killing in reference to a mans self, it is certainly understood here; for that being the sum of all the commands of the second table, *Thou shalt love thy neighbour as thyself*, it must be understood as repeated in each of them; as here, *Thou shalt not kill thy neighbour more than thyself*, or *shalt preserve him as thyself*, which supposeth that it is not free for a man to wrong himself more than to wrong others; and generally these reasons whereby the Lord restraining us from killing others, will also hold in the restraining us from killing, and otherwise wronging ourselves; therefore there is no question, if it be a sin to wrong, hurt or torture others whether in body or in their soul, as to the tranquility and quiet frame thereof, and any ways to procure or further their death, it will be no less to do thus to ourselves; because love to ourselves is the pattern that we ought to walk by in loving others.

We may be guilty of the breach of this command in reference to ourselves by omissions as well as commissions, as when things needful for entertainment and health of the body are, either designedly, or with an excessive misregard to health and life, omitted.

We may further fall into the breach of this command in reference to ourselves, either directly, as purposing and intending hurt to our own body; or indirectly, by casting ourselves in unnecessary seen dangers, by wilful or careless over-using of known unwholesome food, by excessive and immoderate toil, by spending and wasting the body with unchasteness, by drunkenness and gluttony (whereby many more are destroyed than with the sword, according to the common saying, *plures gula quam gladio pereunt*) and many other ways.

If we consider this command with respect to others, we may conceive it in reference to a threefold life, which we should endeavour to preserve and promote in them, in any one

one of which a commission or omission will make a breach thereof.

1. There is a life of the body; and whatever cometh from us that wrongeth that, either directly, as strokes, challenges or appeals, &c. or indirectly, if it were but by keeping back something that is in our power to give which might be useful to our neighbour in his need, that no doubt maketh guilty of this sin of killing in respect of this bodily life. I have mentioned appeals to duels under the former branch, because albiet that in the matter of private duels, the pride and corruption of men do ordinarily either commend a vain bravery and gallantry, or pretend the excuses of a seeming obligation in the point of honour or necessary defence: Yet we are sure that the judgment of God, which is according to truth, by pointing out on the part as well as of the acceptor as of the appellant; these ensuing irregularities do condemn the thing as exceeding sinful. As, 1. Impotency of mind and excess of passion, which if sooner in the acceptor, doth only add deliberation to his other guilt. 2. Contempt of the public laws and civil order. 3. An usurpation of the magistrates sword, which is given to him, both for punishing and protecting. And 4. An invasion of God's right of vengeance, which he hath so expressly reserved to himself, and from this the acceptor observing ordinarily no more moderation in his defence, than there was necessity for the engagement, hath no excuse more than the challenger, so that in effect although the mediate rise may be thought to be on the appellants part, yet the sin is common, and is in a word a plain complication of hatred against our neighbour, contempt against the laws and powers of God, who hath appointed them, and a bold and desperate despising and rushing upon death, judgment and eternity, which do so eminently attend all such rencounters: O how much more heroic and noble, were it for men to approve the wise and great kings choice, *he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city,* to hear him, who is higher than the princes of the earth, who commands us, *Love your enemies bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,* and confirmed all by his own most powerful example: And lastly, the study of that divine goodness, which embraceth both good and evil, just and unjust, to aspire to that height of all felicity and glory in being perfect as our Father, which is in heaven is perfect; But to proceed.

2. There is a spiritual and eternal life of the soul, thus sin deadneth and killeth men, and in this respect all who

are unfaithful to others in the matter of their souls, or who cause them to sin, or sinfully give them occasion of sin, become guilty of soul-murder, so Ezek. iii. 18. and xxxiii. 6. *His blood will I require at thy hands*, saith the Lord to the prophet.

Men become guilty of this not only, 1. By commanding, as Saul did Doeg to kill the Lord's priest's, and David did Joab to cause Uriah to be slain, 2. By counselling and advising, as Jonadab did Amnon in reference to his sister Tamar. 3. By alluring and down right tempting, as Tamar did Juda; 4. By consenting to the sin of others; or any wise assisting, countenancing or encouraging them in it, as Saul was consenting to the death of Stephan, and was standing by keeping the clothes of them that stoned him, and as men may be in reference to false teachers, 2 Epistle of John x. 11. 5. By proving high provocations to others, and thereby stirring them up, to sin such as are reproaches, opprobrious speeches, churrallings and challenges to fight, &c. but also, 6. By evil example, as David was accessory to the sin of the adversaries blasphemous reproaching, by what he did, and the apostle often insinuateth Christians may be thus guilty by their insuitable deportment in the several relations they sustain and stand under. This may also be by doing what hath the appearance of evil, yea even by doing of things in themselves lawful but inexpedient because unseasonable and with offence. Thus one Christian may be accessory to anothers stumbling, and may sinfully hazard the destroying of these for whom Christ died as the apostle discourseth concerning offences even in things not sinful in themselves: 7. By not warning faithfully before sin be committed, as is clear, Ezek. iii. 18. 8. By not reproofing after the sin is committed, but suffering it to lie on our brother, Lev. xix. 6. 9. By not suiting and proportioning the reproof to the greatness of the sin, but making it too soft and gentle, not shewing just indignation against it, which was Eli his guilt, who though he did not altogether neglect or omit to reprove the prophanity and gross wickedness of his sons, yet did not reprove at that rate of holy severity, called for, and answerable to their atrocious and villanous wickedness, he frowned not on them and dealt not roughly with them, as he should have done, as is clear by comparing, 1 Sam. ii. 22, 23, 24, 25. with 1 Sam. iii. 13. 10. By rash putting men in offices for which they are not all, or not competently qualified, and so cannot but in all probability sin much in them, especially in the office of the ministry, 1 Tim. v. 22. 11. By not endeavouring by all suitable and lawful means within the compass of our power and calling

to prevent the sin of others, and to restrain them from it, as Eli is on this account challenged by the Lord, 1 Sam. iii. 13. 12. By broaching, venting, teaching and spreading heresies and false doctrine; thus Antichrist is notoriously and primely guilty of this sin of soul murder; as all false teachers and seducers are less or more according to the nature of the doctrine taught by them and their industry in propagating the same; and likewise all that tolerate and do not restrain them, whose office obligeth them according to their power: all these and otherwise may men be accessory to other mens sins, and so make themselves guilty of this great and cruel sin of soul-murder.

This sort of murder aboundeth and is very rife, and yet is in an especial manner forbidden by this command, and the prevention of it accordingly called for, it being a greater evidence of love to our neighbour to be careful of his soul than of his body; the one being more precious than the other: and however false prophets, teachers and seducers, seem ordinarily to be most tender of mens persons, and most desirous to please them, yet are they in this sort horridly guilty of their murder.

3. There is a life of contentment, consisting in the tranquillity of the mind, and the calm form of a quiet spirit with comfort, joy and chearfulness: To this purpose saith Paul, 1 Thesi. iii. 8. *I live, if ye stand fast in the Lord*: and it is said of Jacob, Gen. xlv. 27. when he heard that Joseph lived, *his spirit revived*; as if it had been dead before, because of his great heaviness, arising from the supposed death of his son. Thus we become guilty of this sin of *killing*, when we obstruct or interrupt the spiritual comfort and joy, or the inward contentment of our neighbour, by fear, heaviness, disquietness, discouragement, &c. whereby his life is made bitter, and his tranquillity impaired, and so his hurt procured or furthered: As Joseph's brethren did not only become guilty of his blood, but of weighting their Father, and deadning, as it were his spirit, which afterward at the news of Joseph's being alive revived: So people may be guilty against their ministers, when they make them do their work not with joy, but grief, as it is Heb. xiii. 17.

Again, murder, as it respecteth the bodily life of our neighbour, is either immediate as Cain's was of Abel, Joab's of Abner and Amasa; or mediate, as Saul's was of the Lord's priests, David's of Uriah, and Achab's of Naboth.

Again, killing may be considered either as purposed, such as Cain's was of Abel, and Joab's of Abner and Amasa, or

not purposed; which again is twofold: 1. Innocent which is even by the law of God every way so, and is indeed no breach of this command: As when a man following his duty, doth that which beside, and contrary to his intention, and without any previous neglect or oversight in him, proveth the hurt and death of another. 2. Culpable, because although it do proceed beyond the purpose of the person, yet it is occasioned and caused by a culpable negligence: As, suppose one were hewing with an ax, which he either knew or might have known to be loose, and the head not well fastned to the helve, did not advertise those about it; if by flying off, it happened to wound or kill any person, he were not innocent; but if without any inadvertancy he either knew not that it were loose, or that any were about him, if then it should fall of and kill his neighbour, in this he is guiltless: So, when the Lord commanded those who built houses to build settlements about the roofs of them, if any person fell where the battlements were, the master was free; if the battlements were not, he was guilty.

Murder is also either to be considered, as committed after provocation, or without all provocation, which is a great aggravation of the sin, though the provocation maketh it not cease to be a sin. Further it may be considered, as it is the murder of wicked and evil men, and that on the account of their religion, which is a most horrid aggravation of the murder.

Lastly this murder is either ordinarily, as of meer equals, or inferiors; or extraordinary aggregated by the quality of the person murdered, whether he be a superior, as a magistrate, a parent; or whether he be of a near relation, as a brother, or kinsman, &c.

We come a little more particularly to consider the extent and nature of the sin forbidden here (which is not certainly to be understood by taking this life by public justice, or in a lawful or just war, or in necessary and pure self-defiance) that we may the better understand the contrary duty commanded: It implieth then a hurting, which we may consider, 1. As in the heart. 2. As in the mouth or words. 3. As in gestures. 4. As in deeds; for we take it for granted that it reacheth further than the gross outward act, as by Christ's exposition of it in Matth. v. is incontrovertibly clear.

The heart is the fountain, spring, and treasure of all evil, in it breedeth all evil, and from it proceedeth this murder, Matth. xv. 19. He that in heart hateth his brother is a murderer, 1 John iii. 15. In a word whatever is opposite to love in the heart, is a breach of this command: As, 1.

Hatred,

Hatred, which is malicious, and simply wisheth ill to our neighbour, and only because we love him not, without any other reason, as one wickedly said,

*Non amo te Zabidi, nec possum dicere quare,
Hoc tantum possum dicere, non amo te.*

So Cain hated his brother without cause. 2. *Anger*, that supponeth a pretended wrong, and is desirous of revenge, because of ingratitude, pretended injustice, &c. 3. *Envy*, whereby we are grieved with the good of another, supposing, though groundlessly that it obstructeth ours, and therefore we seek to overturn it: *Anger is cruel, and wrath outrageous, but who can stand before envy?* Saith Solomon. There is often secret hatred on this ground more irreconcilable, than where many and grave reasons can be given. 4. *Rage*, which presseth revenge beyond what is condign, though it follow it lawfully, as to outward means. 5. *Sævitia*, or *cruelty*, that delighteth in the hurt and prejudice of another, all these and others of this kind go generally under the name of *hatred* and *anger*.

If any ask here, Is there no anger lawful? *Answ.* Yes, for there is somewhat of it natural, yea, and sometimes it lawfully immixeth itself in duty, as in zeal, when God is dishonoured, which was in Moses, Exod. xxxii. And no doubt, indignation at wicked men, in some cases, is lawful and also required. But carnal anger is forbidden; which, 1. Is a desire of revenge where there hath no wrong been done to us. 2. When the revenge desired is disproportioned to, and greater than the wrong. 3. When it is preposterously desired, without intervening justice. 4. When it is not desired for the right end, to wit, the man's gaining, but only for the satisfying of our carnal humour. 5. When it is immoderate and corrupt in the manner of it, so as the name of God is dishonoured by it. This unlawful anger, when it is, 1. Against a superior, it is called *grudge*. 2. When against an equal, *rancour*. 3. When against an inferior, *disdain* and *contempt*; these two last follow ordinarily upon the first.

2. This command is broken by injurious words, as in that fifth chapter of Matthew, *He that shall say to his brother, thou fool, is guilty*: O what guilt will there be found to have been in imprecations, cursings, wrathful wishes, disdainful and passionate speeches, when Christ will call men to an account for the breach of this command?

3. It is broken in gestures, such as high looks, fierce

looks, gnashing with the teeth, Acts vii. 54. foaming with the mouth, and such like, wherewith even our blessed Lord and his servants have been followed; and as there may be adultery in looks, so there is also murder in them; such looks had Cain, Gen. iv. 5.

4. It is broken in deeds, even when death followeth not, as in wounding, smiting, oppressing, cruel withdrawing of the means of life, extortion, exaction, biting, usury, litigious wrangling, violent compulsion, raising and racking of land or house-rents beyond the just value, and squeezing and exacting upon poor labourers and tenants, without any due regard to them or their labours; which last is a frequent sin, but little regarded, a crying sin, but little cared for. Next, it is broken by withholding what might be useful and refreshful, as by neglecting the sick and distressed, want of hospitality, especially to the poor: All these are sinful breaches, whether directly or indirectly incurred, neither is it sufficient that we abstain simply from committing some of these, but we must also make conscience to practise all contrary duties.

The last thing proposed to be spoken to, was the person *thou*; where, in a word, we are to distinguish private men from public men, who are magistrates and bear the sword, whom this command doth not restrain from executing of justice; yet these may also sin in their passions; and unjustly put forth their authority, and be carnal in punishing and passing sentence, even when there is ground in justice; and thus magistrates may become guilty, though in the executing of justice, not simply, but by reason of other concurring circumstances. Thus much shortly on this command.



THE SEVENTH COMMANDMENT.

EXODUS xx. Verse 14.

Thou shalt not commit adultery.

THE Lord having spoken of such sins as do more respect mans being, simply in the former command, he cometh now to direct in those things that concern a man
in

in his life, in the ordering of his conversation: And as it will be found one way or other, that by our passion, hatred, and anger, in one degree or other, the former command is broken often, so this sin (that in the very name of it is abominable) is not so unfrequent, even amongst Christians, as might in all reason be supposed and suspected.

The vile sin of inordinate concupiscence and lust entred into mankind exceeding early after Adam's fall, and in nothing the bitter fruit of original sin, and that pravity of our nature sooner kyeths, and did kyeth, then in it. Hence is it that Adam's and Eve's nakedness, and their being ashamed, is spoken of in scripture, which implieth a sinfulness and inordinateness in them, which formerly they were not tainted with; as also a shame or plague following upon it: and this corrupt nature being still in man, it is hard to speak of, or to hear these things holily; and therefore there is a necessity both of holiness and of wisdom here, lest we break this command, even when speaking of it, and hearing it spoke of; yet the breach of it being a sin so rife, and the spirit in scripture thinking it needful to speak of it, yea, it being put in a particular and distinct command by itself; and our most holy and blessed Lord Jesus having himself commented on it, Matth. v. there is a necessity of saying somewhat of it, but so as to contain within the bounds of scripture expressions: O! be therefore afraid of sinning in hearing; remember and consider that the Lord seeth and in a special manner abhorreth such vile imaginations as shall be irritated and excited even from his holy command enjoining the contrary, which is indeed both an evidence and a part of the *sinfulness of sin*, as the apostle speaketh, Rom. vii.

To take therefore a view of it, let us consider the scope of the command, which we conceive is in a special manner, and obviously holden forth in these few places of scripture, commending holiness in respect of a mans person, and condemning *uncleanness* in all its branches, 1 Thess. iv. 3, 4, 5. 7. *For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which knew not God* — *for God hath not called us unto uncleanness, but unto holiness, Ephes. v. 3, 4, 5. 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 For this ye know, that no whoremonger, nor unclean person,*

nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Gal. v. 19. Now the work of the flesh are manifest, which are these, adultery, fornication uncleanness, lasciviousness. Rom. xiii. 13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Col. iii. 5. Mortify therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. In which places, as we see the sin forbidden in this command, held out under the most odious designations, viz. a work of the flesh, fornication, adultery, uncleanness, lasciviousness, inordinate affection, evil concupiscence, &c. branches of this sin, and a decent walk commanded, as contrary to the same; so we may see from them the scope of this seventh command to be an honest decent, shame-faced, chaste, temperate and holy life; which being well considered, doth much illustrate the meaning and consent of it.

If we might be particular, we could shew how there is no command more pressed, more fully explained, and sorer plagued in the breach of it than this, and set forth with more aggravating expressions, to make it so much more abominable. It wrongeth God, and the society of men; it wrongeth others; in particular, our children and ourselves, both in body, estate and name; it bringeth a blot on the soul here and hereafter, Job xxxi. 12. Prov. vi. 33. It taketh away wit and courage, yea and even the very heart, besotting men, Hof. iv. 11. compared with Prov. vi. 32. So did it in Solomon, and therefore, the man given to it is compared to an *axe* and a *fool*, Prov. vii. 22, 23. &c. It is compared also to the *neighing of horses*, Jer. v. 8. and the *hire of a whore*, and the *price of a dog*, are put together, Deut. xxxiii. 18. The madness, folly, yea and, to say so, devilry and bewitching power of it are set out in Jezabel. It is said to be, Eph. v. 6. *A work of darkness, that bringeth God's wrath on the children of disobedience*, as it did bring it on Sodom the old world, and the Canaanites most signally; and seldom is there a remarkable plague and punishment brought on a person or land, but this sin of vileness hath a main hand in the procuring of it; and where it reigneth, it is usually, if not always, accompanied with many gross sins, which are occasioned by it, and given way to for its sake, as drunkenness, murder, idolatry, &c.

For further clearing of this command, consider 1. The species or kinds of faults condemned in it, and the virtues or graces commended. 2. The manner of being guilty of
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the breach of it, which because this command will be found to be spiritual, as the other commands are) reacheth to the heart and affections as they do. 3. Consider the sin here forbidden in its incitements, foment, and other sins more implicitly comprehended under it; as idleness, gluttony, drunkenness, impudency, gaudiness and unchastity in apparel or nakedness, dancing, singing of bawdy songs, loose company or fellowship, and every appearance of this ill, and what may lead to it, and dispose for it, or is an evidence of it. 4. See its opposite virtues, and the means useful for the subduing of it, as chastity, modesty, shamefacedness, temperance, lawful marriage, the remedy thereof, &c. which are required in this command, and are very useful for a holy life.

That these things ought to be spoken of, none will deny; that they belong to one of the commands, the perfection of the law requireth it; and that they come in here under this command, the nature of them, and their conjunction with, or influence upon the sin condemned, or duty commanded here, will make it evident; the sin of adultery being a prime branch of the carnalness of our nature, under it the rest of that kind are comprehended for making of them the more odious.

Now in considering the act of vileness forbidden, we may 1. Look to these ills, that are simply unnatural, of which these that be guilty are called in the scripture, Rev. xxi. 8. *the abominable*, such are these, 1. Who prostitute themselves to the abomination of *filthy fellowship with devils*, as they suppose and imagine. 2. These who commit bestiality, a vileness most detestable in reasonable creatures, it is called confusion, Lev. xviii. 23. 3. These who abuse themselves with mankind spoken of, 1 Tim. i. 10. Rom. i. 26. 27. called also in the scripture *sodomy, going after strange flesh*, having been the abominable practice of these miscreants, whom God set forth *for an example suffering the vengeance of eternal fire* when he rained, as it were, something of hell from heaven on them burning them quick, and frying them in a manner to death in their own skins, because of the lusts wherewith they burned. These are abominations against nature, against which the laws, both of God and men do severely animadvert, see Lev. xvii. and 20. Deut. xxii.

2. The act of vileness inhibited taketh in these ills of uncleanness, that are some respect against nature also, though not so obviously, nor so gross, such as are betwixt persons within degrees of consanguinity and affinity; This uncleanness is called incest, such are reckoned up, Lev. xviii. 20. Deut. xxii. for this the Canaanites were cast out, and it was

abominable even to heathens, 1 Cor. v. 1. &c. the evil of incest flows from the unnaturalness of mens confounding the relations and degrees, that nature hath set men distinctly in; as for instance, nature hath made the father's wife a mother, to join therefore with her, destroyeth that relation, and is unbecoming that reverence and respect we owe to parents; Hence this incest is always either in a direct or oblique line, but not in the collateral, beyond the relations of brother and sister, which are indeed the very beginnings the collateral lines, and as it were, almost one in their common parents; thus conjunction with one of the farthest and most remote of a line that is direct, is incest, which yet is not so with the very first after these excepted, of the line that is collateral; a man might not marry his fore-grand-father's wife; nor his sister, but may marry his cousin-german, and because man and wife become one flesh, it is incest which is within the degrees to the wife, as well as if it were within the husband himself, and is so called confusion, Lev. xx. 12, 14.

3. Consider it as it is against a tie or bond, called the covenant of God, Prov. ii. 17. and this may be three ways considered, 1. When both persons are married, as David and Bathsheda were, this is most abominable, and that which we call double adultery. 2. When the man is married, and the woman solute or free. 3. When the woman is married and the man free, these two last are both gross, yet the latter is accounted grosser, as having these aggravations, of disturbing the peace of our neighbour family, the corrupting his seed and off-spring, and the alienating of his inheritance added unto it, therefore not only the first, but even the third hath been ordinarily punished by death amongst men; and certainly the guilt of the second, is little inferior, if not equal, to either of them: for 1. It hath the same wickedness of adultery, with the other two, as being contrary to the covenant of God. 2. It is in like manner peccant against the remedy of uncleanness and disorder, for which the Lord did appoint marriage. 3. It doth no less disturb the quiet and prosperity of families, provoking jealousy in the wife, the more impotent, because the weaker vessel, alienating affections, and often hindering a lawful propagation, but continually marring the education of the children lawfully begotten, and the parents care of their provision: Neither are these things to be restricted to the man, as if he were only therein criminal; the free woman the adulteress, by her manifest accession, doth evidently involve herself in the same guilt; if a free man ly with his neighbours wife, the aggravations, flowing from her married

ed state, are all charged upon the man, and by the law of God he is therefore condemned as the adulterer. Doth not then the parity of reason, in the case of a married man with a free woman, equally transfer on her the guilt of his consequences? Neither is it any excuse for the women, that the man is ordinarily the temptor; because not only hath nature put the woman's greater weakness, under the security of a far greater measure of modesty, but the Lord's righteous law is also binding both upon without distinction: so that I think, we may well understand all the three sorts of adultery, to be forbidden by the same laws, and under the same pains; and therefore conclude with Job xxxi. 9. 11. that adultery, without restriction, *is an iniquity to be punished by the judge* upon the man, as well as upon the woman.

Of this sort is also bigamy, the marrying of two wives together; and polygamy, the marrying of many wives, and keeping concubines with wives: For God made but two at the beginning, one male, and the other female; and hath appointed every man to have his own wife, and every woman to have her own husband. And although many holy men have failed in this, yet can we not exempt them from sin; neither will we ascribe it to God's particular dispensation to them, which we dare not make so common as that practice was, considering especially what abuse it came to, as may be instanced in Solomon, and from whom it had its rise, *viz.* Lamech, and what bitter fruits and sad effects it hath had following on it in families and posterity, as may be seen on Abraham, Jacob's, Samuel's father Helkanah, which made mens marriage a vexation to them, contrary to its ends: But now our Lord, by reducing marriage to its first institution, hath very expressly abolished it in the New Testament.

4. Consider it in free and unmarried persons, and thus it is fornication; if it be constrained or forced, its death by God's law, Deut. xxii. 23, &c. only to the man; the other is free, and it is called a rape, if it be continued in, its whoredom and filthiness; if with one woman, it is concubinus, an unwarrantable abusing the ordinance of marriage, and despising of it: if with sundry parties, it is prostitution, and most abominable; and whatever way it be, it is abominable, *bringing on the wrath of God*, Ephes. v. 6. Col. iii. 6. *Not once to be named* amongst the saints: and whether marriage follow or not, yet it is still sinful.

It may have several aggravations: As, 1. If it be in times of light; 2. If with persons unsuitable to be conversed with; 3. If in families professing godliness; especially, in the the fourth place, if the person be a great professor; 4. If it

it be in a time when God is quarrelling and contending with a whole society or land, and threatening his judgments against all: Now altho' this be at this time aggravated from all these considerations, yet, oh! how much doth it abound, and how frequent is it!

5. Consider this act of vileness inhibited, as it may be amongst and betwixt persons married and living in conjugal society; for the use of the marriage-bed is not left arbitrary more than the use of meat and drink; but is bounded by the Lord, both in the contracting and in the enjoyment; and when these bounds which are set, are transgressed, the transgressors are guilty. Thus men and women may begin their marriage carnally, by wooing carnally, which will make them guilty, altho' there be no more: Marrying with persons of a different religion, or with other unsuitable disparities, maketh guilty of the breach of this command, that sort of marriage not being the lawful remedy of fornication, or when we are sweyed more with temporal ends, and with respect to the satisfying of fleshly lusts, then with conscientious respect to what God allows, and right reason requires, referring all to God's glory; for this thwarteth with the end of marriage and doth transchange marriage into a cloak for covering covetousness or filthiness; and so before marriage there may be guilt.

Thus also married persons may break this command, if they do not possess and enjoy one another in *holiness and honour*, 1 Theff. iv. 4, 5. and do to give to one another all *due benevolence*: Thus men do sin in the defect, by not cohabiting, by withdrawing without consent one from another, and by proving a snare one to another: The apostle calleth it, 1 Cor. vii. 5. *defrauding* of one another: And many pieces of unkindness amongst married persons, unbecoming the honour and respect that the one should have to the other, may be here comprehended. But men sin more and oftener in the excess, *viz.* by carnal living with their own lawful married wives, and using marriage for lust, living in the lust of *concupiscence*, as the apostle calleth it; and that as the Gentiles did even in their marriage-stations, 1 Theff. iv. 5. And he calleth it, Col. iii. 5. *inordinate affection*; an affection which a man hath to his wife as to an whore, rather than what becometh a wife: These things, when reprov'd, must not be offended at; but the Lord looked unto for the purging of this corrupt nature, of such filthiness, as is shameful even to mention.

This inordinateness may be in respect of frequency, unreasonableness, carnalness in the manner; and what need is there to say more? It may also have place among married persons, when their conjugal fellowship hindreth them from

setting a-part any time for extraordinary devotions, which yet they ought to do, as may be drawn from what the apostle saith; 1 Cor. vii. 5. Though excess in this also is to be guarded against, but when there are times of trouble, and of private or public calamity, wherein the bridegroom is called to come out of his chamber; in such times as these, married persons may be readily guilty of inordinateness:

And it is known that there were, upon some occasions, restraints under the law when a man might not touch a woman though his own wife, to shew that in conjugal society men should observe a purity, and that they have not unlimited liberty in this, more than in other things, as eating, drinking, &c. For although all pleasure in meat and drink be not unlawful, yet carnal sensuality is: So what is natural, suitable, and seasonable, here is allowed, and ordinacy forbidden. Thus during the marriage state, guilt may be contracted.

Again, men may thus sin by unjust dissolving of marriages, by deserting, divorcing without the just cause of it, extruding, and such like acts, contrary to the nature of that strictest bond and covenant. I grant it is not always necessary to make divorce even where there is adultery; the Lord is not offended with reconciliation, where the punishment of the sin is not executed by the magistrate.

But if the divorce be made, and the woman afterward married to another, her return to her first husband, even after lawful dissolution of her second marriage, is an abomination and exceeding defiling, Jer. iii. 1. Thus in dissolving marriages there may be guilt.

Lastly, this uncleanness may be considered as it is in a solitary person, when alone, in their actions of darkness and abominable imaginations, which are to be loathed rather than named; yet these things which are done in secret are seen of God, though it be a shame to speak of them: see Ephes. v. 11, 12. This secret uncleanness, again, may be by a person, either waking, or sleeping, mentioned, Lev. xv. which confessedly becometh men or women's guilt, according as they have drawn it on, or by unsuitable imaginations disposed themselves for it; yea, when it hath not *ingrata recordatio*, an unfavoury and displeasing remembrance, and a holy horror following thereupon, there is guilt: Of this we spoke somewhat in the preface to the commands.

These abominations then are not restricted to the outward act, but are extended further, and many ways men commit this wickedness: as 1. In heart, Christ calleth the *lusting of man after a woman a committing of adultery in his heart*, Mat.

v. 28. This indeed hath degrees according to the length it cometh, and entertainment it getteth, and other such like circumstances, but it is still accounted by God to be heart adultery, and it is called *burning*, 1 Cor. vii. 9. and Rom. i. 27. and is exceeding loathsome to the Lord, and hurtful to the inner man, even when men neither resolve nor intend acting, yet by not abhorring these imaginations, but suffering them to roll in their thoughts (O! beware of carnalness upon the thoughts of this) they become guilty, and that inward fire being suffered to burn, often breaketh out into a visible flame. How that 1 Cor. vii. 9. differeth from the burning mentioned, Rom. i. 27. we shall now forbear to mention. 2. Men are guilty of this wickedness, when they license their outward senses in the sinful pursuit of their objects: Thus *eyes full of adultery* are spoken of, 2 Pet. ii. 14. thus Matth. v. 28. *A lustful look is adultery*: and Job ix. 31. saith, he will not *look upon a maid*. Thus also obscene pictures, delight in them, or other spectacles of that sort, cannot but defile the man: The ears are defiled by hearing of, and listening to obscene and filthy discourses, to drunken, bawdy, or light wanton amorous songs: the touch with embraceings; and the mouth with kissings: Such are spoken of, Prov. vii. 13. *She caught him and kissed him*.

To insist further, is not suitable: but oh! there is much guilt contracted this way, and but little noticed, and mourned for. 3. Men may become guilty by gestures, as they are evidences of this vileness, or dispose to it, and postures undecent and unbecoming civility, and godliness: See what is spoken of a *naughty person*, Prov. vi. 13, 14. and Isa. iii. 16. &c. this is opposite to *honest walking* which is commended, Rom. xiii. 13. and a *carnal wantonness* reprov'd. 4. Persons become exceeding guilty of this evil by scurril and obscene speeches, whereas this sin should not be once nam'd; by reading scurril, wanton, amorous ballads or books, which is, as if we were conferring on such a subject, by taunting and reproaching one another in such communication as corrupteth good manners; by jesting that is not convenient, especially if it be at one that hath fallen in some act of filthiness, or by whatever may be near, or of a sinful suitability to such an evil; see Ephes. iv. 24. and v. 3, 4. &c. 5. This sin is fallen in by too familiar or unnecessary converse with light, vain, loose company, more especially private companying with such, which is not only an appearance of ill, or a snare to ill, but evil and loose in itself, call'd by the apostle, *chambering*, Rom. xiii. 13. and Solomon biddeth men not *come near the door* of such a womans house, much less to enter into it, Prov. v. 8. 6. Men fall into it

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by wantonness, immodesty, want of due shame-facedness, &c. or any other way whereby they yield reins to the loose, wanton, carnal humour that is in them.

There are many other sins which come in here: and although some of them may be reduced to several of the commands, yet in a special manner are they related, and as it were, tied to this; As 1. Idleness, such as you see, 2 Sam. xi. 2. &c. occasioned David's fall, and is by Ezek. ix. 16. 49. charged on Sodom, as predisposing for, and going along with their uncleanness; idleness being in itself *mater omnium vitiorum*. and *noverca omnium virtutum*, the mother of all vices, and the step-mother of all virtues: This breedeth unstayed looks, and giveth occasion to, and entertaineth carnal imaginations, and it occasioneth much gadding, when folks, either have no lawful calling, or are not diligent and serious in the employments and duties of it, 1 Tim. v. 13.

2. Lightness and unstableness, charged on Reuben when he defiled his father's bed, Gen. xix. 4. and by the apostle, *keeping at home* is (Tit. ii. 5.) joined with chastity, modesty, and shame facedness. There is a gadding, and a so-called furthiness, especially in women, more especially young women, which is exceeding offensive, and yet exceeding rife; it may be it were more fitly called impudence, or impudent boldness, which maketh them run to all spectacles and shews, to speak in all discourses (which quite crosses the character that one gives of a modest virgin, that "She loves rather to loose herself in a modest silence, than to be found in a bold discourse,") and to hazard upon all companies, exceeding unsuitable to that modesty and shame facedness which is particularly called for in that sex. Take in here also the manner of going, mincing, or tripping nicely, and making a tinkling with their feet, spoken of, Isa. iii. 16. and touched at a little before.

3. Wantonness, and too much carnal mirth and laughter, which is both the evidence and great fomentor of looseness in the heart and so *foolish jeasting, which is not convenient*, Eph v. 3. is conjoined with this sin, and none ought to think that there is a lawful freedom in such jollity, as, *chambering and wantonness*, Rom. xiii. 13. Now this taketh in much, and is of a large extent.

4. Undecent conversing, going abroad in company with rash and offensive freedom, when as entering the house, yea, coming near the very doors of an whores house is forbidden, Prov. v. 8. the ill and prejudice whereof may be seen in Dinah's going abroad belike without an errand, Gen. xxxiv. 1, 2. &c. Potipher's wife did cast herself in Jo-

seph's company thus, though he gave her no entertainment, but in the fear of the Lord fled from her.

5. Add dancing, a thing condemned by the people of God as no honest recreation, at least, when in companies that are mixed, and (as we call it) promiscuous dancing, such as useth to be at marriages, and the like occasions, both of old (as may be seen in the canons of the several councils) as also of late by our own and other reformed churches.

I shall say these things in short of it: First, that ye will not find it mentioned in scripture in the person of any of the godly, it becoming an Herodia's daughter better than professors of religion. 2. That it will be readily found to indispose for the exercise of godliness, and so to be inconsistent, or at best, hardly consistent with either a pious and lively, or a sober frame of spirit. 3. That it marreth not only the gravity of persons for the time, putting them in a sort of regular distraction, but lesseneth the esteem of such persons; this infobriety being like a dead fly that maketh the box of ointment (if any be) to stink. 4. That in scripture examples we find this sort of dancing only among prophane and loose people, and recorded also as a piece of their stain or blot, rendring them some way infamous; and oftentimes it hath also snares waiting upon it, as in the Israelites amongst themselves, Exod. xxxii. and in the daughters of Moab with the people of Israel, and in that of Herodia's daughter: Some also suppose those whom Dinah went forth to see, Gen. xxxiv. were thus employed at some feast, or such other solemnity, where she was insnared and beslowred. 5. Yea, it is often, if not ever, the fruit of some former looseness and carnalness, being the effect that excessive wantonness usually breaketh out in; and can God's people warrantably have fellowship with these *works of darkness*? or can they (if guilty themselves) reprove it in others? Cicero calleth it, *Postremum vitiorum, quia acta sequitur*, the last of vices, because usually followeth former loose carriages. 6. There is no lawful mean of recreation which is useful for the health of the body, but is, and may, and should be sanctified by the word and prayer, yet,

I suppose neither useth this to be so, neither would any think it very suitable, or well consistent with a praying frame, and can that which standeth not with the serious exercise of repentance, and a praying disposition, or that which none would think a fit posture to meet death, or the Lord's appearing with, be in reason thought consistent with a Christian walk? which should always be with the loins girded, and the lamps burning: It is somewhat like this, or less than this, which the Lord condemneth, Isa. iii. 16. *walking, or*

mincing, or tripping, and making a trinkling with their feet. What is that, but disdainning the grave way of walking, to affect an art in it? as many do now in our days; and shall this be displeasing to the Lord, and not the other? seeing he loveth, and is best pleased with the native way of carrying the body. Junius and Rivet from him, calleth this mincing or tripping, a walking or standing on the earth in an artificial way.

Besides these things that are more general in folks carriage, there is somewhat further in our cloathing and diet, which is to be spoken to here, seeing in these we ought to be Christian, sober, grave, &c. and in nothing do our lightness, vanity, (as we ordinarily use to call people vain from their apparel) pride, wantonness, and rioting appear more, than in vain garbs. Hence the apostle Paul, 1 Tim. ii. 9. joineth modest apparel with shame-facedness and sobriety or chastity, as also doth the apostle Peter, 1 Pet. iii. 2, 3. and in Jezebel and others, *decking and dressing* to seek love, is ever accounted an high degree of looseness: It is a wonder that men should take pleasure to deboard in their cloathing, which is the badge of their perfidiousness, and was at first appointed to cover their shame and nakedness. It is observed that the Hebrew word *בגד* *beged*, doth signify both perfidiousness and cloathing, and cometh from that word, which signifieth to break covenant, the Lord thereby intending by the very consideration of our clothes, to humble us, and keep us in mind of our first breach of covenant with him; and yet such is our wickedness, that we will glory in that which is indeed our shame, as if it were a special ornament; and whereas at first, clothing was appointed for covering nakedness, for preventing of incitements to lust and for decency, now Jezebel like, it is made use of to be a provocation thereunto, see Prov vii. 10. God in his first appointment of raiment, for preventing of vanity, and commending honest sobriety therein, did make for our first parents coats of skins.

And therefore we say, that in men and women both, there is condemned by the Lord; 1. Costliness and excessive bravery of apparel, 1 Tim. ii. 9. which saith not that we are to foster sordidness or baseness, or that men in all places or stations, and of all ranks, should as to their apparel, be equal, but that none should exceed. It is strange, that sometime the poorest and meanest for place, and often for qualifications, are finest this way, as if it were the best or only way to commend and set them out; and that some should have more in cloaths than in their stock, is utterly intolerable. 2. Strangeness in the ever-changing fashions,
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and extravagant modes of apparel, while as the Lord by nature hath continued the shape of mens bodies to be the same; for what is meant else by strange apparel, so often forbidden in the scripture, but that which is commonly called *the fashion, or new fashion*, a new and uncouth garb? And certainly mens minds are often infected with lascivious thoughts, and lustful inclinations, even by the use and sight of gaudy and vain clothing; and we will see, light, loose, conceited minds discover themselves in nothing sooner than in their apparel, and fashions, and conceitedness in them.

3. There is a lightness in cloathing as to colour, mounting as they call it, &c. and in dressing of the body, which may be seen in these *dressing of the hair, in powderings, laces, ribbons, points, &c.* which are so much in use with the gallants of the time; this especially in women, is insisted on and condemned, Isa. iii. 16, 17. &c. some things indeed there mentioned, are not simply unlawful, especially to persons of higher quality, and at all times; but the particulars following are condemned; 1. Affecting of, and having a lust after, brave cloathing, making our *back* our God, as some do their *belly*, Phil. iii. 19. and this may be where cloaths are but means, yet the lust and appetite after them may be great. 2. Haughtiness and vanity in cloaths and dressings, when we think ourselves better with them then without them; or esteem ourselves because of them above others, in other things superior, or at least equal to us. 3. Excess in these, in their superfluity and costliness, as is said, above and beyond our state and station. 4. Wantonness and lightness in them, which is especially in nakedness; as to such and such parts of the body, which in modesty are hid; for women having cloaths for a cover, ought to make use of them for that end, and it is more than propable, that, that *walking with stretched out necks*, there reprov'd; relateth to women, their making more of their necks, and their breasts bare, then should be, or is desent, they affected to discover and raise their gorgets, when God commendeth modesty, and nature is best pleas'd in its own unaffected freedom, yet they stretched them out: It is both a wonderful and sad thing, that women should need to be reprov'd for such things, which are in themselves, 1. So gross, that let the most innocent be required, whence these, more than ordinary discoveries, do proceed; and they must at least grant that the first practisers of such a fashion, could have no other design in it, then the more thereby to please and allure mens carnal eyes and regards: And 2. So impudent; for if to be all naked be shameful and exceeding ready to provoke

voke lust. must not nakedness in part; more or less, be, and do the same? So that this will be found a glorying in their shame; for nakedness hitherto was always looked upon as a reproach: We read of old of such as were grave, that they covered themselves with a veil: And 1 Cor. xi. married womens going abroad uncovered, is looked on as unnatural; What would such say if they lived in our times; we are perswaded the gravest amongst women are most averse from this evil, and the lightest are most prone and given to it: And seeing all women should be grave, it must import a disclaiming of that qualification where this lightness is delighted in: If therefore there be any shame, if there be any conscience, we will expect to prevail with some who are touched with the sense of gravity, that they may be good examples to the rest, and once endeavour effectually to bring gravity and modest shamefastness in fashion again.

There is in clothes a base effeminateness amongst men (which some way emasculateth or unmanneth them) who delight in those things, which women dote upon, as *dressings of hair, powdrings, and washings* (when exceeding in) *rings, jewels, &c.* which are spoken of, and reproved in the daughter of Zion, Isa. iii. and so must be much more unsuitable to men. Also *interchanging of apparel* is condemned; men putting on women, and women mens cloaths, which is unsuitable to that distinction of sexes which the Lord hath made, and is condemned in the word as a confusion, an absurd unnatural thing; and an inlet to much wickedness. Whereof the Dutch Annotators, as several fathers did long before them, on 1 Cor. xi. 14. make mens nourishing and wearing of long hair, to be some degree, it being given to women, not only for an ornament and covering, but also in part for distinction of the female sex from the male: And having touched a little on this vain dressing of the hair (now almost in as many various modes, as there are fashions of apparel) especially incident to women; It will not be impertinent to subjoin a strange story, which learned, pious, and grave Mr. Bolton in his four last things; page 40. repeats from his author the famous Hercules Saxonia, professor of Physick in Padua; "The Plica (saith he) is a
 " most loathsome and horrible disease in the hair, unheard
 " of in former times, as Morbus Gallicus, and Sudor An-
 " glicus, bred by modern luxury and excess, it seizeth spe-
 " cially upon women and by reason of a viscus, veno-
 " mous humour glueth together, as it were, the hairs of
 " the head with a prodigious ugly implication and entang-
 " lement; sometimes taking the form of a great snake, some-
 times

“ times of many little serpents, full of nastiness, vermine,
 “ and noisome smell: And that which is most to be admired
 “ and never eye saw before, these being pricked with a needle,
 “ they yield bloody drops. And at the first spreading
 “ of this dreadful disease in Polland, all that did cut of this
 “ horrible and snaky hair, lost their eyes, or the humour
 “ falling down upon other parts of the body, tortured them
 “ extremely. It began first, not many years ago in Pol-
 “ land, it is now entred into many parts of Germany.
 “ And methinks (says Mr Bolton) our monstrous fashionists
 “ both male and female, the one for nourishing the horrid
 “ bushes of vanity, the other for their most unnatural and
 “ curled cutting their hair, should every hour fear and trem-
 “ ble, lest they bring it on their own heads and amongst us
 “ in this kingdom.” It is also worthy the noticing that Ter-
 “ tullan hath to this purpose, in his book de cultu mul. cap. 7.
 where having expostulated with Christian women for their
 various vain dressing of the hair; he bespeaks them thus;
 “ Drive away this bondage of busking from a free head, in
 “ vain do you labour to appear thus dressed, in vain do you
 “ make use of the most expert frizlers of hair, God com-
 “ mands you to be covered and veiled: I wish that I, most
 “ miserable man, may be privileged to lift up my head, if
 “ it were but amongst the feet of the people of God, in that
 “ blessed day of Christians exulting gladness, then will I see
 “ if ye will arise out of your groves with that varnish and
 “ paint of white and red, and with such a head-dress; and
 “ if the angels will carry you up so adorned and painted to
 “ meet Christ in the clouds.” And again, cap. 13. “ These
 “ delights and toys (says he) must be shaken off, with the
 “ softness and looseness whereof, the virtue and valour of
 “ faith may be weakned. Moreover, I know not if these
 “ bands that are accustomed to be surrounded with rings
 “ and bracelets, or such other ornaments, will endure to be
 “ benumbed and stupified with the hardness of a chain: I
 “ know not if the leg, after the use of such fine hose-gar-
 “ ters, will suffer itself to be streightned and pinched into
 “ fetters, or a pair of stocks: I am afraid that the neck,
 “ accustomed to chains of pearls and emeralds, will hardly
 “ admit of the two handed sword; Therefore, O blessed
 “ women! (saith he) let us meditate and dwell on the
 “ thoughts of hardship, and we shall not feel it, let us re-
 “ linquish and abandon these delicacies and frolics and
 “ we shall not desire them, let us stand ready armed to en-
 “ counter all violent assaults, having nothing which we will
 “ be afraid to forego and part with: These, are the stays
 “ and ropes of the anchor of our hope.

“ Let your eyes be painted with shame facedness and quiet-
 “ nefs of spirit, fastning in your ears the word of God, and
 “ tying about your necks the yoke of Christ, subject your
 “ head to your husbands, and so shall you be abundantly
 “ adorned and comely. Let your hands be exercised with
 “ wool, let your feet keep at home, and be fixed in the
 “ house, and they will please much more than if they were
 “ all in gold; cloath yourselves with the silk of goodness and
 “ virtue, with the fine lining of holiness, with the purple
 “ of chastity; and being after this fashion painted and a-
 “ dorned, you will have God to be your lover.” Which
 notably agreeth with what the apostle saith, 1 Tim. ii. 9,
 10. “ In like manner also, that women adorn themselves in
 “ modest apparel with shame-facedness and sobriety, not with
 “ broidered hair, or gold, or pearls, or costly array; But
 “ (which becometh women professing godliness) with good
 “ works.” 1 Pet. iii. 1, 2, especially 3, 4, 5. *Whose adorn-
 ing, let it not be that outward adorning, of plaiting the hair,
 and of wearing of gold, or of putting on of apparel. But let
 it be the hidden man of the heart, in that which is not corrup-
 tible, even the ornament of a meek and quiet spirit, which in
 the sight of God is of great price. For after this manner in
 the old time, the holy women also who trusted in God, adorned
 themselves, being in subjection to their own husbands. See also
 Tit. ii. 4, 5.*

Next to what hath been said of dressing the body, some-
 what may not inappositely be spoke to, anent *dressing and deck-
 ing of houses and beds, and anent household furniture or planishing,*
 wherein there may be an evil concupisence and lust, and an
 inordinate affection; our minds being often by a little thing
 kindled and set on fire: See to this purpose, Prov. vii. 17.
 where that women spoken of, hath first the *attire of an
 whore*, then, he saith, *her bed is dressed, her tapestry and cur-
 tains provided, incense and perfumes are in the chambers*: So
 also *beds of ivory are reprov'd*, Amos vi. 4. which are all
 used for entertaining the great lust of uncleanness, which
 ordinarily have these alluring extravagancies attending and
 waiting upon it. O! what provision do some make for the
 flesh, *to fulfil the lusts thereof*; and how careful caterers are
 they this way for their corruptions? And certainly Chris-
 tians are not in their *houses* more than in their *persons*,
 left to live at random, and without bounds; and folks no
 doubt may be unsuitable to their stations, as much in the one
 as in the other. This excess may be also in the light and
 wanton manner of adorning houses and buildings with fil-
 thy and immodest paintings, pictures, and statues, and such

like, which, with other things, is spoken of and condemned, Ezek. xxiii 14. But withal, in what we have spoken in these excesses so incident even to professors, we would not have folks too rigidly to expone us, for we know that there are lawful recreations, nor are honesty and comeliness in behaviour and apparel, blameable, but to be commended in their place: Neither would we have any think, that we suppose all such, who do the things above censured, to be incited to them from this principle of lust; but for clearing of the matter further it would be considered, 1. That we speak of these things as they are abused, and particularly condemned in this church. 2. We would consider the end of the things themselves, as they have been at first sinfully introduced, whatever may be the innocent intention of a particular user. 3. We would respect others, who may be offended and provoked to lust, by what an actor is not provoked with, and also may be sinfully tempted to the like from that example, or if not so, yet may possibly be induced to judge them vain who walk so and so in apparel, light who dance, &c. which we would prevent and guard against. 4. We would not only abstain from evil, but from all appearance of it; now certainly all these things we have spoken of look like ill, and may breed misconstructions in others, even possibly beyond our own mind and intention; We may also consider the mind of very heathens in reference to these things, as also of the fathers, councils, and the divines which are cited by Rivet and Martyr on this command. The council Laod, Can. 53. apud Bals. hath these words, *Let Christians, when they go to marriages, abstain from dancing, but dine or sup.* And another saith, *Nemo fere saltat sobrius nisi forte insanit*; no man almost danceth that is sober, unless perchance he be in a fit of distraction or madness: Neither doth David's or Miriam's dancing, being used by them as a part of worship in the occasions of extraordinary exultations, say any thing for the dancing that is now in use, as their songs of praise to God used in these their dancings abundantly shew: And beside, their dancings were not promiscuous, men with women, but men or women a-part. Beside, if the seeing of vain objects provoke to lust. the circumstances and incitements of dancing must do it much more: And what men commonly say, *Take away the promiscuousness of dancing, and itself will fall*; It doth confirm this, that dancing is not pleaded for, or delighted in, as it is a recreative motion, but as promiscuous with women, which beside the great provocation to lust spoken of, occasioneth that both much time and expence is bestowed on learning this, which is attended with no profit.

What we have said of these evils may also take in *excess in sleeping, laziness, &c.* to be seen in David, 2 Sam. xi. 2. and playing; too much whereof favours of *wantonness* and *riotousness*, as these words, Romans xiii. 13. are in their signification extended by some. Now all these excesses spoken of, being opposite to sobriety and modesty, shamefacedness and gravity, much come in under *wantonness*, and what followeth doth come in under intemperance.

The scripture insisteth much in condemning the sin of *intemperance*, which we conceive doth mainly consist in *gluttony* and *drunkenness*; and seeing these sins must belong to some one command (although virtually and indirectly they break all) we take them especially to be condemned here in this command, where temperance is commanded; and therefore we shall find them in scripture mentioned, with a special respect to the sin of *uncleanness*, expressly forbidden here: *Fulness of bread and gluttony* is observed to have been Sodom's sin, and the rise and source of their filthiness, Ezek. xvi. 49. *Drunkenness* is marked, especially as leading to this, Prov. xxiii. 31, 33. Therefore we choose to speak a word to these two evils here, which are in themselves so abominable, and yet, alas! So frequent amongst those who are called Christians.

It is true, there is both in eating and drinking, respect to be had, 1. To nature, which in some thing requireth more in some less: 2. To mens stations, where, as to the kind or quality (as we said of cloaths) there is more allowed to one than another: 3. To some occasions, wherein more freedom and hilarity is permitted than at other times, when more abstinency and a restraint upon these, even in themselves lawful pleasures, is extraordinarily called for, so that we cannot bound all persons, and at times, with the same peremptory rules.

There is also respect to be had to *Christian liberty*, whereby God's goodness men have allowance to make use of these things, not only for necessity but for refreshing also, and the virtue of temperance and sobriety (as all other virtues) doth not consist in an indivisible point, so that a man is to eat and drink so much, and neither less nor more, without any latitude; the Lord hath not so streightned the consciences of his people, but hath left bounds in sobriety, that we may come and go upon, providing these bounds be not exceeded. Neither is every satisfaction or delight in meat or drink to be condemned (seeing it is natural) but such as degenerateth and becometh carnal.

We would therefore enquire into the sinfulness thereof,

and because there is a great affinity betwixt these two evils of gluttony and drunkenness, we may speak of them together for bravities sake.

We suppose then, 1. That both gluttony and drunkenness are sinful; and that both in the use of meat and drink men may several ways fail; the many prohibitions and commands that are in the word, for ordering us in the use of meat and drink, 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* Rom. xiii. 14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.* And Rom. xiv. 20. *For meat, destroy not the work of God: all things indeed are pure, but it is evil for that man who eateth with offence,* Prov. xxiii. 20, 21. *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.* The many reproofs that there are for exceeding in both; 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.* Luke xvi. 19. *There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day; with several other places.* And the many sad judgments which have been inflicted, as well as threatned for them: Deut. xxi. 20. *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.* Prov. xxiii. 21. *For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags, with the desperate effects following on them, as Prov. xxiii. 29, 32. &c. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? At the last it biteth like a serpent, and stingeth like an adder, &c.* will put it out of question that they are not only sinful, but so in an high degree.

Yea, if we consider the ends for which God hath given us the use of these creatures (which excess inverteth and marreth) viz. his honour, and the good of ourselves and others; the rules he has given to regulate us in the use of them; and the holy frame he calleth for from us at all times, the difference that should be betwixt his people and the men of the world in the use of these things; we will find this excess in the use of these enjoyments to be sinful, and no less contrary to the holy nature and law of God, and to that holiness and sobriety that should be in a Christian, than fornication and other uncleanneses are; therefore there is no sin hath more woes pronounced by the Holy Ghost, against it

it, than drunkenness (a woe being ever almost joined with it) nor more shame attending it, so that of old, drunkards *drank in the night*, 1 Theff. v. as being ashamed of it; tho' now alas! many are *drunk* in the day, and some in the morning, and such as are addicted to it, are with great difficulty recovered, Prov. xxiii. 35.

2. We suppose also that these sins may be, and sometimes are, separated and divided, for one may be guilty of excess in meat or of gluttony, who may be free of drunkenness, and contrarily: it is the saying of a holy man, *Aug. lib. 10. confess. cap. 17.* "Drunkenness, O Lord, is far from me, but gluttony hath often prevailed over me." And therefore we are not here to account ourselves free when both these ills cannot be charged on us; It is often incident to men who think themselves sober to be much more watchful against drunkenness than gluttony; yea, and usual for some to excite and put others much more on to exceed in eating than they dare do in drinking; as if there were not that same hazard in the one that is in the other, and as if one and the same rule were not given for both.

3. We do also suppose that there is not one way only whereby men may become guilty of both these sins, but there are many ways and also degrees thereof; and though all be not alike gross, yet all are sinful: Therefore we would 1. Consider these evils in divers respects: Then 2. Lay down and fix some general limits, which we are not to pass: 3. Instance some slighted particulars.

For gluttony in general there is a Latin verse.

Prapropere, laute, nimis, ardentem studiose.

In which five words there are five ways of being guilty of it; 1. By hastening, that is, desiring meat and drink before it be convenient: Thus eating and drinking in course, not for hunger or thirst, but for custom, good fellowship, carnal pleasure, &c. is gluttony, and is cursed by the Holy Ghost, Eccles. x. 16, 17. *Woe to thee, O land, &c.* here drinking and eating are tied to their seasons. 2. By delicacy in the kind or quality, as when meat or drink are excessive for costliness or fineness, lavishly provided, as feasts very ordinarily are, Prov. xxx. 8. So of the rich glutton it is said, *he fared delicately every day*, Luke xvi. 19. 3. In the quantity, by too much, when eating is exceeded in, even to indisposition for the duties of our general Christian, and of our particular callings, not to the strengthening us for them, Eccles. x. 17. 4. In the manner, *viz.* too ardently, when meat is desired with a sort of lust, Prov. xxiii. 3. 20, 21. 5. In the preparing of meat, *viz.* studiously, that is, when it is too riotously dressed, for pleasing men's carnal appetite
and

and taste, or pallat, by the fineness of it, and other curiosities of that kind. More particularly, we may sin either in the excess of meat and drink, when we go without just bounds; or in the defect, which may as well mar the end, *viz.* God's glory and our fitness for duty, as excess may; therefore doth Paul exhort Timothy to the use of a little wine, as needful for him.

2. Consider the sin of gluttony in the matter of that which we eat and drink; thus some may fail, as was just now said, by too much daintiness in their fair, as well as too great a quantity: And again in the manner, wherein many are very sensual and carnal, as being much given to satisfy their appetites, which Solomon speaketh of, Prov. xxiii. 1, 2, 3. *&c.* so Isa. v. 11, 12.

3. Consider it either in reference to mans self, when he himself faileth, or consider it in reference to others, when he putteth them to eat or drink, and occasioneth their sin; either of the ways is sinful, and the last is particularly cursed, Hab. ii. 15. although prophane men have often made, and do make a pastime of it; and some others that would seem more sober, are but little troubled with it, and many seem by their practice to think they cannot make others welcome to their houses, unless they put them to exceed this way.

4. Consider it in the act, and in the lust to it, even as there is fornication in the act and in the lust, so there is also drunkenness and gluttony; and thus, as is said, Phil. iii. 19. the belly becometh a God, and men's great care is to satisfy it, Matth. vi. 25. So to be given to wine, 1 Tim. iii. 3. and to look on it with delight, when it moveth itself aright in the cup, *&c.* is condemned, Prov. 23, 31.

5. Consider failing here morally, which is not suitable to a man, and which even a heathen will disallow, and failing spiritually, which is not suitable to a Christian; as when a man's eating and drinking is meerly governed by sensual, or at best, only by physical injunctions and customary occasions, and not by Christian directions, and is not levelled towards the great end, the glory of God, to which Christians, even in eating and drinking, are obliged by divine precept to have a due regard.

6. We may consider these sins as in the act, or as in the effects; the act is excessive use of meat and drink in itself, whether evil effects follow or not; the effects are these which follow, either in distempering the man in himself, or making him fall out with others; The sin is properly in the act, (though the sinfulness of the effects be not so diminished by their following on drunkenness, as many suppose) and there

may be a sinful act, when there is no visible sinful effects in the man's carriage or distemper. Hence Isa. v. 22. there is a woe denounced against those *who are strong to mingle, or drink strong drink*; the fault is not that they are strong, that, is a property of nature; nor is it that they were drunken but that being strong to bear much without being distempered, they took on more, lippening or trusting to that, and so abusing their strength beyond the right end of it, and drinking more because they were strong, then they durst have done if they had been weaker.

7. Consider eating and drinking in their circumstances, and so sometimes meat and drink somewhat beyond ordinary, and cheerfulness in the use of them, are allowable; Sometimes again abstinence is called for, and though no particular time be set for abstaining from meat and drink, or for fasting, but God hath left that to men's prudence; yet it cannot be denied but when one will at no time want dinner nor supper, that he may have the more time, and be in better frame for praying, furthering of mortification, sympathy with Joseph's affliction, &c. there is no doubt but he will be found guilty of this sin: See Isa. xxii. 13, 14. where some are cursed for killing oxen and sheep, eating flesh and drinking wine; for certainly sometimes God calleth for a restraint upon the (at other times lawful) use of creature enjoyments.

8 Eating and drinking may be considered as to the expences we bestow on what we eat and drink, and the affection we have to them or delight in them, spoken of; as also in respect of the time we spend on them. Hence is the curse, Isa. v. 11. *Wo to them that rise early, and tarry long at strong drink*; much time spent this way, even when the grosser effects follow not, will bring a curse from God; for he hath given time for other ends, and will have that no less tenderly minded than estate, health, or any other benefit; and if we dare not spend, waste, or abuse these in eating or drinking for fear of sin; why should we take more liberty as to our precious time?

9. Consider eating and drinking as a mean seasonably made use of for its end, as *strength or health*, and the *honour of God*, or as an *end itself*, or without respect to another end: and thus it is sinful: Eccles. x. 16, 17. and the land is cursed that hath princes that keep not the bounds allowed; which implieth, that the using of meat or drink, without respect to its end, and that in *due season* (as God giveth all things, Psal. cxlv. 15. and as we should pray for all things, Matth. vi.) is a breach and excess.

10. Consider eating and drinking either as going the length of evil, or as having the appearance of evil, where either of these is, there is a breach, since we ought not only to abstain from evil, but from all appearances of it, 1 Theff. v. 22.

What hath been said agreeth both to sins of drinking and eating: we shall now give some general rules, the observing whereof will further discover the sins that are in the use of meat and drink, either in the excess or defect.

The first is, we should look to a right end, both in eating and drinking, which is threefold: 1. Supream, *Eat and drink to the glory of God*, saith the apostle, 1 Cor. x. 30. thus we may sin either in the defect or excess, by disenabling ourselves for any duty of his worship, or by not adverting to this end; this rule therefore saith, we should be so swayed in quality, quantity, time, &c. of our eating and drinking, as we may most glorify God. 2. Subordinate, and so we ought to have a respect to others in all these; hence it is, that 1 Cor. viii. 9. Rom. xiv. 20. there is a *woe* to him that eateth with *effence*: thus by frequenting taverns, tho' we exceed not in drinking, we strengthen others to follow our example to a greater length; or it giveth them occasion to misjudge and misconstrue us; so also the using of lawful enjoyments in a too carnal and jovial way, before carnal men gives them occasion to think that we place some happiness in these things, as they do. 3. Our own strengthening and refreshing is an end to be looked to in the use of meat and drink, and so when we weaken and indispose ourselves by them, we sin against this end.

2. Consider the act itself of eating and drinking, if it be excessive for the kind of meat or drink, as too delicate, &c. or for the quantity too much, or for the time that is spent too long, &c. it is sinful.

3. Consider the manner, If creature enjoyments be with delight sought for, or excessively delighted in, and folks become restless and anxious about them, Matth. vi. 25. and too eager in pursuing these things, and too much taken up with them: so that the seeking after them marreth contentment and the quiet frame of the mind, then there is sinful excess.

4. Consider the effects in diverse respects; 1. In respect of a man's outward estate or family, and so a man sinneth when he eateth or drinketh beyond that which he may uphold, or his condition in the world will allow, and when his eating or drinking so, may make himself or his wife and children fast for it afterward, or to be much pinched. 2. In respect of his calling, if it divert a man from that, and mar the work in his hand, and make him break appointments

ments set by him for of finishing other men's work, which he might otherwise have kept, and much more if it indispose him for speaking of, or doing that which concerneth his calling, it is then sure in the excess. 3. In reference to his body, If it be weakned, dulled, or indisposed by the excess of meat or drink: This is called, Isa v. 12. *inflaming of them*, and is not allowable. 4. Look to it as it affecteth folks reason, and in less or more indisposeth them to conceive or judge of things aright; much more when it raiseth a fury or madness, and maketh them as reasonless beasts in their carriage, it is excessive and to be eschewed no doubt. 5. Look on it in reference to the spiritual duties of a man's Christian calling, as of praying, reading, hearing, repenting, &c. the obligation to these duties lying on a way, and our refreshments being in themselves midles to lead to the more chearful performance of them, when by them we become more indisposed for them, so as either to forbear them, or to be formal or drousy in them; that is sure not good, but to be evited. 6. Look to it in reference to the serious inward frame of the mind, which these should have who ought to walk always with God, keep communion with him, and be filled with the spirit, whatsoever marreth that or obstructeth spiritual consolation, or is inconsistent with it, cannot certainly be good: Hence Ephes. v. 18 *to be filled with the spirit*, is opposed to *excess in wine or drunkenness*, so that what is inconsistent with the one, may be understood as belonging to the other, and although this sensible joy of the spirit cannot be always carried alongst, yet none should incapacitate themselves for keeping up with it. 7. Look on it in reference to our corruptions, and the promoting of mortification, when it either marreth this, by dulling or weakning of graces of the spirit, or indisposing for their exercise; or strengtheneth and provoketh the former, it cannot be but sinful, being a *feeding of the flesh, a making of provision for the flesh*, as if we fostered our corruptions of laziness, sensuality, and other lusts, when we feast ourselves. 8. Look on it with respect to its opposite, sobriety and temperance; What is not sobriety, is excess, and contrarily; and sobriety being not only no excess, but a denied sober use of creatures, there must be excess when the mind, as well as the body, is not sober, in the use of these things. 9. Look on it with respect to its end (with which we began) when it leadeth not to, and fitteth not for honouring of God, when it marreth our being useful to our relation and others, either by taking up our time, or spending our means that we cannot provide for them, and supply them, or indisposeth us for duties, or hindreth a man from considering his own

last end, thus it is sinfully excessive. 10 Look on it in reference to death and Christ's second appearing, for certainly our frame and posture in every thing should be such as we may not be surpris'd with that: Hence is Christ's warning, Luke xxi. 34. *Take heed that ye be not overcharged with surfeiting, gluttony, and drunkenness, and the cares of this life, and that day come upon you unawares*: where he maketh not only the coming of the Lord, an awe-band to keep from gross out-breaking into these sins; but joining them with the cares of the world; he sheweth that there may be, and oft is, an indisposition for that day, even from the inward frame of the mind, occasioned by sensual inclinations and desires, when nothing doth outwardly appear.

Now put what hath been said to trial, and ye will find that it is not only he who by surcharging himself staggereth, vomiteth, or hath no use of reason, who in scripture is accounted guilty of these evils; but many more, as will be sadly evident when the Lord cometh to count with them; and if he should call many to this reckoning at the time of their eating or drinking, it would be a terrible surprisal to them: It is marked (Matth. xxiv. 39.) as an evidence of the sensuality and security of the old world, that they continued eating and drinking, and knew not till the flood came; and it is more terrible and sad what the Lord hath said afterward, *So shall it be at the coming of the Son of man*. O! fear and think seriously of this when ye are at your cups, and after them, and do not imagine that you are never guilty, but when you are like to beasts, void of reason; for the scripture condemning drunkenness, comprehendeth under it all excess in drinking, and that which may indispose for going about what we are called to, though the exercise of our reason be not always disturbed. Neither to constitute drunkenness is it needful, that the person willingly and purposely intend drunkenness, it is enough that he willingly drink (and his will cannot be simply forced) although he be not desirous that these effects should follow; for it is the act and not the effect, which is properly the sin, as is said: If there were any thing of the fear of God, or sense of duty, or shame of dishonesty, there would not need many motives to dissuade from the evils; by committing of which most holy men have brought sad things on themselves, and occasioned sad curses to their children, as in Noah and Lot is clear; and therefore their examples and falls are so far from being to be imitated, or made use of to diminish from the account men ought to have of the greatness of the guilt, as they often alas are, that they are set up as beacons to scare and fright from them.

What sort of persons it doth worst become, is not easy to determine, it being unbecomming to every person, yea even beastly and against nature, men being by it not only put for a time from the exercise of their reason (as it is in sleep) but incapacitate to act it, and put in a contrary beastly fury. How unbecomming is it for old men, that should be examples to others in sobriety? How unbecomming is it to young men, whose youth should be otherwise exercised? How unbecomming for mean men, who ought to be sober? and how especially unbecomming is it for men of place and reputation? upon whom this sin bringeth disgrace, and particularly it is most unsuitable for ministers to be given to drink, or to their appetite, to whom the Lord, 1 Tim. iii. and Tit. i. hath given special rules and directions in this matter; but most of all in women it is abominable, and was, and is so even amongst heathens; In sum, *whoredome, wine, and new wine*, Hol. iv. 11. *take away the heart*; and men are unmannered and made effeminate by them, as was said; yea, are transformed as it were unto beasts; of old, men were so ashamed of drunkenness, that such as were given to it, betook themselves ordinarily to the night (though some indeed did rise early in the morning to follow strong drink, Isa. v. 11.) And when folks will not keep at distance at the beginning from this sin of drunkenness, but will needs take a liberty and be chearful in it, it prevaileth sadiy over them, and maketh them enslaved beasts ere long to it, and they become bewitched with it, so that they can hardly be got free from the fascinations and inveiglements of it, Prov. xxiii. 35.

If it be asked here, Whether men or women, when health requireth vomiting, may not drink excessively for provoking to it, in place of physic?

Ans. 1. That in some diseases there is more allowed of some sorts of drink then in health, cannot be denied: Yea, 2. a difference is to be put betwixt sorts of drinks; some are not inebriating, that is, the drinking of a great quantity of them, will not disturb the use of reason; others are such that excess in them, will not only indispose body and mind, but quite obstruct and remove the use of reason and judgement: the first sort of drink (which is more properly physical) may lawfully be drunken; but in no case it is lawful for a man to exceed in the use of that drink which bringeth with it the disturbance of his reason; the reason is, because this is sinful in itself, and expressly against God's command, and defaceth his image in us (which is in knowledge) and is derogatory to it, therefore it is still reckoned a proper *fruit of the flesh*, Gal. v. 21. and it secludeth from the kingdom of heaven, as well as fornication theft, &c. and therefore can

no more be lawful under that pretext than the other are; see 1 Cor. vi. 11, 12. It is also opposed to *an honest Christian walk*, and to the *putting on of Christ*, Rom. xiii. 13 and that is always true which we have, Rom. iii. 8. *that ill is not to be done that good may come of it*; neither hath God made exception in drunkenness more than in fornication, for which some such pretexts will not be wanting with some to palliate that sin. Again, this is not the proper end of drink to procure vomit (I mean the forementioned sort of drink, which none ever read of as approved;) beside, it draweth along with it many other sins; Who can tell but when they are in drunkenness, they may blaspheme, curse, commit adultery, murder, or such like? should they then actively remove the use of their reason by a practice which may be inductive to such abominations? yea, may not death then come? and should it not always be looked for? and what a posture would a man be in, when in such a case, to meet death? moreover the distemper that followeth such a drinking is not such as followeth physick, which doth only make sick or indispose the body, and what influence it hath on the brain and reason, is but accidental and indirect, but it is otherwise with that distemper that followeth drunkenness, which putteth the person in such a sort of fury and distraction, that the carnal unrenewed part doth most frequently get great advantage by it.

If it be asked further, What is to be accounted of these actions, which are committed in drunkenness? *Answ.* Somewhat was said of this on this in the first command; but further we say, 1. Drunkenness being a voluntary act, it cannot excuse, but maketh the person doubly guilty, 1. by making the man guilty of such an act, 2. By drawing on that incapacity on himself, whereby he disposed himself for that and many more: In this respect the person committing murder, or sinning otherwise, in drunkenness is more guilty than another, who not being in drink committeth the same sin, because two sins concur in him, and not in the other: And therefore, 2. Although the murder, swearing, &c. of one that is fresh, is more gross, murder and swearing, &c. in another respect, because it is more immediately from the exercise of deliberation and choice, and that on this ground, drunkenness may in part extenuate the resolute pertinaciousness of the fact, yet it aggredegeth guilt upon the person on the former account. It was once answered by one, who being desired to spare a person that had committed murder in his drunkenness, and to impute it to his wine; that he should do so, but he would *hang up the flagon where the wine was*; and seeing the man made himself so, his punishment

ment was just, for had he not been the flagon of that wine, that sin might have been prevented.

Let me touch on some particular ills, which it is possible are more abounding and less looked to than beastly drunkenness, yet hateful to God; and take not I pray the mentioning of them ill, for they will by unstrained consequence follow to be condemned by the former rules.

The 1. Is the liberty that is taken by all sorts of persons in respect of meat; as if only appetite or lust were their rule, which may be seen in that excessive and superfluous vanity which is in feasting, wherein that is sensually spent, which might be usefully employed, and often they that are most prodigal and profuse that way, are least in charity; and if they may pamper their own flesh, or get the name of good fellows and good house-keepers, though it be to such as have no need, and though there be nothing or very little allowed for the supply of the necessities of the saints, or of others, and much more withheld that way than is meet, yet they think all is well.

2. There is your tipping, though you drink not drunk, your four-hours (as ye call them) this drinking, as ordinarily used, is certainly not for strength, and therefore as is clear, Eccles. x. 16, 17. by the opposition there, it must be for drunkenness. If many men were put to search in this particular, it would be found that there is more expended on these in the year, than is bestowed in charitable uses; more time taken up in them, than in religious duties, and more inclination to attend them, than to hear sermons; men cannot come abroad for this end, they cannot shift their business without hurt, but for their company they can do both: Prov. xxiii. 29, 30. *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* Here you see who are the persons that have a woe and God's curse on them, and other inconveniences; are they not tipplers; even they that tarry long at the strong drink how much or how little they will; Isa. v. 22. *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Certainly God hath made man, and given him time for another end than that, and hath not for that end given his creatures to men to be thus abused, this cannot be eating or drinking in due season, and I am persuaded it is not for necessity, for our own health, for the edification of others, or for the glory of God.

What then can be said for it? that it helpeth to pass the time (which is pretended by many as an excuse) is a part of
its

its guilt and just accusation, for it maketh the time to be lost, which ought to be more thriftily and carefully spent; and what cheerfulness it is accompanied with is often carnal: When is their spiritual discourse, and what may be edifying, and minister grace to the hearers at such meetings? when do ye pray for the sanctified use of that time, fellowship or drink? if at all, it is but seldom; many a cursed four hours is taken by some, though all God's creatures be good, be sanctified by the word and prayer: Be exhorted therefore to forbear this, especially you who have place in government, either civil or ecclesiastick; do not you make others to offend with your example, nor strengthen these in their wickedness (to whom ye should be examples of good) encouraging them to go in and drink drunk in taverns or ale houses, when they see you go in to tittle: It is a shame to hear what drunkenness of this sort is to be found even amongst young men, and others from whom we would least expect it.

3. There is your drinking at bargains-making so frequently, without respect to the end wherefore drink was appointed and given, as if ye were to honour drinking as a help to you in your bargains, although this evil be now alas epidemick; and hardly will a man that hath such business, get it at all times shunned, considering the humours of others he dealeth with, yet certainly if ye would all set to it, there would be no great difficulty of reforming it; but if some begin not, how shall it be done? It is an uncouth and strange thing, and even unnatural, that neither a man's appetite, nor his health, nor the time of the day, nor his ordinary diet shall be the reason or occasion of a man's drinking, or the rule whereby to try the convenient when or season of it, but when ever a man shall make such or such a bargain with me, or pay me for, or get payment from me of, such and such things, that must be the rule of my eating and drinking, what beast will be thus dealt with? O how many irrational, and almost *infra-brutal* practices are amongst us.

4. There is drinking of healths, and constraining a pledging (as it is called) of them, and thus by this means, forcing, or tempting, or occasioning (although it be willingly done by them) drinking in others; this is one of the highest provocations in drunkenness, and a dreadful perverting of the end for which God hath given meat and drink, neither health nor necessity calling to it: For, 1. This hath the woe appropriated to it that is pronounced, Hab. ii. 15. *Woe to him that giveth his neighbour drink*; this is a great incitement and provocation to drinking, and how many times hath it occasioned drunkenness? Again, 2. Whereas every
man's

man's own appetite should rule his drinking. this maketh one man prescribe the quantity and quality to others, and so one man, or several men, drinketh by the measure, will, and appetite of another; which is unreasonable, it being contrary to nature that men should drink all at one time, and and precisely so much, and of such drink. This even in Ahasuerus his feast, Esther i. 8. was forbidden. Beside, what can be the use of drinking of healths? it cannot be the health of another whom we respect, because that is to be expected in the approved way of prayer, which is the mean that Christians ought to keep fellowship in for the health one of another, and we suppose they are readiest to drink healths who are least in prayer for such whom they pretend to respect. It was a notable saying of a great man (solicited belike to drink the king's health) "By your leave, "I will pray for the king's health, and drink for my own." And certainly whatever it be in it self, yet the many ill consequences which have followed the drinking of healths, the many drunkennesses and quarrellings occasioned by it, the resentments that men will have if they seem to be slighted (as they account it) either when they are drinking themselves, or when their name is mentioned in the health to be drunk, do manifest that they who use it, esteem more to be in that way of drinking than in any other, and so alledge that if a man drink not as much as they, he respecteth them not. Again, men in company drinking healths, either take drink when it is necessary (and in that case, healths are but for the fashion) and do not press it on others, and even thus, though it be indifferent like, yet considering the abuse which hath been of it, the offence that may flow from the maintaining of it, and that it often proveth the rise of more, and giveth occasion to others to follow it more, and to hold it on (even beyond the intention of the first inventer or proposer) it is much more safe to forbear; or they drink unnecessarily, and press it on others, and thus it is abominable. See what the fathers think of this in Mr. Bolton's directions for comfortable walking with God.

If we look narrowly into the thing itself (although custom when it is inveterate weaketh us in the right uptaking of things, yet) it will probably be found to have arisen from heathenish idolaters, who used Libamen Jovi, Baccho, &c. and if it be supposed to help the health of others, that cannot be expected from God, who hath given no such promise, it must therefore be from the devil; it was called by the heathens, *Phiala Jovis*, drinking of healths being among them as a piece of drink-offering or sacrifice to their idols on the behalf of those they mentioned in their drinking, or
whose

whose health they drank. And it is certain there is no vestige of it in Christianity, nor any reason for it, and experience cleareth that many grow in a sort superstitious in the use of it, as if the refusing such a thing were a prejudice or indignity to the person mentioned, and that the Devil hath made use of it as a rower to convey in much drunkennes into the world; we think it therefore absolutely safest to forbear it, and we are sure there is no hazard here; See Ambros. de alea and Jejunio, cap 13. and 18. August. de temp. ser. 231, 232. Basil. in Epist. ad Cor. ser. 14. Cartwright's confession. To this same purpose these old latin lines are worthy the noticing.

*Una salus sanis nullum potare salutem.
Non est in pota vera salut salus.*

Which may be thus Englished;

*To drink no healths for whole men, good health is,
In drinking healths, we real health do miss.*

We suppose that a kindly motion towards a person that is present when one drinketh to him, may be differenced from this, yea, and taking occasion also to remember others that are absent; for our eating and drinking together, being that wherein our familiarity and freedom one with another venteth itself, to have some signs or occasions of testifying our kindness to, and remembrance of, those whom we respect, will not be unsuitable.

5. There is your *drinking* at the *birth of children*, and that not only, or so much, at their *Christning* or *baptism* (whereat as appeareth by the example of circumcision, somewhat may be allowed in Christian hilarity) as in after visits, so long as the women is in child-bed, or doth lie in, so that none can see her, though it were many in one day, but she and they must drink, and then again drink; O what a debauched time is it to many? That while they are lying, and while God calleth them to be otherways employed, they should be entertained with tippling; and it is a sad matter, that though it be both a burden to the receiver, and expence to the giver; yet neither of them will stand in the way of it; but both will concur; indeed, where women in that condition are in strait, we would allow in that case to give them some drink, or rather to furnish them with money to provide it, but when there is no want, but rather superfluity to add more, what is that but to keep up a fashion, or our own supposed credit? This is not the end for which these creatures are given, nor is this the fellowship that

that Christians ought to have one with another, seeing therefore there is in this custom both sin in abuse of time, and of meat and drink in a high degree; and seeing there is in it also this shame, that men and women shall let others furnish them as though they were poor, or do them a favour in buying drink for them (when their necessity is provided) as though they loved to drink and tittle; and seeing withal there is a damage here, and much money foolishly spent, &c. to the hurt of many, we would entreat you to forbear this also; and except such of you as are poor and stand in need of drink, we would have none of you suffer any stranger, or other then yourselves to bring in drink to your houses, but rather set yourselves to be Christian in your fellowship; and I suppose also, that fewer visits in that case would suite better, and would be much more comfortable and advantageous to the sick party.

6. There is your drinking at lick-wakes or dergies (as ye call them) after the death and so after the burial of friends or neighbours, as if that gave a call, and made a rendezvous to drink. Certainly if drunkenness and tipping be unsuitable at any time, much more on such an occasion is it so, even most unsuitable! Is this the way to be made Christianly to mind your own approaching death, and to be prepared for it? Is it not rather to make the house of mourning a house of feasting, and to forget the end of all living, which the living should lay to heart? Is this to bear burthen with a smitten family wherein one is dead. to come and burthen them, and table yourselves in their house? Will this fit them who are alive to get the right use of the stroak, to be disturbed by providing such and such meat, drink, servants for you: When it is like that thus praying comes to be neglected, and heaviness swallowed up in this heathenish way of drinking away care and thought; certainly if the parties be sad, that sort of fellowship is not fit at all, and proper; if they be in hazard to take no impression of the rod, this stumbleth them and quite driveth it away: O heathenish hateful and abominable practice! And where was it ever seen that frequent company at such a time, and such company, proved useful? yea, often it hath been followed with abuse and many sad consequents; and is the dreg of old superstitious Popery not fully removed out of the hearts of some.

If what we have said be truth, viz. That eating and drinking should be in *season for strength*, as it is Eccles. x. 16, 17. and for the *honour of God*, we are perswaded that it contradicteth all these evils, as unbecoming Christians: And therefore if the truth of God, or your own credit and esteem

have place with you, let these things be forborn and abandoned; are we laying heavy burthens on you? Doth not this way proposed by us, look both more Christian and more civil-like, and if in such outward things that are hurtful to yourselves, and none can say, but the reforming of them is some way in your power: If in such things, I say, we prevail not with you, wherein shall we prevail? Are there any who come to death's door but these things are loathsome to them, and their conscience crieth out on them? and therefore seeing we say nothing but what your conscience will confirm, let us prevail with you so far as to procure a reformation of those evils that are so hurtful to yourselves and dishonourable to God.

7. There is one thing more, whereof I shall speak but a word: I suppose the excessive number of tavern-keepers vintners and hostler's cannot but be a breach of this command, and an occasion, if not a cause of intemperance in drink, for such a number cannot be supposed to be necessary for mans lawful use; it must therefore be to provoke to the abuse of the creatures; and this employment is now become so common, that he who is desperate of any other way of living, will betake himself to this shift; and readily such fall under that woe pronounced, Hab. ii against those who *hold drink to others*: Take heed to this ye who take this calling on you, it is lawful in itself I grant but often it is made unlawful, and such as are in it, become often partakers of many sins committed in their houses, which for their own particular advantage they overlook, and particularly of the sin of uncleanness and whoredom, debauched drunkards being ordinarily vile and lascivious persons; you ought therefore to discountenance night-drinkers especially, by refusing to give them what they call for, as you would not make yourselves partakers of their sins.

From what hath been said it doth appear how base and unbecoming Christians these spoken of *drinkings* and *tipplings* are, which are of that nature, that we can neither in faith pray for, nor promise themselves a blessing upon them from God, they being neither in season nor for a right end: And no doubt when the Lord cometh, such as have been given to these sins, will wish they had been otherways exercised.

———Thus much for the seventh command.

THE EIGHTH COMMANDMENT.

EXODUS XX. Verse 15.

Thou shalt not steal.

WE come now to consider this eight command, *Thou shalt not steal*: In the former the Lord restrained the *lust of the flesh*, and means abusing of their bodies. In this he regulateth them in the use of their riches and estates, and setteth bounds to the *lust of the eye*, and the *covetousness of the heart*.

The scope of the command in general is, to regulate us in reference to the outward estate of ourselves and others, that we fail not either in wronging, or in inordinate and excessive profiting them or ourselves: And miscarriages of this nature are comprehended under this of stealing, to make them the more odious.

From the general scope of the command we may see, 1. That the Lord alloweth property amongst his people, otherways there could be no stealing. 2. That men have not liberty to manage these things of the world according to their meer pleasure and arbitrement, but there are rules set to them, by which they are to be governed in reference to them and there is religion in buying and selling, and such like, as well as there is in praying and hearing the word, though the things be of a different nature.

For opening the command, Consider, 1. The sin forbidden, *stealing*, with the positive duty comprehended under it. 2. Consider its extent as to the kinds of theft. 3. Consider how theft may be said to be committed. 4. You may consider more particularly some particular sins prohibited, and duties commanded, and questions that may be moved concerning them, as about charity or giving of alms, usury, making of bargains or contracts, pursuing of riches, &c.

The sum of this command we may gather from Ephes. iv. 28, *Let him that stole steal no more, but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth.* 1 Theff iv 6. *That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified.* Lev. xix. 11, 13, 35, 36. *Ye shall not steal, neither deal falsely, neither lie one to another.*—*Thou shalt not*

defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Ye shall do no unrighteousness in judgment, in met-yard, in weight or in measure, just ballances, just weights, a just ephah, and a just hin shall ye have: I am the Lord your God which brought you out of the land of Egypt. Theft is most strictly defined to be the taking away of that which is anothers, he not knowing it, and that to his hurt; but more generally we take it to be, any inordinateness in reference to riches, either by wronging our neighbour, or profiting ourselves, and that whether it be in the attaining, retaining, or using of them; this, though in few words, yet comprehendeth much.

1. Then we call that inordinateness; when men mistaking the right end for which, and the golden mediocrity according to which riches are to be employed; they do fail either in the excess, by transgressing the just bounds, or in the defect; or making use of wrong middes for attaining the end: Hence the love of money, or of riches, being the root of all evil, becometh idolatry, when riches are made the ultimate end, and pursued and made use of only to satisfy the lust of the eye; or when this love of money is made subservient to some other lust, as to the pride of life; thus the love of money is inordinate as to its end, when it is for an end without and beyond that which is convenient for us.

2 We may be inordinate by our being too vehement in our desires after riches, so that we will be rich, as it is 1 Tim. vi. 9. we resolve it; and must be so by any means, as it were; which is most dangerous, and by being desirous of too much, keeping no proportionable measure, but being sometimes in the excess, spending our time in seeking more than is convenient, sometimes in the defect, trifling away much time in the lazy, careless, and negligent pursuit of what is convenient. 3. There may be inordinateness in the middes made use of for attaining or retaining riches either by an unlawful way of conquest simply, or by that which is such in some respects; as by unlawful callings and such like: All which unlawful ways may be reduced to these three, *rapina*, *furtum*, and *turpe lucrum*, rapine, theft, and filthy lucre, of which more afterward.

Again, this inordinateness we say is when either our neighbours estate, or our own, is wronged; his may be wronged when ours is not advantaged; as by destroying, firing, and the like, out of hatred and malice; yea, it may be wronged by our negligence, when possibly he and ourselves are both wronged, yet this is condemned in scripture; and Exod. xxii. 5. & sequent. the Lord provideth laws ament it. It may

may be also in reference to the profiting ourselves or our neighbour, or bettering of our own estate or his; there is no doubt inordinateness in getting, keeping, and using that which belongs to us or to our neighbour, as when we get it without right, or its due price by anothers folly or negligence, &c.

To proceed a little, we shall consider the sin forbidden in this command, as drawn to these three forementioned heads, *rapina, furtum, turpe lucrum.*

Rapine includeth violence of all sorts, both by land, and that either by more petty parties, as robbers, plunderers, &c. or such as are more strong and able to carry their point, as conquerors, generals of armies, &c. meddling with that which is not theirs, which is robbery in the Lord's account, Hab. i. 6. And by sea, this is called piracy: It was a true and sharp answer which a Pirate, did give to Alexander (as is recorded) who being taken by him, and asked, How he could or durst live that way, replied, "He did only what he himself did; save that Alexander bereft men of kingdoms, he but of a little of their means; he with more strength on the land followed his point, he with less upon the sea." Of which piracy, whether caping or robbing poor innocent sea faring-mens goods, as it is now used by many, I wish all capers and their confederates in all Christian kingdoms and common wealths, would seriously consider, and would to this purpose take notice of what the eminently learned Grotius saith in his book *de jure belli & pacis, lib. 3. cap. 18. sect. 2.* but more especially, *sect. 4.* where he doth with much reason (whereof he was a great master) and religion, assert, "That when justice, strictly so called, is not hurt, yet a man may sin against that duty which consists in the loving of others, and more especially what the Christian law prescribes (which yet here is only corroborative of the moral law, that perfect and perpetual binding rule of life and manners) so that if it be manifest that such caping, robbing, or spoiling, will chiefly hurt and indamage, not the whole body or generality of the enemies, or of the king, or such as are of themselves guilty; but the innocent, and that in such a measure, as will thrust them into the very greatest calamities and miseries: wherein to cast even such as are private and proper debtors, were a merciless and cruel act: But if to all this it be added, that such spoiling or robbing is found to be of no considerable moment or importance, neither to put an end to the war, nor to cut short and consume the public and main force of the enemy;

" my ; then, and in that case, such gain ought to be ac-
 " counted unworthy of a morally good man, and more e-
 " specially of a Christian, as being made only of the cala-
 " mity of the times." On which account Plutarch blames
 Crassus, that he had made purchase of the most part of his
 riches by robbing and spoiling in times of fire and sword,
 looking on the calamities of the times he lived in, as his
 greatest gain, *Grot. annot. ad idem illud cap. 18.* Whatever
 will be said for pressed men and other subjects, who on the
 express call of the magistrate go to sea-fights, their non-ob-
 ligation to enquire narrowly and scrupulously into the just-
 ness of the war, when it doth not appear to them unjust ;
 yet unquestionably such persons as go a caping, and their
 comparters, for a share of the gain, are obliged to a strict
 and accurate examination of the justness of the war, since
 they willingly offer themselves to such work, yea, seek for
 access to it as a special favour and privilege ; which they
 may let alone if they please, and so in this case, ought, on
 the least scruple or ground of hesitation, to let it alone ; and
 if they go on, and seek not satisfaction to their consciences
 to utmost anent the justness of it, they make themselves as
 guilty in their stations as the prince ; state, or common-
 wealth do, who engage in an unjust war ; since whatever is
 not done in faith and from a persuasion of the warrantable-
 ness thereof, is a sin : and though war were uncontroversibly
 just, yet Grotius his grounds before laid down, would be
 considered, by such especially, who out of a covetous hu-
 mour and desire to make gain, though under the silly pre-
 text of weakning the enemy, the least thing ordinarily inten-
 ded by them, engage themselves in this course, which not
 only crusheth many poor innocents, but is also often waited
 with bloodshed, and taking of mens lives ; who (it will not
 it seems be readily denied) may defend themselves and their
 goods, the means of the livelyhood of themselves and their
 families, won with much toil and hazard ; and if they may
 endeavour the preservation of these goods, and defend them-
 selves against such as would spoil and berave them of them,
 then its worthy of very grave consideration, if this case the
 assailants wounding, mutilating, or killing poor private men,
 quietly following their callings for their bread, in their own
 lawful (at least hitherto in this so circumstantiated case, by
 Grotius, not judged and determined unlawful) defence, will
 be found altogether free (especially if the justness of the war
 be doubtful, or not conscientiously enquired into) of mur-
 ther : And if the aggressors themselves should be wounded
 or killed by these self-defendants, whether they will be with-
 out all culpable accession to their own self murder ; and so
 whether

whether they will not be involved in the guilt, nor only of the breach of this eighth, but also of the sixth command: And whether goods and an estate acquired or increased by such means, may be brooked and possessed with solid peace, and with the well-grounded expectation of God's blessing, which *maketh rich, and addeth no sorrow therewith*: This, I say, calls for grave consideration. Beside that, it hath been observed, that such courses have not only made these estates that were acquired by them, quickly to melt away, but also to have been a moth in the estates for the time bettered by them. Observable, and not altogether alien from this matter, is that Christian and grave act made against prize-goods in the town council of Edinburgh, the head city of this kingdom, in great Mr. Knox his days (as one blessed fruit of the gospel amongst many others) May 10. *Annus Dom.* 1561. the very year after the public establishment of the reformed protestant religion in Scotland. The tenure whereof follow:

“IT is ordained that no man within this burgh buy any prize-goods, under the pain of tinsel of his freedom for ever, and punishment at the will of the civil magistrate, it being contrary to a good conscience, and that we are bound to deal with every Christian brother, as we would wish to be dealt with, and the goods not to be sold by any godly man within this burgh.”

This rapine, again, having a sort of pretext, becometh oppression, when a man by power, favour, or such like, outreaches and goeth beyond his title, and indamageth the party with which he contendeth more than his right or title would warrant him to do; and this may be in great men over their inferiors, as masters over servants, of landlords over tenants, of magistrates over people or subjects; and in all these, who any ways make use of greatness to distress others, or thrust at them, either to make them quite a right they have, or by retaining from them what is their due, or by exacting by their title what is really prejudicial to the others property, even though by oppression the person be made willing to condescend. Thus also overpowering of others in law-suits and courts, and making use of moyen to bear them down in their right is interpreted by God as oppression.

For the second, *viz.* theft, more properly it looketh to all ways, whereby; without pretext of violence, another is wronged: This is again divided in four, 1. If it be a wrong done to a common-weath, it is called *pe ulatus*, which in a large acception includeth not only private men

or, magistrates, stealing or robbing the public treasure, but also collectors, questors, and others that are in such like offices, who, when they intervert what belongeth to public use, and become guilty; and proportionably all such as are entrusted with the keeping and distributing of what belongeth to the corporations and societies, and do intervert it, as Judas did in some respect, when he interverted what was committed to his keeping, for uses not allowed, and therefore he is called a thief, though his crime was also sacrilege.

2. As it respecteth any thing appointed for pious uses, so it is called *sacrilege*; see Leviticus v. 15. Mal. iii. 8. Acts v. 2, 3. and though now we have nothing that is holy by such a consecration, yet what is appointed by God's warrant for holy uses, cannot without sin be interverted; such are churches or houses built for God's worship, stipends for maintaining of his ministers and ordinances, because these belong to the church, as the other do to the common wealth, such also are the poors money, collections, &c. for if there be an appropriation of these things for that use, then why should that property be encroached on, more than other properties? And if any should say these are the magistrates gift, and he may use them as he pleaseth? *Ans.* I am not speaking now of what power the magistrate may have in an extraordinary case of necessity, there being no doubt, times, when particular mens property will not have place, but ought to cede to the public good; but in ordinate cases I say, that the right which the church hath in them, for these fore-mentioned uses or ends, is no less than any private man's in his own particular estate; beside that, they are indeed given unto God; and therefore it is not in the magistrates power to make what use of these he pleaseth, neither is it at his option to appoint them, and maintain and keep them up, or not, as he pleaseth, but it is his duty, and that which is required of him to do so, as he would be found faithful in the discharge of his office.

3. There is a gross kind of theft in men stealling, not so much used now, as of old, when there were slaves, of which men made advantage: This may be also in taking or enticing away of another man or womans servant, to their masters or mistrefs prejudice; which is clear theft, though often practised, and by many, little regarded: As likewise in seducing of children to a false religion, to a bad marriage, to evil company, to drinking, whoring, robbing, &c. to run away from their parents out of the country; without a just and necessary cause, &c. this is condemned in the law, and 1 Tim. i. 10. The 4th sort is single-theft, or the wronging of a man in his private and personal estate; as when a man's money, cloaths, household

fur-

furniture, corn, horses, cows, sheep, merchant-wares, books, working-tools, &c. are stolen and privily taken from him. And here do come in the general heads of that theft formerly mentioned.

Turpe lucrum, or filthy lucre, is that gain which acquired either by simply unlawful, or by dishonest, unworthy, and base ways and means: As 1. By niggardlines, when a man seeks to make great gain of the very least and smallest things, who useth to be called *χυμινωπαρης* and *χυμινωφεις*, or *Cymibilis*, that is, so miserable a wretch, and so base a niggard, that he would cut a cumin-seed and sell it. 2. By taking too largely and greedily when gifts are going, whether to the prejudice of the giver, or of others standing in no less, or in more need, and of no less, or it may be, of greater deserving, thereby incapacitating him to give them. 3. By a man's prostitution of himself, without all necessity, only to win the world, to base offices and employments, disgracing his station, as for great men to turn to such, whereby they eat as it were the meat out of the mouths of the poor men, who have all their days been bred up in, and followed such employments. For ministers of the gospel, in a peaceable state of the church, and without any necessity, to turn to, and deal in worldly trades; or in a time of trouble to betake themselves to the very basest of them, when others would do as well, or well enough, for their necessary maintainance. 4. By vice and villany, as for gain to play the whore, to be a pimp or pander, to keep a stew or lawdy-house, to for-swear or bear false witness, willingly to sell drink till men drink to excess and be drunk, and to allure and solicit them to it, if the drink may but so go away, and bring some advantage to the vintner, &c. 5. By squeezing under colour of law, as by biting usury, forgoing writs, by moyen and buds prevailing in law to dwang a man from his right, for a man to buy pleas, to deal in broken, crazed, or incumbred estates that he hath nothing to do with, on design to make gain by defrauding creditors, or forcing them for his own advantage to hurtful compositions, &c. 6. By excessive, immoderate and hurtful travel and pains to win a very little and inconsiderable thing, and it may be without all necessity too. 7. By robbery and murder; Prov. i. from ver. 10. to 20. 8. By spoiling the dead, rifling tombs, taking off rings or linnings, &c. 9. By carding, dicing, and stage-playing: and making conquest and gain by any other dishonest or crooked mean.

Thus we have hinted the first distribution of inordinate-ness in enquiring into rapine, theft and unlawful or filthy gain. Consider it again, 1. As it wrongeth others only, or

as it profiteth us also : 2. As being direct theft, or as being under pretext of law : 3. As acquiring donations, or by mutual contracts or bargains : 4. When it is in respect of ourselves or others. 5. When it is in attaining, and then it is called *avaritia*, avarice ; when in retaining, then it is *tenacitas*, tenacity, niggardliness, and fordid parcimony, in not spending with such a suitable proportionableness as is requisite, or not given back what is unjustly purchased, or taken from any man, by false accusation or otherways, called restitution, whereof Zacheus speaketh, Luke xix. 8. 6. When it is by an ill employment, as playing, gaming, &c. or by the abuse of a lawful calling : 7. As it profusely wasteth what we have, and spoileth others of what we should bestow on them, or as it holdeth in more than is meet, and so spoileth ourselves of that comfort we might have in our estates, the one is by prodigality, the other by fordid parcimony, as we have said ; see Prov. xi. 24. 8. As the wrong may be done at first through ignorance, or continued in after folks come to the knowledge of it, in which case the thing is to be restored, and the amends is to be made as is clear, Lev. v. 15, 16. And in Abimelech's dealing with Abraham's wife, whom, after he knew to be his wife, he did restore again untouched.

O ! how doth mens addictedness to creatures make them find out many inventions to satisfy their lust with them ! Hence is this commandment so broad, that it is difficult to speak of it in all its particulars. In further prosecuting whereof, we shall not astrict ourselves to so precise a method, but endeavour to lay down the direct breaches of it by which the positive part, and these duties that are required, will be the more easily discernable.

Consider then its breach, 1. as it wrongeth others ; 2. as it wrongeth ourselves ; 3. as it wrongfully seeketh to benefit ourselves, or better our own estate.

As to the first, Consider it first in the quantity, it is theft whether the matter be in little or much, if so be it be a real wronging of others in that which is theirs, even as a lie is a lie in any matter, in great things as well as lesser, and this theft in little or much will seclude from the kingdom of God, 1 Cor. vi. 10. and as drunkenness may be in drink, that is, not the very greatest quantity of drink, nor in the finest drink, so may theft be in little or course things. Consider, 2. As it looketh not only to the hand, but to the heart also, even as adultery and murder do ; it is a piece of the evil treasure that Christ saith in the heart, Matth. xii. 35. and xv. 18, 19. 3. It may be sometimes, when he that com-

committeth it, knoweth it not, but supponeth such a thing to be just and due to him, as when he useth not means to know, and when he knoweth, doth not restore it. 4. It is sometimes wholly so carried, as that he who is wronged, knoweth nothing of it: as when (for instance) such a right that would clear him in his business is to his prejudice kept up, and he made to believe that he hath no such right, although he quarrel it not, yet it is theft before God. 5. It is direct, when, though one knoweth such a thing to be anothers, yet he will needs have it. 6. It is less or more, as there is a seeming necessity, or none at all in the person stealing; for if the thing be indeed necessary for life, it is not theft; so also if the thing have a general and common allowance among men for its warrant, it is not theft, thus the disciples plucked the ears of corn, which was not theirs, and yet were not thieves: The sin is gross, when in holy things, or public things, or when things are taken with violence and hazard of life, blood, &c. or when there is great prejudice following it to our neighbour, or when it is more frequently gone about, or when it is under trust, &c. 7. It is in contracts and bargains to our neighbour's prejudice; as by too close sticking to clauses of writs, beyond, it may be, the intention of the makers, and when there is some pretexts of law, this is against the end of writs and law. 8. It is in buying or selling; and so, 1. We fail in the end, when we mind our own good only, without any regard to our neighbours. 2. In the matter, when the thing is not good that is sold; as the refuse of wheat that is spoken of, Amos viii. 6. so when ye sell a thing for better than it is, or in buying, will needs make a thing worse than it is, or pay the price in base money, you are guilty of theft: 3. When the measure or weight is scarce, and not so much as it should be; see Amos viii. 5. 4. In the manner, when the buyer dispraiseth any thing below, and the seller commendeth it beyond and above its worth, Prov. xx. 14. *It is naught faith the buyer*, &c. which although in some degree it be inevitable, yet no doubt, when on either hand it is wittingly and designedly done, it is a fault. 9. It may be committed in the matter of just debts; As, 1. When nothing is payed. 2. When a part is only payed. 3. When payment is made out of time, which prejudiceth them we owe to, as much as if we kept a part back. 4. When means are used to get what we owe diminished; 1. By dawning and constraining a man to quit some part of it; 2. By dealing indirectly to get something down of the sum which we owe. 10. It is committed when advantage is taken of anothers necessity, and so 1. when they are constrained to sell cheaper, than

without loss they can; 2. When we sell dearer to our neighbour, because we see he must have it: 3. When one is forced to unreasonable terms, because he must have money. Dealings of this nature are like to that, to sell *the poor for a pair of shoes*, which is reproved, Micah viii. 5, 6, 7. and is a gross theft. It is true, in some cases, as for instance, when others would not buy such things, and we need them not ourselves, neither would buy them, were it not for our neighbours good, and if they be not so useful for us, an abatement in such a case may be lawfully sought. 11. It may be by law-suits, even when law seemeth to side with folks, *summum jus*, being often, *summa injuria*; as, 1. By putting folks needlessly to sue for their own, or by our seeking what is not ours; 2. By bearing through a business to the prejudice of another, upon a title of law beyond equity; the first is condemned, 1 Cor. vi. 1. &c. the second in Job xxxi. 21. *If I have lift up my hand against the fatherless* (saith Job) *when I saw my help in the gate*, See also to this purpose, Prov. iii. 29 30. 12. There is a breach of it by wronging our neighbour under trust (which is a high degree of theft;) As, 1. By giving advice to his prejudice, when he lippeneth to, and confideth in our counsel; 2. When advocates are not faithful; 3. When partners in trade and bargainings are not faithful one to another; 4. When servants, factors, treasures, &c. are not faithful, who, as Joseph, have all committed to them, and like the unjust steward, can count up or down fifty or eighty, and eighty or fifty; 5. Especially here fail tutors of orphans and fatherless children, who having these committed to their trust, make it their work to prey upon their estates, if they can but do it handsomely, and without observation, this is theft, robbery, oppression, and deceitful dealing, in the highest degree. 13. There is a breach of it by bribery, when judges suffer themselves to receive gifts, presents, buds or bribes, whether to the preventing of judgment, or for doing right in judgment which they are obliged to do without these. Whoever suffer themselves to be bribed for judging right, may easily be tempted by a bribe to do wrong in judgment; all such forget that the judgment is the Lord's, Deut. i. 17. that they ought not to judge for men but for the Lord, 2 Chro. xix. 9. that they ought in a special manner to be fearers of God, men of truth, and haters of covetousness, Exod. xviii. 21. that they should not respect persons in judgment, but hear the small as well as the great, Deut. i. 17. that they should not respect the person of the poor, nor honour the person of the mighty, but judge righteous judgment, Lev. xix. 15. that they ought not to wrest judgment, nor to take

a gift (which blindeth the eyes, even of the wise, and perverteth the words of the righteous, Deut. xvi. 19. Exod. xxiii. 8.) and that fire shall consume the tabernacles of bribery, Job xv. 34. the Lord doth highly resent, and will most severely punish the breach of this command in such, because they do more immediately represent himself, as being placed in judgment to supply his room. 14. There is a breach of it when there is inequality betwixt our advantage, and that which is expended by us for others, or when for what is not useful and needful, their money intrusted to us is exhausted, or when we occasion them to spend money needlessly, upon any thing that is not useful, but rather hurtful, as in excessive drinking, feasting, cloathing, that is full of vanity, or in vain fashions of cloathing, playing at unlawful games, as cards and dice, or excessively at lawful games, or in dancing and fiddling, and such like, which are amongst the lavish and profuse ways of living, and whoever are accessory to make others follow these, or for these do procure money from others, become thieves. and thus all idle vagabonds, playfair, sporters, minstrels, stage-players, and such like livers on other folks charges, are guilty of the breach of this command. 15. Their is a wronging of our neighbour's estate by negligence, sloath, &c. when that is not done which we ought to do for their good; this is done especially by the tutors, by servants, and others, who stand in such relations to any, as that by virtue thereof they are obliged to have a care of what they are interested in. 16. We wrong others by engaging them to be sureties for us, when we see not a way how to relieve them. The engagers themselves also become guilty of the breach of this command, except in such cases wherein equity and charity requireth their engaging, and this way, many are stolen from their estates. 17. It is committed in retaining what is our neighbours; As, 1. When the payment of money or things borrowed is delayed beyond the time appointed, Prov. iii. 28. 2. When things borrowed are hurt or wronged, the Lord giveth laws for this, Exod. xxii. 14. 3. When pledges are lost by negligence, or interverted to our own use. 4. When our neighbours beast is straying, and when seen by us, and not kept for him, as we would he should do to us; see Deut. xxii. 2. Lev. vi. 4. 5. When something is lost, and we keep it, as if finding gave us a right to it, it should be for the right owner, and if he cannot be found, public signification should be made of it, as the law requireth. 18. This command obligeth us to restore, 1. What we have unjustly taken from, or gained of others any way, as Zacheus did, Luke xix. 8.

It is recorded of Selymus the Turkish emperor, a most bloody man, that when he was a dying, one of his Bassaas desiring him to build an hospital for relief of the poor, with the wealth taken from the Persian merchants; he replied thus, "Wouldst thou, Pyrrhus, that I should bestow other mens goods, wrongfully taken from them, on works of charity and devotion, for mine own glory vain and praise? Affuredly I will never do it; nay, rather see they be bestowed on the right owners again." Which was done forthwith accordingly, to the great shame of many Christians, who mind nothing less than the restitution of ill gotten goods, whether by themselves, or by their ancestors, but cull out some small fragments of a world of such ill gotten to bestow on some charitable or pious work, as they call it. Zacheus his penitent proclamation here consisted of two branches, to wit, *restitution* and *distribution*. 2. It obligeth even children that have somewhat transmitted to them from their parents, which they have unjustly conquered, to restore it otherways they make themselves guilty: And in all these we would distinguish the court of the Lord, or of conscience, from mens civil courts, and thus it will not warrant the heir before God (though before men it may) to retain that which he possesseth that the Father left him a right to what he unjustly purchased. It may be it is this that maketh great estates melt away in the children's hands, because it thus descended: The Lord hereby would have men know that they are not richest who have most left them, but who have it well conquered with God's blessing. 19. Consider it as it doth not properly take from our neighbours, yet wrongeth them and deteriorateth their estate; so men may wrong the house they dwell in, the horse they ride on, or any thing which is set or given in loan to them: Thus they may wrong the instruments that others win their living with; so also we wrong others when their time is taken up either by waiting idle on us, or by unnecessary employments put upon them, visits and such like; or when weakness of body is occasioned to them by any of these, thus Exod. xxi. 19. the Lord will have preparation made for lost time, as well as lost means. Many tiplers are thieves this way, to each other, and to themselves, and God will make them count for, how little soever they think of it. 20. There is a wronging of our neighbour without a *compensation*, and there is a wronging him with a pretended *compensation*, that is, either when the thing is not so good in itself, or not so good to him; thus Achab, 1 Kings xvii. was guilty in desiring Naboth's vineyard, even though he offered him as good, yet

it was not so good to Naboth, because this was his fathers, and he esteemed it more: Thus also there is a stealing of another man's contentment, altho' that in which he placeth it may be a matter of very little or no worth at all. but yet if therein he hath an interest of affection, as they call it such as a man may have for some petty jewel, a hawk, a hound, or the like, so that it please him, or delight him, the wronging of him in that, is not only a sin against the sixth command, in grieving him, but against this in prejudicing him of his contentment, which as to him, in some respect, is a sorer wrong than the taking from him, of that which in itself were of far greater worth, would have been. 21. There is a failing by unskilfulness; as, when one taketh on him some office, and receiveth wages or hire for it, and is not qualified for; nor suitable to the place and employment, thus Physicians, lawyers, and judges, often steal from men, through their ignorance: As also ministers, who supply charges they are unfit for, and consume that which should entertain others, but this sin in ministers is oftentimes more through unfaithfulness, when being sustained for the good of the people they turn rather to be hurtful. Thus Christ, John x. 1. calleth *false prophets, thieves and robbers*: And indeed, it is the worst gain in the world, that utterly unskilful and unfaithful ministers get by starving and murdering the immortal souls of men. 22. We wrong others when we communicate not to them when they are in need, and we in capacity to help them, yea, when by idleness and prodigality we incapacitate ourselves to communicate to the necessities of others, as Ephes. iv. 28. is clear. 23. Beside there cometh in here all selling and buying of what should not be sold or bought, as public places in church or state; this first from Simon Magus, Acts viii. 18, 19. is called Simony, and is a sin of a high degree, making that saleable which the Lord will have free: and it taketh in not only giving money, but any other thing upon this account to promote such and such persons, or receiving any thing to be swayed so, and so whether it be *munus manus, ligæ aut actionis*, a gift of the hand tongue or action. 1. By a gift of the hand is understood money or things that are usually given. 2. A gift of the tongue comprehendeth fair speeches, solicitations, flatteries, &c. 3. By a gift of action is understood, service dependence, on-waiting and courtesies, (as they are called) made use of to procure anothers favour, and in all men may greatly sin, as when they hunt after these three and are swayed with any of them, and so covet any of them, as when magistrates or judges sell justice for bribes when men by lying and false-witness bearing, sell the truth, whereof

whereof lawyers are chiefly guilty, who for fees plead ill causes wittingly: Or when one giveth them, that he may gain more really upon the other; as for instance when men by any of these bribes buy justice, and much more injustice and buy lies or false testimonies to prevent or pervert justice. 24. There is a guilt in consenting to, encouraging in, conniving at, or justifying of such as commit this sin, or are receivers or refetters of what is stolen, for their strengthening and encouragement; see Psal. l. 18. Prov. i. 10 25 Seizing upon other folks goods sometimes under pretext of cheats, as admirals do upon sea-wreck, and such like; when there is no just ground to take away the owners right, and this is reckoned open violence before God, and is a most cruel adding of affliction to the afflicted. This sin then of theft, in reference to our neighbour is fallen into by violence, deceit, negligence, unfaithfulness, ignorance, unskilfulness, &c. And when all is said, a tender heart will still need its own examination and trial of itself, there being as many ways to break this command, as they are ways to prejudice our neighbours estate.

We come now to consider how a man is guilty in wronging his own estate (for there is a skill and dexterity in the managing the unrighteous common) which we consider two ways; 1. As he wrongeth and diminisheth his estate by not providently caring for its preservation and increase, or improvement: When he is not frugal, or not so frugal as he ought to be, but lazy and sloathful, he becometh guilty of the breach of this command, because he incapacitateth himself for being useful to others, and putteth himself in hazard of poverty and want, which is the proper snare of this sin of stealing, and disposeth for it, Prov. xxx. 9. This poverty which is so ensnaring, is brought on. 1. By sinful spending and debauching away of our estate and time, as the prodigal did, Luke xv. 11. &c. 2. By unnecessary waste in prodigality and lavishness, such as (though unjustly) Judas condemned in the woman spoken of, John xii. 5. *For much spending must have much to uphold it*, and must have many ways to furnish itself according to the proverb most ordinarily verified, *Omnis prodigus est avarus*, every prodigal man is greedy or covetous, to satisfy one lust he exerceth another: however he being but a steward of what he possesseth he by his prodigality, not only interveneth from the right end what means God hath given him to be otherways disposed of, but also draweth upon himself poverty. 3. By negligence, laziness, carelessness, &c. in a lawful calling (for they that are given to sleep, or idleness, shall come to poverty,

ty, as the wise man saith) or being without a calling altogether. When God giveth men ability of body or mind, it is sad that they should be useful for nothing, nor active in any thing but to sin, and be snares and reproaches unto Christians and Christian religion, as all idle persons, bearing the name of Christians, are, whoever they be, whether gentlemen or others. It is observeable, that both before the fall and after the fall, God put that task of working in mens hand, commanding him to labour: many other such foolish ways there are whereby a man cometh unto poverty, and becometh guilty of not providing for himself, or his family: Also by suretyship many are bowed and brought low, which although it is not simply to be condemned, more than to give freely, yet it is to be well regulated by charity and prudence, directing so to assist our neighbour in his present exigence, as we may be sure also of our after relief, lest for the debts of others, our own families be made to moan for want. 2. We may consider a mans failing in reference to this command, as he wrongeth and stealeth from himself the free and comfortable use of his own estate; of this man Solomon speaketh, Eccles. iv. 6, 8. and vi. 1, 2. and he stewardeth not the world well when he hath it, who cannot find in his heart to live on his own, and who liveth heartlessly, as if he had nothing at all; in this respect a man wrongeth himself, and particularly these ways: 1. By coveting too great a measure of riches, so that he will not be content with enough, but he will and must be rich, this is *avaritia*, or *greed*, even though the means be lawful which he useth for acquiring of riches. 2. By the vexing anxious manner of seeking after even what is necessary: Thus a man may be diffidently and vexingly solicitous for his to-morrow's dinner, and be vexed about it, as it is Matth. vi. 31. *Caring for the morrow, what he shall eat or drink, or taking thought about it*; this is carking carefulness. 3. There is a failing in keeping any thing of the world that we have gotten, when we cannot bestow it, cannot win or part with it, for charitable, either publick or private uses, nay, not for honest uses, this is *niggardliness*: And when it is universal, both in reference to ourselves and others, it is durities, or extreme hardoes. 4. Some may spend on themselves liberally, but they can part with nothing for charitable supply of others, such a one was Nabal, 1 Sam. xxv. and this is churlishness. 5. Some cannot even bestow on themselves what is sufficient either for meat, drink, or cloathing, as we may see, Eccles. vi. 1, 2. and chap. iv. 8. that the man hath much, and yet can neither sleep nor eat heartily, because the comfortable

use of creature enjoyments is God's gift, this is sordidness. Over all these persons the world prevaieth, it mastereth and overcometh them, and they do not master and overcome it as Christians ought to do.

If we would come to consider, in the next place how a man should profit, better, and improve his own estate, it will be hard to speak so of it, as to pitch upon particulars; for certainly God alloweth parsimony; or suitable and due sparing; and frugality; as he disalloweth and discountenanceth the extremes in the defect and excess; we would then consider the midst, *in quo stat virtus*, as they use to say and so speak of the positive part in these following questions

1. If a man may aim and endeavour to increase his estate, how far? by what means? or how? and for what ends?
2. How we are to walk in merchandize and bargains?
3. How to walk in charity, alms, and distributing to others?
4. How to walk in managing of our estate, as to the gathering, keeping, or preserving and using of it?
5. What to judge of, and how to carry in usury (as it is called?)
6. What to account of the punishment of theft in the court of men?
7. How it came that the covetous have been so marked or noted in the primitive times, 1 Cor. vi. 10. and Ephes. v. 5. that they have been looked on as persons secluded from heaven, and not worthy of church-fellowship? and what marks to know them by? where we may touch a little on the ill of that sin, and speak a word by way of dissuasive from it.

For the first, That one may lawfully increase his estate or goods, cannot be denied, it being well qualified, Jacob, Gen. xxx. 30. found it necessary to provide for his family; and 1 Tim. v. 8. It is a thing that nature itself teacheth a very infidel. The great matter is to qualify it rightly; 1. As to the end, 2. the measure, 3. the means, 4. the way and the manner.

1. For the end, 1. The chief and the last is God's glory, that we may be serviceable to him with our substance, in our generation, and may be kept from stealing and lying, Prov. xxx. 8, 9. 2. Others good, that we may be helpful to them, for men may and should work for this end, altho' they had what were sufficient for themselves, see Eph. iv. 28. 3. *Ourselves* are to be considered, and we are to look here, 1. to *necessity*, 2. to *convenience*, 3. to *honesty*. There is a threefold *necessity*, 1. of providing for ourselves, 2. for our family, 1 Tim. v. 8. 3. For our place and station, such as Nehemiah, cap. v. 14. &c. was apprehensive of, hence tribute is allowed to the magistrate, being in so public and eminent a station, and so useful for the people: In all these

we should live, as far as may be, on our own, having an eye to that direction of the wise man, Prov. v. 15. 3. *Convenience* requireth more than necessity, and is to be provided for, see Prov. xxx. 8. Where Agur prayeth for that which is neither too much nor too little, but convenient. 2. There is honesty, and this hath yet a farther reach than convenience, and thus we are to provide *things honest in the sight of all men*, which may be lawfully aimed at; to be honest then, even before men, is commendable, honesty being no pride, see Rom. xii. 17. 2 Cor. viii. 21.

2. As for the measure, which is to be kept in the increasing of our goods, it is hard to determine it, yet sure folks are not left to gather as much as they may even by lawful means attain to, having no bound set to their desires, designs, and endeavours, but adding one thing to another, *till they be, as it were, alone in the earth*, which is reprov'd, Isa. v. 8. Hab. ii. 9. This boundlessness, alas! haunteth and attendeth too many, and hath never satisfaction. Agur found there was an excess in riches to be prayed against, as well as poverty, otherwise he durst not so have prayed: It is with riches as with meat and drink, competency is good, but excess surfeitteth and loadeth, Luke xxi. 34. Hab. ii. 6. We conceive these generals may be laid down here, . 1. What may conduce for the ends aforesaid, and is necessary convenient, and honest, that men may aim at, and no further is needful. 2. Riches not being promised, but only what is convenient, and our endeavours being commanded only for things honest; this indeed may be aimed at, but a man should not intend to attain to any thing beyond what he hath a promise or command for: The promise is, *he shall not want any good thing*, Psal. xxxiv. 10. and lxxxiv. 11. which is indeed broad enough, and may in some respect be extended even to the command for things honest, whereof we have spoken; see Heb. xiii. 5, 6. where, in the Greek (to guard the hearts of the people of God against covetousness, and to fortify against all fears of wanting what is necessary and competent) there is a five fold negative in the promise, *I will not, not, leave thee, neither, not, not, will I forsake thee*, ἰ, μὴ, ἰδ', ἰ, μὴ ————— 3. A man may aim and endeavour to be as rich as he may warrantably pray to be, but no more; and his prayers are guided partly by the promises, and by the commands, *Give us this day our daily bread*—and partly by the saints approved examples, as that of Agur's, *Give me neither poverty nor riches*, Prov. xxx. 7, 8. 4. The measure may be judged of, and tried by this general, to wit, if the omitting of such a thing hath the just ground of a challenge

challenge in it, a man must think it his duty to aim at that, and his sin, if he should not, and it is not his inclination or affection that must guide him here; now men will be challenged in their conscience for not aiming at competency, but not for not seeking to be rich; only know there is not, nor can be one rule for the same measure to all persons; in this matter; men having different burthens and charges may seek more or less accordingly, and therefore when Jacob's family increased, Gen. xxxi. he thought it time to provide for them, neither can there be a rule for the same measure, even for the same persons at all times, as is clear, Jer. xlv. 5. in Baruch and Nehemiah, Neh. v. 14, 15, 16, 17, 18. men ought not to aim to be as others, but as is needful and competent for their rank, burthen and station. Neither 5. must we reckon in this matter by a man's success; some there are who think they are exonerated if they use but any means for providing for themselves, and they have a sort of peace in the endeavour, be it less or more: Others there are, who even by lawful means seek, and also attain to more than is convenient for them, and think they may do so, because they have success; but endeavours would be suited and proportioned to the foresaid ends, with dependence on God's blessing, whatever be the success, Psal. cxxvii. 12.

3. It would be qualified by the right means, there would be righteousness in the way of purchasing or conquering our estate; and it supposeth, 1. That it be by a lawful occupation, which excludeth what is gained by cards, dice, wedding, or wagering, &c. 2. By an occupation useful to others, as well as profitable to us, gain must not only nor chiefly sway; but, we should aim at that wherein we may be useful to church or state in our generation, then it is lawful to make gain, as the wages of that service. All tradesmen, and men in place, would be as officers to church or state, and upon that ground they have a right to make gain. These tradings in wines, in such quantities at least, that wrong the country, and in other things subservient to vanity, I know not well what to say of them, only I think I may say it had been good for common-wealths, some trades had never been: It is the thing that is condemned, Rom. xiii. 13, 14 Eph. iv 23. 3 We would have a care that neither deceit, lying, or any other unlawful shift be used in a lawful calling, which may wrong it, Lev. xix. 11.

4. As to the manner, it would be qualified thus, 1. That it be in obedience to God, serving him in some measure in that calling of trade, as well as in prayer; and acknowledging him in the particulars of our gain: 2. That it be by faith on him, waiting, as was just now said; for the blessing

ſing from him, Pſal. cxxvii. 1. 3. That it be by a Chriſtian way in every thing, ſubmitting to him when a croſs cometh, being without peremptorineſs or anxiety, being quiet in praying, as Matth. vi. but not thoughtful: 4. That it be by tryſting and ordering our care for our eſtate in the world, ſo as it may be moſt conſiſtent with promoting our edification, and we not intangled with the affairs of this life, as it is, 2 Tim. ii. 4 nor ſo hedged up and ſtrainted with them, as to have no time for other things more neceſſary: In ſum, our manner would be ſuch as the heart may be kept in a good frame for praying, praizing, keeping communion with God, and even for dying in the miſt of our endeavours of that kind, **Luke xxi. 34.** otherways we may be ſurfetted, even in cares, about lawful things, and made alſo indispoſed for ſpiritual duties, as a man is by gluttony and drunkenneſs.

Let there be therefore moderation in all theſe reſpects, otherways, as ſaith the ſcripture, *a man that will be rich, 1. He loadeth himſelf with a burden of thick clay, Hab. ii. 6. 2. He putteth himſelf amongſt briars and thorns, for Mat. xiii. 22.* riches are compared to theſe: 3. He ſurfetteth himſelf as a drunken man doth, **Luke xxi. 34** 4. He runneth himſelf in a ſnare, and draweth on many ſorrrows, nay pierceth himſelf through with them, 1 Tim. vi. 10. O! but many ſouls will cry out greatly one day of this evil of immoderate purſuing after riches: 5. He bringeth a woe from God upon himſelf, **Iſa. v. 8.** 6. He will readily be high-minded and proud, 1 Tim. vi. 17. 7. He is in eminent hazard to truſt in theſe uncertain riches, 1 Tim. vi. 8. He is in great danger to turn aſide from the truth, and to embrace error, which is ſtrange, yet moſt true, 1 Tim. vi. 10. 9. He is in great hazard to be an oppreſſor, James ii. 6. and v. 4. 10. Riches immoderately ſought after, do the man ſtill evil that poſſeſſeth them, as in Agur's prayer, Hezekiah's experience, and 1 Tim. vi. 10, 11. is evident, where it is ſaid, they fall into many fooliſh and hurtful luſts, which drown them in perdition and deſtruction.

The ſecond thing is concerning trading and merchandize, whereof we ſhall ſay but little in particular; In general then, 1. Trading is lawful in itſelf, as a means to the end propoſed, as is ſaid, being alſo well qualified (as was ſpoke to in the former) conform to the qualifications of end, middles or means and manner. 2. There may be faults in buying and ſelling both, all men generally loving to buy within the worth, and to ſell dear, as a heathen once told a company what was in all their minds. 3. A merchant-man and tradesman beſtowing his time, pains, eſtate in trading, may take gain

gain as the wages of his pains, as a servant may do for his work, as teachers, and physicians may do for their pains, because they cannot be wanted, and none can go about these employments without livelyhood, therefore is the workman worthy of his hire, but it must be such a work as is worthy. 4. Yet a man's rule in bargaining is not to take whatever he can get; nay not always as he bought, having, it may be bought too dear, or these wares not being now in such esteem, nor as they were when bought by him; nor is the price always to be heightened by him as the wares grow more scarce, if so be, they be not dearer to him. But folks would consider, 1. The worth of the thing in itself, and according to the necessary and just circumstances of his calling and trade; so that suppose they were buying it themselves, they would be content to give as much as they demand, and men should never offer less to others, then they would demand themselves, though their ordinary way is much contrary to this, as we may see Prov xx. 14. 2. No shifts are to be used by the seller to overvalue or call his ware better than it is, or by the buyer to undervalue and despise it, below what we think it to be, Lev. xix. 11. 3. We should never simply or only mind our own advantage in selling and buying without respect to the advantage of others, but would so sell and buy as they might be also gainers; and thus we see that charity regulateth us, Phil. ii. 4. 4. Neither would the buyer deceitfully hide what may commend the price of wares, nor the seller what may make it less; as suppose one knew such wares or merchandize would shortly grow cheaper or dearer, and therefore he either selleth or buyeth purposely to put loss on his neighbour, or at least to make gain to himself, without any regard to his neighbour's loss. 5. There would be ingenuity in buying and selling, that which ye call priggings or cheaping, is not good; both buyer and seller should put a just value upon wares, and hold there; there is much juggling and falsehood and lying when it is otherways, see Ephes. iv. 25. Prov. xx. 14. 6. There ought to be no taking advantage of another's necessity, ignorance, and simplicity. 7. In a word we would sell and buy, and do to others as we would have them do to us, and so we would keep up no fault we know of the things we sell, give good measure and good money, &c All these things come in under treading and merchandizing, and thus one just price should be kept, so far as may be.

If it were asked here, How we may pitch or settle on a just price? It is hard to answer this question to full conviction and satisfaction; yet a man would consider, 1. What

he himself, having knowledge of the goods, would give for such and such, corn, cloath, beasts, or whatever it be, if hath or had use for them, or were to buy them. 2. What men of knowledge do judge such a thing to be worth, and what may be the price of it (if the price be by authority regulated, it setteth itself.) 3. What such a thing doth generally cost amongst those that are judicious and conscientious. 4. What he would give for the like possibly again, when this is away, allowing fit again. In sum, there are three sorts of prices; the 1. Is rigid, when men must have what they will for their ware: The 2. is easy, this is only at sometimes when it is called for, but it is not alway necessary, and selling thus, in such cases, is an honest giving, which men are not always at least obliged to. The 3. is *pretium medium*, or the middle or modest price, which is betwixt the two, and in any extream; yet when no question is, whether this much or that much is to be taken? It is safest carving on the side that lyeth next to ourselves. 5. A man would consider how he would proceed in that bargain, so as he might have peace, if he were just now to die and what he durst adventure on in that case, let him do the same in all his bargains.

Amongst the many and great uses of riches, some of them concern ourselves, some of them others, and there lyeth no less necessity upon us to shew mercy for the supply of others, than to pay our debt, or supply ourselves; and to a man in ease for it, God hath not left the one indifferent more than the other. For clearing of which, we would consider that God, who is the great owner and absolute proprietor of the creatures, and who distributed them to men according to his pleasure, hath distribute riches to some, as it were to stewards, to be made use of for his household, as may be gathered from Luke xvi. 10, 11, 12. Hence it is not left arbitrary to men to give alms, or not, as they think meet, but it lyeth on them as an absolute duty: Hence also we may see what a sin it is to be altogether neglective of it, or deficient in it; 1. It is a stealing and theft, as is implied, Eph. iv. 28. 2. It is perfidiousness and unfaithfulness in a trust committed to us, Luke xvi. 9. &c. 3. It is cruelty and murder, and hating of our brother, 1 John iii. 15, and 17. compared: and indeed if it be intolerable in a man's steward intrusted with that which the family should be provided with, to apply to his own use what should entertain them, or to spend it on himself, it being both stealth, unfaithfulness, and cruelty; so it is no less intolerable in this case, see Prov. xi. 24, 25. This giving of alms rightly qualified, is highly accounted of in scripture, and assigned as the mark

of a righteous man, Psal. cxix. 9. noticed and commended in a special manner at the day of judgment, Matth. xxv. 30. &c. commanded as a duty, Deut. xv. 7. 12. 14. 21. 26. &c. and much pressed and insisted on, 3 Cor. viii. 9 and scarcely will we find in all the scripture one particular duty about which two whole chapters together are spent, but this, which holdeth out the great complacency the Lord hath in the single and suitable practice of it, it being there deservedly set down and insisted upon as a sure evidence of the reality of our professed subjection to the gospel.

Let us see then 1. Wherein it consisteth? 2. Who is the object of it. 3. Who is to give. 4. How for manner and measure is it to be given? 1. Alms, is not every giving, for that may be of debt, or it may be to a rich man, or one that hath no need, out of pride, or for the fashion; But, 1. There is a needy object from which we can expect nothing again, to this we are to give alms. 2. There is a doing it upon the account of the command, as thereby honouring our maker, and testifying our love to Christ, which is to do it to a disciple, *in the name of a disciple*, Matth. x. 41, 42. it taketh in all supply, as meat, drink, visiting them, vindicating them, comforting them, by lending, giving, forgiving of any thing that is owing, &c. 2. The object, neighbour, is large, but it is the needy one only that is to be looked to, Eph. iv. 28. and Deut. xv. 11. And the poor ones, who may be considered, 1. As to the degree of their need three ways, 1. Need that is common, and such as folk may fend with it; 2. That is pinching, when they fend with difficulty. 3. That is extream, when they cannot subsist; In the first case, men are to give out of their abundance, 2 Cor. viii. 14. and need not straiten themselves for the supply of such poor. In the second they ought to straiten themselves, that they may be in case to supply others, as when they have two coats, give one, Luke iii. 11. In the third, they would straiten themselves, though it were to sell all, and divide it, which the apostle calleth, 2 Cor. viii. 3. *a doing beyond power*, which is not always called for.

2. Consider them either as able to work, and by idleness occasioning their own need, as many beggars and loiterers, though of better rank, do: these are not objects of charity, 2 Theff. iii. 11. It is their own fault they want; Or, 2. as having able and rich friends, such as parents, children, kinsfolk, &c. The church and proportionally, particular persons ought not to be burthened with these, 1 Tim. v. 16. or 3. As wanting all comforts, and as weak, Lev. xxv. 47. the apostle calleth them desolate, 1 Tim. v. 10. ——— These are proper objects of charity and alms.

3. Consider them either, 1. As of skin and related to us, and nature teaches us to begin here first, and to supply the necessity of these; or 2. As gracious; or 3. As our flesh, and as men, here we should do good to all, though especially to the *household of faith*, Gal. vi. 10. proportioning notwithstanding our charity according to our ties; for a man may give a natural and unregenerate child more than a regenerate neighbour, yet he is to supply both if he be able.

3. But who should give? *Ans.* All having a competency of their own, and power of it; those who have nothing, are not called to it, neither also children and wives, they being in some respect not in power or capacity to distribute, except so far as the allowance of their station goeth; for the relation of wife, son, &c. giveth some latitude in some things, wherein it is supposed that the husband or father cannot be averse: But particularly we say, 1. Rich folks are obliged to give, even although they be wicked, for unfaithful stewards are obliged to distribute, even a Nabal as well as others, and they may in some cases, when uncivilly refusing, be put to it. 2. Folks that have little are obliged to give, though it should be the less, as the poor widow gave her two mites, Luke xxi. 2. &c. and so Christ speaketh of *giving a cup of cold water*, Matth x. 42. 3. Folks that may and can work, should work, for this very end, that they may have to give, and that altho' that they themselves be no otherways entertained but by their work, Eph. iv. 28. O! how little conscience is made of this? how few work, or work, somewhat harder for this end?

4. Consider how, as to the manner and measure, charity or alms is to be distributed: It would be 1. Liberally. 2. Cheerfully; it is dragged from some, as if it were a cross and burthen to them. 3. Seasonably, so that when there is need, there would not be so much as a nights delay, Prov. iii. 28. 4. Prudently and tenderly, so as not to shame the poor, and to make them scarr at it; Thus Boaz commanded to let fall some handfuls to Ruth, that she might gather the more; 5. Judiciously, according to need, and where there is most need. 6. Humbly and deniedly, not letting the *right hand know what the left doth*, Matth. vi. 3. and not being puffed up so as to slight and contemn those we give our alms to.

For general rules to direct in this matter, I propose these: 1. Lay by such a quota of your estate or gain, and let that be dedicated to the use of charity, that ye may have it to bring forth when particular occasions shall offer; men would not always stay till it be sought, but would have, as it were a poors box, or a box for the poor by them, so

the Lord's appointing a certain tythe under the law for widows, fatherless, &c. Deut. xiv. 22. &c. and Deut. xvi. 12. with Numb. xviii. 21. insinuateth that there should be a proportion of our estate laid aside for charitable uses; and that direction of the apostles, 1 Cor. xvi. 1. for every man lay by him, &c. doth confirm this, the doing of this would help a man to discern the proportion best of what he is able to spare, to be thus employed, which he cannot do in particular occasions, because he knoweth them not; but in the general he may proportion what he may spare to all in common, and thereafter subdivide wisely upon considerations, and after-emergents; yet so, as when necessity is extreme, he go beyond that which is his ordinary allowance; this also would prevent all temptations having any tendency to the diswading of us from any thing for that use, if somewhat were set apart for it, and it would also ease the mind and conscience of such who were tender, if in some particulars they failed, to be clear that they did not hold it in for their own advantage, but that they were forth-coming according to their ability.

2. This would be done monthly or weekly, as the apostle hath it, 1 Cor. xvi. 1. because it is reasonable that every week or month should have somewhat allotted for that use, and it will be spared with less grudge then when it cometh to somewhat considerable, being put together.

3. Folks would not delay giving till the needy person seek; they are often the greater objects of charity who seek not; poverty is no reproach, but vagabond begging, and sloathful idleness, when men are able to work, hath ever been so, and should not be tollerated amongst Christians; but these who are right objects of charity should be provided for, and as it is in Neh. viii. 10. *portions should be sent to them.*

4. Hence there should be some wise mutual way of enquiring into folks necessities, and the fairest way taken of conveying our charity to them, such as may be least burthensome to their ingenuity, as Boaz did with Ruth, in private commanding his servants to let fall some handfuis; this some may do, who may have more access to, and dexterity in, doing things of that nature, than others; therefore friendly associations for this end, that some might give, and others distribute, would be suitable.

If it should be here more particularly enquired, What may be the quota of this that is to be bestowed? which must be understood of ordinary cases (for extraordinary cannot be stinted.) It is hard to fix particular rules, because it must vary, 1. According to the giver's estate, 2. According to their need who receive. 3. According to the several burthens

thens of the givers, who are to extend their charity less or more accordingly: for it may be that they have their own poor children or friends, whom they must furnish, and so cannot give so much as others, who are free of the like burthens. Look therefore to these general rules: 1. That charity be liberal and in bounty, not in covetousness; too little is a fault, and too much also may be one, though not so great as the other; see 2 Cor. viii. 12. 2. Let it be by Christian prudence, in a conscientious deliberation determined, as 2 Cor. ix. 7. *as every man purposeth in his heart, &c.* If a man will put it to a conscientious deliberation, he doth well, and it will not want fruits; I think many could not judge their way to be conscientiously charitable and communicative, if they would thus simply and unbiassedly put it to the trial. 3. Folks would judge it by an equality, as it is 2 Cor. viii. 13, 14. for one man cannot fully supply all. Now it is somewhat proportionable, if a man, considering the state of poor ones and other occasions, can discern so much to be useful and needful to them, and that his part of that would come to this much, and accordingly to give (even as all give their proportion of tithes under the law) whatever others did, only this faith that men would even go beyond their power sometimes, when others fail. 4. Folks would set aside half of their needless superfluity, that they may be able to give out of their abundance, that is, when mens families are competently provided of meat, cloathing, and estate, if there be still more, let there be as much laid aside to this use: For, 1. This cannot burthen them; 2. Less cannot be admitted of before God, than to bestow as much on the necessities of others, as on our own superfluities; and 3. This would amount to much, if so much were bestowed on charity as we bestow on the superfluities of meat, wine, building of houses, household planishing, vain apparel, laces, and other dressings of that sort. 5. The Lord in the law stinted the people to a tenth, or thereby; for Numb. xviii. 21. there was one tenth to the Levites alone, who were to give the tenth of that to the priests, this might be eaten any where.

Again, Deut. xiv. 22. and Deut. xxvi. there was a second tenth to be eaten for two years before the Lord, by the man and his household, as well as by the Levite, fatherless and widow, &c. but every third year was for them only. Now (not to be peremptory) by this proportion it would seem that the Lord calleth for a considerable part, near or about, the tenth of our free rent or gain, which he would have us to employ thus, and this would be found no great burthen, and it might be waited with God's blessing upon what remaineth.

It is then, you see, no little part of wisdom to walk rightly in the things of the world, yet as holiness is no friend to covetousness, so neither is it to prodigality, there is a midst betwixt these two, which is called frugality, this is well consistent with piety, for it neither carkingly gathereth, nor carelessly neglecteth, nor prodigally wasteth or casteth away, but is a sparing and spending, a gaining and giving out according to right reason. But for the further explication of it; I shall put you in mind of these following scriptures, which have so many properties, qualifications, evidences, or commendations of frugality. 1. It provideth for things honest before God and men, 2 Cor. viii. 21. Rom. xii. 17. 2. It maketh a man look well to his *herds and flocks*, and in a gainful sinless calling is diligent, Prov. xxvii. 23. and not *slothful in business*, Rom. xii. 11 ——— 3. It is not vain and lordly, so a frugal woman is described, Prov. xxxi. 10. &c. by being honest in her carriage, honest in her family, providing for her husband, children, and servants, cloathes, fare, &c. yet not vain; she maketh her own cloath, and her family is provided for, in an honest and thrifty way, without great cost. 4. It is provident, though not covetous, like the *ant lying up in summer*, Prov. vi. 6. *And the virtuous woman seeth and considereth a field, and purchaseth it*, Prov xxxi. 16. 5. It is taken up about things necessary, not superfluous, John xiii. 29 the disciples thought Judas had been sent out to buy what was necessary, not what was superfluous. 6. It putteth nothing to unthrifty uses, nor suffereth any thing needlessly to perish, according to that word of our Lord's, John vi. 12. *Take up the fragments that remain, that nothing be lost.* 7. It moderateth its gifts, that they be neither of covetousness nor prodigality, but as it is, Psal. cxii. *The good man guideth his affairs with discretion.* 8. The frugal man his conquest is in that which hurteth not others, and rather by his own industry than others simplicity; It lyeth rather in his diligence and dexterity, than in his slight and cunning, in duty to satisfy conscience, and not in sin to raise a challenge. It is in a word, a following of riches with God's blessing, seeking them both together, it being, *The blessing of the Lord which only maketh rich*, Prov. x. 21. *and he addeth no sorrow therewith;* All other riches without this, have sorrows multiplied on them, 1 Tim. vi. 10. the good man, and truly frugal, *seeketh first the kingdom of heaven*, Matth. vi. 33. and *the one thing necessary*, and alloweth not himself to be cumbered about *many things*, as Martha was, Luke x. 41. He chooseth the right time and season, and is not inordinately bent upon gathering, he knoweth *there is a time to scatter*, as well as *to gather*, as it

is, Eccles. iii. 6. He knoweth when to be liberal, and carrieth charity along with him, and wrongeth it not.

Before we pass this command, we may consider the punishment of the breach of it, and that in a threefold consideration; 1. Before God (or in *foro poli*) and so there is no question but it secludeth from the kingdom of heaven; the covetous and others are, 1 Cor. vi. 10 particularly debarred, yea, it is a sin which the Lord abhorreth, Psal. x. 3. 2. Consider it in *foro ecclesiastico*, as to church-discipline, and it seemeth by sundry places of scripture, that the covetous have thus been taken notice of, as 1 Cor. v. 10, 11. &c. where the covetous are reckoned as contradistinct from extortioners, in which place we conceive that the apostle doth mean a man, that in the main of his way hunteth after the world, although he be not chargeable with direct theft or oppression, this he calleth, Philip. iii. 19 *minding of earthly things*: and Col. iii. 1, 2. *setting the affections on these things which are on the earth*; which certainly may be much discovered by the strain of a man's carriage, his devotedness, and addictedness to the world, the little time he doth bestow upon God's service, his little usefulness, to others, as Nabal was to David, his sordid niggardliness, that he can neither give to others, nor use himself what he possesseth, as it is Eccles. vi. 1. his being defective in other duties from that ground, his being in his way of living miserable, much within his estate and station, his taking advantage of every thing that may bring him gain, as of a trick of law (and such like) even when it is rigid as to anothers hurt, or like the man that is cruel against others, taking them by the throat, saying, "Pay me all that thou owest;" distraining and distressing for little things, when he himself is not straitned, unmercifully treating others, when they were not able to stand out against him, as Laban did, in changing Jacob's wages ten times, Gen. xxxi. 41. and many such characters are there, whereby the covetous may be tried and discovered, as especially when they come to justify and defend, and continue in these forementioned unseemly ways of getting gain, and much more when unlawful shifts are used to gain by; It is like that in such cases covetous persons have been ecclesiastically reprehended, or at least, there hath been a brotherly withdrawing from them, to put a note on them, as was put on drunkards, extortioners, &c. as also 2 Thess. iii. 14. the apostle commandeth these persons, who were guilty of the opposite sin of idleness, to be marked with a note of shame.

And altho' it be hard to make out covetousness in particulars, where there is no sin in the matter; yet generally where there is a person that excessively is so, there will be both

both a common account of him to be such in his dealing, by those who can discern, and many complaints of all almost, against him, and a hard disesteem of him: From the ground that have been touched on, it is somewhat evident that such who generally are called neer, hard, rigid men, tho' they be not properly dishonest, are guilty of this sin of covetousness, and consequently of the breach of this command: But however, when covetousness cometh to be scandalous, so as it may be made out, it falleth within the object of the compals of church-discipline: And certainly seeing covetousness even when there is no direct theft or oppression, is often so scandalous and offensive; it would seem there must have been in the apostles time some way to make it out, and that then upon such certain evidence of the scandal, brethren have spoken of one to another about it, in which admonition if they did not acquiesce, it proceeded further, and at last private Christians were to shun the familiar company of such for their shame, who thus walked disorderly, by pursuing and gathering riches too eagerly, as well as of others, who fell into the contrary sin of negligence and idleness, 2 Theff. iii. 14.

As to the 3. Consideration of the punishment of theft, what it may be in the civil-courts of men, or by the magistrate, we will not insist here without our sphere and line: But to speak here a little to the punishment of direct and plain theft, which is that commonly noticed and punished among men; certainly, blasphemy, adultery, and such other sins are in themselves at least no less, if not more capital than this: And those who have observed the laws and customs of nations assert, That in no place generally theft was punished with death, till Draco, that bloody prince (whose laws were written in blood) did it; certainly the politick or judicial laws of Moses were for tenderness, as conscientiousness, for equity, as just, and for wisdom, as profitable, laws to the common-wealths, as ever any since were, or could be being immediately divine; yet find we not death ordained by them to be inflicted upon it; but restitution to be made double, fourfold, or fivefold, according as the thing was in worth, and as the neighbour was prejudged by the taking it away, Exod. xxii. 1, 2. It is true, if the man had nothing, then was he to be sold for his theft, to make up his neighbours loss, Exod. xxii. 3. And if in the night one had been smitten digging through a house, it was not to be accounted murder: If I say, it was in the night, or before sun-rising, because that by these circumstances it became a violation of mens common security,

rity, and the design of such an atrocious attempt might be presumed to be against the life or persons of men: And upon this ground, such robbers as break the public peace, that men through fear of them cannot travel, go about their affairs, or live at home; or whose robbery doth carry direct hazard to mens lives with it, these upon that account are worthy of death; but not so much for sinning against this command as against the sixth; the reason is, because there is no proportion betwixt a mans wronging another in his goods, and the losing of his life, and in justice, where circumstances do not highly aggrede the crime, and bring it under some other consideration, there should be a proportionableness, betwixt the crime or hurt done, and the punishment and retribution thereof, as *eye for eye, hand for hand, &c.* otherways it were better or more safe to thrust out a mans eye, then to steal his horse or sheep. Hence it is that there was no restitution in the law to be made for what marred life, but the person this offending was to be punished *lege talionis*, but in other things it was not so.

It now remaineth that we should speak somewhat of usury, concerning which, as there are many words spent in dispute so no question there are many sins in practice: By custom the name of usury is become odious, and may be taken for *unlawful gain, gotten by the meer loan of money*, and in that case the scripture being so clear, there is no place left for questioning of its sinfulness.

If we abstract from the word, and consider the thing in it self, *viz.* If it be lawful for the meer loan of money to compact for some advantage, it will be another question: And here indeed, in respect of mens corruptions, who can keep no bounds, there is great hazard of miscarrying; yet we conceive, in answer to it, there are two extremes to be shunned, so that we can neither say that simply it is lawful in all cases, nor simply unlawful: Not simply lawful, because there is some such sin committed, directly condemned in the law, *Exod. xxii. 25. Deut. xxiii. 19.* Nor simply unlawful, so as in no case it is to be allowed; for suppose one that is unable to labour, have only some money, and no land or other visible estate; or suppose men to have orphan childrens means committed to them; may not that person, or the tutors of these children lend the money to such as are in capacity to make gain by it, and receive some proportionable advantage for the loan of it? we conceive no ground can altogether condemn it as contrary either to the rules of equity or charity.

It is not contrary to the rules of equity, that when one is so much benefited by the estate of another, that the person,
whole

whose the estate is, should proportionably share of that benefit, which without him and his money, the other had not reaped: Nor is it contrary to the rules of charity, for although charity command us to lend for our neighbours necessity, yet not for his gain and the enriching of him; and it would seem strange that a man having nothing but money, should be obliged to lend it freely to rich men, who making conquest thereby, should reap the benefit, and yet he get nothing. The law of equity, *That we should do to others, as we would have them do to us*, will not infer, but that if a man, by possessing another mans money, did either make conquest of so much rent by it, or did retain so much which otherways he could not do, he is obliged to make the lender proportionable sharer with him of the gain; for it is hard to say, that a man might buy such a piece of land with my money from another, and in buying of it gain so much, and yet by letting him keep both my money and the land, I be warranted to ask nothing at all. Sure, were I the borrower and buyer, I should think otherways, and judge it equitable, that the lender should be a partaker of the profits arising, in some respect, from his own money.

If we will consider this of usury a little further, we will find, 1. That all the commands strike against the injury of exacting it from an object of mercy, such as the *poor brother*, or even a *poor stranger*; for in this case our money is to be lent freely, and sometimes we are obliged to give it freely, and neither look for stock nor annual, as we may see, Luke vi. 34, 35. &c. Moreover, as the command is not to exact *usury from the poor brother*, so it commandeth also, *not to exact just debts*, Deut. xv. 1, 2, 3. from him when he is poor; yet none I suppose, will argue from that, that no man might ask his own, even the principal sum from others, who are able to pay it.

2. The Lord allowed gain of lent money to be taken from strangers, Deut. xxiii. 20. and yet it cannot be said that he did allow them any thing towards strangers, which is in itself contrary to the moral law or light of nature, or which is sinful in itself. It is true as to poor strangers, God made one law for his people and for them, Lev. xxv. 35, 36. and further he enjoined that the stranger should not be oppressed amongst them almost every where, and therefore this other allowing the taking of usury from strangers, if rich, is the more binding.

3. But to speak to this point a little more distinctly, I suppose that something commanded in it may be found peculiar

to the estate and common-wealth of Israel, and therefore referable to that part of the divine law, which is commonly called judicial, and in its direct authority only intended by the Lord for that people, and something common to all men, as flowing from the principles of equity and charity, held forth in the eight command; that which I conceive to be common, is the rule given for lending to the poor, which therefore we see is made binding by the law of God, both toward an Israelite and a stranger, and doth certainly import that we should lend to such freely, without regard to our own profit, and only for their supply and relief in charity, permitting a free use of money, and as for the security of our repayment, minding it with that fair temper of equity and moderation, which we ourselves would expect if necessitated to borrow: Besides, the rule should also influence our continuing and manner of exacting the debt, that all be done without rigour, and with that goodness, that even the loss of the principle, if so it should fall out, should be no grudge or disappointment. But the thing which I take to be peculiar to that people, is, that I think the trade of lending, or lending for profit, was absolutely to them prohibited among themselves, which is clear from Deut. xxiii. 19. and the distinction there made betwixt an Israelite, from whom usury might not be taken, and a stranger from whom profit is permitted. And the reasons of this command might not only be the better prevention of rigorous loaning and exacting, the stirring up of all to honest and diligent labour (from which the hope of borrowing, as well as the profit of lending doth often keep back) and other such considerations too much neglected in all states and polities, but also it might flow from other things particular in their condition, such as the equal distribution of their land, secured to perpetuity by the recourse of their Jubilees, and it may be that the riches and conveniency of its situation for foreign traffick, with something peculiar in the rigid and covetous temper of that people, might also have occasioned this precept; certain it is, that this prohibition of the trade of lending, and that statute of the seventh year of release, have a manifest consonancy. But as to us, and all other people, to whom the Lord hath not so commanded, and who are clearly under another polity, and in many other different circumstances, I do not see why this loaning for profit in a righteous and equitable manner, should be accounted prohibit, and because that loaning of money for profit, and taking of profit for money in other forms of bargaining, are of their own nature very like, and by use much confounded: We shall speak to both, what may be pertinent and edifying,

without observing any more curious than useful distinctions and it is known that the school-men from equity grant, that in some cases a man may make gain by lending his money; As 1. When it is *lucrum cessans* to him, that is, when by such a loan he prejudgeth himself of some benefit he might make by it; 3. When there is *damnum emergens*, or any loss accreth; Or 3. When his money proveth so much more useful at such a time to such a person, but it is to be estimate according to its present circumstantial case; 4. They suppose one to advance the money before he actually receive the thing which he hath bought or purchased, and in that case they allow that the seller, in respect of his retention of the fruits get a smaller price, and less advantage; or suppose the seller to lie out of his money so long after delivery of the thing sold, and they allow him to take the more; and what is that, but taking so much for want of their money? Again, some of them dispute, that tho' money in itself be not apt to increase (which is their great argument) yet considered as the instrument of trade and mean of negotiation it is apt to increase more money, as corn sown is to grow to a greater increase.

4. It is not for nought that our Lord useth the parable of the talents, wherein certainly he intendeth no unlawful way of trading, but that which was commendable in its proper circumstances.

5. In matter of communicating and charity, the apostle requireth an equality, 2 Cor. viii. 13, 14 and that one should not be burthened and another free: Now suppose one of a lesser estate to have only money, shall he be obliged to the pinching and burthening of himself to lend more, and that freely (upon the account of charity, for there is no other mean here) then a man of a greater estate is, because he hath it not in money, where is the equality.

6. Right reason agreeable to scripture will clear this; suppose one gives another so much land for so much money, and the buyer desires to retain part of the money, shall the seller be incapacitated to receive now any thing less of his estate when in money, than formerly when it was in land? Is it not still his estate and of the same value? And therefore may it not yield that same equivalent by moderate usury or interest.

7. If it were absolutely denied, then these absurdities would follow, 1. That some estates would be useless to their masters or owners, and others not: 2. That some for instance, ministers, orphans, and persons unable for trade, should be incapacitated to make any use of their estates, or
any

any provision for their families meerly on this account, because either they are in such stations, or have their estates in such a condition: 3. Then should one get no payment of money, no not the principal, suppose the person owing could not repay the principal without selling some part of his estate, (seeing we ought not to seek in the principal debt more than its increase to his hurt) because then (according to their principles) we continued not to lend freely. Then we ought not to turn our estate from money to land, because in doing so, we disenable ourselves to lend freely. Then also there needed not, nay there ought not to be any selling of land or buying amongst neighbours (as in some respect it was not amongst Jews, but to the year of Jubilee) because 1. If men get money freely, they might still, and no doubt would still keep their estates, and not pay their debts: 2. If men could not take any increase for money itself, then could not a man buy another man's possession; which can yield him afterwards that same principal sum, and also yearly so much more, for this doth infer an increase also: And beside, if this did hold true, then what rule were to be kept in lending? If it be said charity, that is granted, but so long as a man's estate is better than mine, can any say I am in charity obliged to give him, or lend him, and get nothing again? If any say equity should be the rule; none will say it is equity the borrower should possess his own estate, and mine also, and give nothing to me, when by my loan, benefit accreth to him: And if one may give money for land, and then exact rent, why may not one give that same money to another, and suffer him to possess the land bought with it, and expect so much rent from him? When he accounteth the having of the money at such a rate of increase and benefit, the land, possibly in his account, being beyond the rent or the worth of that money: And if there could not be any interest taken, men should never, nor could never expect borrowing or lending for furthering their profit but for meer necessity, and by that means the great benefit of humane trading would be interrupted.

Add that men are called to equity and charity, not so much according to the quality of their estates, as to the quantity or value, that there may be an equality. And if a man that hath money be obliged to lend freely, is not a man that hath land obliged to sell it, that he also may be in a capacity to do it? Certainly when necessity so requireth, he is obliged to give, although he should sell his land for that end. And considering that money is so useful (for it *answereth all things*, as Solomon saith, Eccles. x. 19.) and that in reason it cannot be supposed that a thrifty and fru-

gal man will have a sum any considerable time, but either by trading or buying land. or otherways, he shall benefit himself by it, there is no such reason to cry out on the iniquity of this simply considered; yea, considering that some have money, others have access to improve it, which they have not by dexterity, health, occupation, &c. yet wanting money, the exercise of all these is impeded; it would seem that if the money of the one make the skill of another profitable to him, that then the dexterity of that man should make the others money profitable to both, according to the proportion; so that as the one could not use the others labour without him, so neither the other his money, that so there might be equality.

It is questioned mainly, if one may covenant or contract so much liquidat increase of his lent money? (seeing some will say if one will bide the hazard of anothers trade there is no question) and how much this may be?

Ans^w. That there may be such a contracting and covenanting cannot be questioned, more than it can be in selling land or houses (though the money lent may be possibly trusted to the borrower, without any antecedent, contract or covenant, and the increase thereafter proportioned to the gain of the borrower) it is true that this would be moderated, and within the gain that otherwise with hazard might be expected, because the lender is free of hazard, and we conceive the how much may by these rules be tried.

1. A man may covenant for as much as by a free bargain his money would otherwise yield him; as suppose one by bestowing that sum on land, would with as much certainty as can be in such matters, obtain so much land-rent, why may he not let his money for that, seeing it can be no filthy or dishonest gain; that being properly usury, that by lending gaineth inordinately, or more than lawfully, otherwise it might or would, and that to anothers prejudice.

2. If the party borrower hath certain gain by it, for instance, if he do purchase so much more rent, or if he be enabled to retain so much unfold, which without that money he could not do, he looseth nothing.

3. When a man may without extraordinary sagacity or pains by trading, compass and make more gain than the proportion he payeth for the loan amounteth to, so that to make it certain he hath the hazard of so much more: Thus the taking of five or six in the hundred *per annum* hath never been accounted usury, because any thrifty and frugal man may increase it to more in a years space. As *Exod. xxi. 19.* there is a compensation to be given for time, which certainly must be so much as may be thought the loss of that
time

time hath prejudged the other of, or what in reason it might be thought he would have advantaged himself if he had had that time the one goeth upon the ground of *lucrum cessans* (which schoolmen grant) the other of *damnum emergens*.

But certainly the fault is much oftner and more ordinarily in the other extremity in taking too much, as the frequent reproofs of the prophets, and the little conscience that is every way made of it, make evident: We would therefore take the pleaded for allowance, with these caveats, 1. That the gain never be beyond the allowed increase by the law, we may, and sometimes should be below, or within it, but never above or without it. Yea, 2. The rules of charity and equity are not to be broken as they are, when either the poor are not lent unto for the supply of their necessity, or only on the same terms with the rich, this is against the law, Exod. xxii. Deut. xv. and what the Lord saith, Luke vi. 34, 35. commanding to lend without expectation of any thing, when the borrowers case calleth for it. 3. No increase would be exacted from these that neither gain by increasing or retaining their own portion, but when what is gained is employed for their necessary sustentation; or when without their desire, and not by negligence, they are put to straits, or cannot command their own, or their own is but little, and will not bear their giving of increase, and sustain themselves too in this case it is *their life and bread*, nothing is to be exacted, as it is, Deut. xxiii. 4. Folks would not so empty their hands by lending to rich folks all (if they may spare any) as to be incapacitated to lend freely to the poor, for so men may frustrate the great end of this command, and fail against the rules of charity. 5. There is unlawful usury, and to be guarded against, when men consider not what use the borrower maketh of money, how he debaucheth and spendeth it, if so be their increase be sure, or consider not if by emergent providences the borrower, without his own fault, lost much; for equity saith that consideration ought to be here, and we should not be swayed only by our gain. 6. Folks would not make a trade of this ordinarily (which is but for necessity) either to enrich themselves, or to keep themselves idle, and to prejudge lawful callings; It would be either when anothers necessity calleth for it, or our inability otherways to trade, warranteth it, as if it be by weakness, or under-age, and the like, as is that of orphans, widows, ministers, and others, who by their stations are kept up from other tradings, and yet allowed to provide for their families; who may otherways do, may not, cannot so plead for exception. 7. Folks would be swayed to lend or not lend,

not according to their own security only, but also according to the borrowers necessity, and their own duty, as the Lord's word, Luke vi. 35. plainly holds forth.

THE NINTH COMMANDMENT

EXODUS xx. Verse 16.

Thou shalt not bear false witness against thy neighbour.

THE Lord having in the foregoing commands directed us how to walk with others in reference to their honour, life, chastity, and estate: Now because men and humane societies are greatly concerned in the observing of truth and ingenuity, he cometh in this command to direct us how to be tender of this, that by us our neighbour be not wronged in that respect, but that on the contrary all means may be used to preserve truth for his good, to prevent what may load his name, and to remove what lieth on it. The scope of it is the preservation of verity and ingenuity amongst men, Col. iii. 9. *Lie not one to another.* Eph. iv. 25. *Speak every man the truth, &c.* and ver. 15. *Speak the truth in love;* because if otherwise spoken, it is contrary to the scope of this command, which is the preservation of our neighbours name from a principle of love: The sin forbidden here is expressed by false witness bearing, which is especially before judges, because that is the most palpable gross way of venting an untruth, under which (as in other commands) all the lesser are forbidden.

Although there be many sorts of sins in words, whereby we wrong others, yet we think they are not at all to be reduced to this command, for injurious and angry words belong to the sixth command, and filthy words to the seventh; but we take here such words as are contrary to truth, and fall especially under lying or wronging of our neighbours name; Now truth being an equality or conformity of mens words to the thing they speak, as it is indeed, and in itself: And lying being opposite thereto, we may consider it two ways, 1. In reference to a man's mind, that is, that he speak as he thinketh in his heart, as it is Psal. xv. 2. this is the first rule whereby lying is discerned, if our speech be not answerable to the inward conception which it pretendeth to express

press and this is that which they call *formale mendacium*, or a formal lie, which is an expressing of a thing otherways than we think it to be, with a purpose to deceive. Then 2. there must be a conformity in this conception to the thing itself, and so men must be careful to have their thoughts of things suitable to the things themselves, that they may the more safely express them, and thus when there is a disconformity between mens words and the thing they seem to express, it is that which they call *materiale mendacium*, or a material lie, and a breach of this command that requireth truth in mens words, both as to matter and manner.

That we may sum up this command (which is broad) into some few particulars, we may consider it first, as it is broken, 1. In the heart, 2. in the gesture. 3. In write, 4. in word.

First, In heart a man may fail, 1. By suspecting others unjustly, this is called *evil surmizing*, 1 Tim. vi. 4. or, as it is in the original, *evil suspicion*; which is when men are suspected of some evil without ground, as Potiphar suspected Joseph, or it is jealousy, when this suspicion is mixed with fear of prejudice to some interest we love, so Herod was jealous when Christ was born, and the neighbouring kings when Jerusalem was a building. There is, I grant a right suspicion, such as Solomon had of Adonijah, and wherein Gedaliah failed, in not crediting Johanna's information a-
 gent Ishmael's conspiracy against his life. 2. By rash judging and unjust concluding concerning a man's state, as Job's friends did; or his actions, as Eli did of Hannah, saying, *That she was drunk*, because of the moving of her lips; or his end, as the Corinthians did of Paul, when he took wages, they said it was covetousness, and when he took not, they said it was want of love, see Rom. xiv. 4. and 2 Cor. xii. 4. &c. 3. By hasty judging, too often passing sentence in our mind from some seeming evidence of that which is only in the heart, and not in the outward practice, this is but to judge before the time, and hastily, Matth. vii. 1. 4. There is light judging, laying the weights of conclusions upon arguments or midses that will not bear it, as Job's friends did, and as the Barbarians suspected Paul, when they saw the viper on his hand, to be a murtherer, Acts xxv. 4. Thus the king Ahasuerus trusted Haman's calumny of the Jews too soon. 5. The breach of this command in the heart may be when suspicion of our neighbour's failing is kept up, and means not used to be satisfied about it, contrary to that, Matth. xviii. 15. *If thy brother offend thee, &c.* and when we seek not to be satisfied, but rest on presumptions, when they seem probable.

Secondly,

Secondly, In gesture this command may be broken, by nodding, winking, or such like (and even sometimes by silence) when these import in our accustomed way some tacite sinistrous insinuation, especially when either they are purposed for that end, or when others are known to mistake because of them, and we suffer them to continue under this mistake.

Thirdly, By writing this command may be broken, as Ezra *v.* 6. Neh. vi. 5. where calumniating libels are written, and sent by their enemies against the Jews and Nehemiah; in which respect many fail in these days.

Fourthly, But words are most properly the seat wherein this sin is subjected, whether they be only or meerly words, or also put in writing, because in these our conformity or disconformity to truth doth most appear.

2. Lies are commonly divided into three sorts, according to their ends: 1. There is *mendacium perniciosum*, a malicious or pernicious lie when it is hurtful to another, and so designed, as were the lies of those that bare witness against Christ and of Ziba against Mephibosheth. 2. There is *officiosum mendacium*, or an officious lie, when it is for a good end, such was the midwives lie, Exod. i. 9. thus the denying of a thing to be, even when the granting of it would infer hurt and damage to another, is contrary to truth, and we ought not to do evil that good may come of it, and it overturneth the end for which speaking was appointed, when we declare a thing otherways than we know or think it to be; and as no man can lie for himself for his own safety, so can he not for another's; thus to lie even for God is a fault, and accounted to be talking deceitfully and wickedly for him, when to keep off what we account dishonourable to him, we will assert that he may, or may not do such a thing, when yet the contrary is true, Job xiii. 4, 7. 3. There is *jocosum mendacium*, when it is for sport to make others laugh and be merry, which being sinful in itself can be no matter of lawful sport to make others laugh. 4. We may add one more, and that is *mendacium temerarium*, when men lie and have no end before them, but through inadvertency and customary looseness, speak otherways than the thing is, this is called the way of living, Psal. cxix. 29. and is certainly sinful; as when they told David when Annon was killed, that all the king's sons were killed, being too hasty in concluding before they had tried.

3. Consider lies or untruths, either in things doctrinal, or in matters of fact; In things doctrinal, so false teachers and their followers are guilty, who teach and believe lies, so such teachers are said, 1 Tim. iv. 2. to speak lies, and so
when

when they foretell vain events, this is a hard degree of leud lying on the Lord, to say he meaneth or sayeth another thing than ever he thought, or then ever came into his heart, and to pretend a commission from him when he giveth no such commission. In matters of fact, men are guilty when things are said to be done when they are not done, or other-ways done, than they are done indeed.

4. We may consider this sin in mens practice, either in reference to God, so hypocrisy and unanswerableness to our profession is lying, Psal. lxxviii 30. and Isa. xxix. 13. or we may consider it as betwixt man, and man, which is more properly the scope here: Again we may consider the wronging of a man three ways, 1. By false reports, speaking what is indeed untruth; 2. By vain reports, which tend to his shame; so Deut. v. 20 This command is repeated in these words, *Thou shalt not take up any witness,* (as it is in the original) *against thy neighbour.* 3. When the reports are malicious, whether they be true or false, and intended for that end that our neighbour may loose his good name. Further, Consider it in reference to the person guilty, either as he is, 1. the raiser or carrier of a tale, true or false, yet tending to the prejudice of his neighbour; thus he is the maker of a lie: or 2. as he is a hearer or receiver of tales, Prov. xvii. 4. Thus he is to lying as a refetter is to theft, and would not men hear tales, few would carry them; whereas when men will hearken to lies; especially great men, all their servants ordinarily become wicked tale-bearers and whisperers: or, 3. as he is the sufferer (albeit he be not the venter) of a lying tale to pass on his neighbour (so he loveth a lie, as it is Rev. xxii. 8) or but faintly purgeth him of it, but letteth it either lye on him, or possibly taketh it up and repeateth it again, which is condemned, Psal. xv. 3. where a man that taketh up any evil report of his neighbour, even where others possibly have laid it down, is looked upon as a person who shall never dwell with God; Thus one inventeth a lie, another venteth and outeth it, and another refetteth it like coiners, spreaders and refetters of false money; for, that one said such a thing, will not warrant our repeating of it again.

5. We may consider wrongs done to our neighbour by words, as unjust and without all ground, and so a lie is a calumny, as was that of Ziba, made of his master Mephibosheth: this is in Latin *calumnia*; or when there is ground, yet when they are spoken to his prejudice, this is *convitium*, if especially in this they suffer for the truth's sake; or if after repentance, former faults be cast up to a person, as if one should have called Paul a blasphemer, still, even after

his conversion and repentance, of this was Shimei guilty by railing on David.

6 Both these sorts of lies are either spoken or received, and not afterward rejected, as David too hastily received that false report made of Mephibosheth by servant Ziba, and thinking it unlikely, because the reporter made it seem to be so, did therefore conclude it was truth, and did not reject it afterwards; or when at first received, yet after upon better information it is rejected.

7. Again, this wronging of our neighbour by words is either of him when absent, and this is back-biting, which often is done under pretence of much respect (that the report may stick the faster) in such like words as these; "He is one I wish well, and should be loath to have him evil reported of, but this is too evident, that is the truth," &c. this is *susurrare*, to whisper. Or it is of him when present, so it is a reproach and indignity, or upbraiding.

8. Again, this backbiting and reproaching is either direct, so that men may easily know we hate such persons, or it is indirect, granting somewhat to his commendation, and using such prefaces as in shew bear out much love, but are purposely designed to make the wound given by the tongue the deeper, such persons are as butter in their words, but as sharp swords in their hearts, this is that dissembling love which David complaineth of.

9. Sometimes this reproaching and flandering of our neighbour is out of spleen against him, and is malicious; sometimes out of envy to raise and exalt ones self, on the ruins of another (this is *grassari infamam proximi*) sometimes it is out of design, thereby to insinuate upon them whom we speak unto, as to signify our freedom unto them, to please them, or praise them, by crying down another, that is to serve the itching humour of such who love the praise of others, when it may be we know more faults of those we speak to, yet never open our mouth to them of one of these, nor are we free with them anent them, if the things be true.

10. We may break this command by speaking truth, 1. For an evil end, as Doeg did, Psal. lii. 2. By telling some thing that is truth out of revenge. 3. When it is done without discretion, so it shameth more than edifieth: Christ's word is, Matth. xviii. 15. *Tell him his fault betwixt thee and him alone*: and we on the contrary make it an upcast to him, this certainly is not right. 4. When it is minced, and all not told, which if told might alleviate; or construed and wrested to a wrong end, as did the witnesses who deposed against Christ.

11. We may break this command, and fail in the extremity of speaking too much good of, or to, our neighbour, as well as by speaking evil of him, if the good be not true; and here cometh in, 1. Excessive and rash praising and commending of one, 1. Beyond what is due, 2. Beyond what we do to others of as much worth, this is respect of persons; 3. Beyond what discretion alloweth, as when it may be hurtful to awaken envy in others, or pride in them who are thus praised: 2. Praising inordinately, that is before a man's self, or to gain his affection, and that possibly more than when he is absent and heareth not; much more is it to be blamed when spoken groundlessly, this is flattery, a most base evil, which is exceedingly hurtful and prejudicial to human societies, yet exceeding delightful to the flattered: 3. We fail in this extremity, when our neighbour is justified or defended, or excused by us in more or less, when it should not be.

12. Under this sin forbidden in the command, cometh in all beguiling speeches, whether it be by equivocation, when the thing is doubtfully and ambiguously expressed; or by mental reservation, a trick whereby the grossest lies may be justified, and which is plainly aversive of all truth in speaking, when the sentence is but half expressed; as suppose one should ask a Romish priest, "Art thou a priest?" and he should answer, "I am no priest;" reserving this in his mind, "I am no priest of Baal:" for by giving or expressing the answer so, an untruth and cheat is left upon the asker, and the answer so conceived doth not quadrat with the question as it ought to do, if a man would evite lying.

13. This falshood may be considered with reference to things we speak of, as in buying or selling, when we call a thing better or worse than it is indeed, or then we think it to be; ah! how much lying is there every day this way with many.

14. Under this sin forbidden in this command are comprehended, 1. railing, 2. whispering, 3. tale-bearing (spoken of before,) 4. the tattling of busy bodies, that know not how to insinuate themselves with others, or pass time with them, but by telling some ill tale of another; 5. prevarication, which is the sin of persons who are unconstant, whose words go not all alike, saying and unsaying; saying now this way, and then another way, of the same thing, their words clashing together, and they not consisting with themselves.

15. Consider falshood or false-witnels bearing, as it inferreth breach of promise, which is forbidden, Psal. xv. 4. when one performeth not what he promiseth, or promiseth that which he intendeth not to perform, which is deceit and falshood.

16. As we may sin in speaking against others, so we may in respect of ourselves many ways: 1. When we give occasion to others to speak evil of us, 1 Cor. vi. 3. 2. When we are not careful to entertain and maintain, a good name, and by suitable ways to wipe away what may mar the same: It is generally observed, that while men have a good name, they are desirous and careful to keep it, and when they have lost it, they grow careless of it; we ought not to be prodigal of our names more than of our lives or estates, for the loss of them incapacitateth us much to edify others. 3. When we vainly boast of ourselves, and set forth our own praise, that is, as if a man should eat too much honey, Prov. xxv. 27. 4. When we will not confess a fault, but either deny excuse, or extenuate it; this Joshua exhorteth Achan to eschew. 5. When we say that things are worse with us than indeed they are, and deny, it may be even in reference to our spiritual condition, somewhat of God's goodness to us, and so lie against the Holy Ghost. 6. When we are too ready to entertain good reports of ourselves, and to be flattered, there is (if to any thing) an open door to this in us; and as the heathen Seneca said, *Blanditiæ cum excluduntur placent*, so may it be ordinarily seen that men will seemingly reject what they delight should be insisted in: there is in us so much self-love, that we think some way, that men in commending us, do what is their duty, therefore we often think them good folk because they do so, and men that do not commend us, we respect them not, or but little, or at least less than we do others, because we think they are behind in a duty by not doing so, and which is very sad, and much to be lamented, few things do lead us to love or hate, commend or discommend (and that as we think not without ground) more than this, that men do love and commend, or not love and commend us.

17. We also may be with-holding a testimony to the truth and by not clearing of another, when it is in our power to do it, be guilty of this sin.

But especially is forbidden here public lying and wronging of another judicially, either in his person, name, or estate, and that, 1. By the judge, when he passeth sentence, either rashly, before he heareth the matter, and searcheth it out, which Job disclaimeth, asserting the contrary of himself, Job xxix. 16. or ignorantly, or perversly for corrupt ends, as being bribed to it, or otherways. 2. By the recorder, writing grievous things, Isa. x. 1. or making a clause in a decreet, sentence, or writ, more favourable to one, and more prejudicial to another than was intended. 3. By the witnesses, who either conceal truth, or express it ambiguously

guously, or refuse to testify, or assert what is not true. 4. By the advocate, by undertaking to defend or pursue what righteously he cannot; or by hiding from his clyent that which he knoweth will prejudice his cause, or by denying it when he is asked about it; or by not bringing the best defences he hath. And as to the first point here about advocates, it is to be regretted (as a great divine in the neighbour-church hath most pathetically, according to his manner, lately done) as a sad matter, that any known unrighteous cause should have a professed Christian, in the face of a Christian judicatory, to defend it; but incomparably more sad, that almost every unjust cause should find a patron; and that, no contentious, malicious person should be more ready to do wrong, than some lawyers to defend him for a (dear bought fee! I speak not here of innocent mistakes in cases of great difficulty; nor yet of excusing a cause bad in the main from unjust aggravations; but (says that great man when money will hire men to plead for injustice, and to use their wits to defraud the righteous, and to spoil his cause, and vex him with delays for the advantage of their unrighteous clyents; I would not have the conscience of such for all their gains, nor their account to make for all the world: God is the great patron of all innocence, and the pleader of every righteous cause: and he that will be so bold as to plead against him, had need of a large fee to save him harmless. 5. By the accuser or pursuer, when unjustly he seeketh what doth not belong unto him, or chargeth another with what he should not, or justly cannot. 6. By the defender, when he denieth what he knoweth, or minceth it, &c. And by all of them, when business is delayed and protracted through their respective accession to it, as well as when justice is more manifestly wronged; this is the end of Jethro's advice to Moses, Exod. xviii. 23. that the people may return home, being quickly, and with all convenient diligence dispatched; which, to their great loss and prejudice many ways, the unnecessary lengthening of processes obstructeth, and maketh law and lawyers, appointed for the ease and relief of the people, to be a grievous and vexatious burthen to them; for which men in these stations and capacities will have much to answer to God, the righteous Judge of all the earth, when they shall be arraigned before his terrible tribunal, where there will be no need of leading witnesses to prove the guilt, since every man's conscience will be in place of a thousand witnesses, neither will the nimblest wit, the eloquentest tongue, the finest and smoothest pen of the most able lawyer, judge, advocate, notary or litigant that shall be found guilty there, be able to fetch himself

self fair off. O! then all the fig-leaves of their fairest and most flourishing, but really frivolous pretences, wherewith they palliate themselves, will be instantly blown away by the breath of that Judge's mouth, and so be utterly unable to cover the shame of their nakedness in the manifold breaches of this command; then the greatest stretches of wit, and highest strains of eloquence made use of to the prejudice of truth and justice, will be found and pronounced to be poor, silly, and childish wiles, yea, very fooleries and babblings; after which, they will not speak again, but laying their hands on their mouths, eternally keeping silence; It will therefore be the wisdom and advantage of the guilty in time to take with it, and resolve to do so no more, to betake themselves, for the pardon of it, to that advocate with the Father, even Jesus the righteous who throughly pleadeth, and without all peradventure or possibility of loosing it; doth always carry the cause he undertaketh to plead.

In sum, that which in this command in its positive part is levelled at as the scope thereof, is the preserving and promoting of truth, honest simplicity and ingenuity amongst men; a sincerely and cordially loving regard to the repute and good name of one another, and a sweet inward contentation, joyful satisfaction and complacency of heart therein; with a suitable love to, and care for our own good name.

THE TENTH COMMANDMENT.

EXODUS xx. Verse 17.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

UNTO all the other commands the Lord hath sub-joined this, for mans humbling and deep abasement in his sight, and it reacheth further in then all of them, being (as the words bear) not about any new object, (for it is concerning wife, house, &c.) but about a new way of acting in reference to that object, and condemning directly a sin, not so condemned in any other of the foregoing five commandments, so that it also seems to be added to the other as a full and

and more clear explication of that suitable obedience that is required in all the rest.

In it we have to consider, 1. The act, 2. The object. The act is not to covet, the apostle expresseth it, Rom. vii. 7. *Thou shalt not lust*, which implieth an inordinateness in the heart as being dissatisfied with what it hath, and so the positive part is contentment and satisfaction with a mans own lot, Heb. xiii. 5. *Let your conversation be without covetousness, and be content with such things as ye have*: so that whatsoever motion is inconsistent with contentment, and inordinately desireth or tendeth to a change of our condition, falleth in as condemned here.

The object is instanced in some particulars generally set down, such as our neighbours house, his wife, then his servants, &c. under which (as the general following cleareth) are comprehend all that concerneth him, his place and credit, or any thing that relateth to any of the former commands. Thou shalt not grieve that he is well, nor aim at his hurt, nor be discontent that thy own lot seemeth not so good. And as for the reason why this command is added, its scope holdeth it forth, which seemeth to be this, I not only require you (as if the Lord had said) not to steal from him, and not to let your mind run loose in coveting what is his as in the eight command, not only to abstain from adultery or determined lust in the heart, as in the seventh command, and not only the abstaining from wronging of his life, as in the sixth command, and of his name that way spoken of in the ninth command, or wronging of them that are in place and power by such heart-lusts in us as are forbidden in the fifth command; but I require such holiness, that there be not any inordinate lust or motion entertained, nor having a being in the heart, although it never get consent, but on the contrary, that in reference to all these commands in your carriage towards your neighbour, there be in you a full contentation with the lot that God hath carved out to you, without the least inordinate motion or inclination to the contrary, which may either be inconsistent with love to him, or with contentment and a right composure of spirit in yourselves.

From this we may see that this command is unreasonably and unjustly divided by Papists into two commands, the one relating to the neighbours house, the other to his wife, and what followeth: For, 1. This concupiscence or lust looketh not only to the seventh and eight but to the fifth and sixth ninth commands, there being an inordinate affection towards thy neighbours life and honour, or estimation also: and it is instanced in these two, because they are more discernable

cernable and common: This then sheweth that God taketh in this inordinateness of the heart, under one command, in reference to whatsoever object it be, otherways we behooved to say that either the commands are defective, or that there is no such inordinateness to other objects of the other commands (which is absurd) or by the same reason we must multiply commands for them also, which yet the adversaries themselves do not. 2. The apostle, Rom. vii. 7. comprehendeth all inordinateness of heart towards whatsoever object it be in that command, *Thou shalt not lust*, which is, as *Thou shalt not desire his wife*, so nothing else what is thy neighbours. 3. The inverting the order which is here, in Deut. v. 21. where the wife is put first, not the house sheweth that the command is one, otherways what is ninth in the one, would be tenth in the other, and contrarily, and so the order of these ten words (as they are called by the Lord) would be confounded. But the great thing we are mainly to enquire into, as the meaning of this command; in which Papist's being loath to acknowledge corrupt natures case to be so desperate as it is, and designing to maintain perfection of inherent righteousness and justification by works, do make this sin of lust, forbidden in this command, a very general thing, and all of us ordinarily are apt to think light of this sin.

We would therefore say, 1. That we are to distinguish concupiscence, and consider it as it is, 1. Spiritual in a renewed man: for there are motions and stirrings called *lustings of the spirit against the flesh*, Gal. v. 17. 2. As it is partly natural to man to have such stirrings in him, as flow from the natural faculty and power of desiring, so Christ, as man, desired meat and drink, and this being natural, was certainly in Adam before the fall, and as the will and understanding are not evil in themselves, so is not this: It is neither of these that this command speaketh of. 2. There is a sinful concupiscence, called *evil concupiscence*, Col. iii. 5. and *the lusting of the flesh against the Spirit*, it is this that is here spoken of, the inordinateness of that lust or concupiscibility, or concupiscible power, turning aside out of its natural line to that which is evil: It is this which God forbiddeth in this command, and setteth bounds to the desiring or concupiscible faculty.

2. We say there is a twofold consideration of this sinful concupiscence, 1. As it is in the sensual part only, and the inferior faculties of the soul, as to meat, drink, uncleanness, &c. Or, 2. We may consider it as it reacheth further and riseth higher, having its seat in the heart and will, and running through the whole affections, yea, even the whole man
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who in this respect is called flesh in the scripture, Gal. v. 17. and there is herefy and other evils attributed unto it, v. 19, 20, 21. which will not agree to the former, so Rom. vii. 23, 24. it is called the *law of the members, and the body of death*, and hath a wisdom, Rom. viii. 7. that is *enmity against God*, corrupting all, and inclining and byassing wrong in every thing, so that a man because of it, hath not the right use of any faculty within him: This concupiscence, which is seated not only in the sensible, but in the rational part of the soul, is that which is intended here, which is the fountain and head-spring of all other evils; for, *from the heart proceed evil thoughts, &c.* Matth. xv. 19. it is *the evil treasure of the heart*, Matth. xxii. 25.

3. We may consider this lust, 1. As it is habitual, and is even in young ones, and in men when they are sleeping, whereby there is not only an indisposition to good, but an inclination to evil, it *lusteth against the Spirit*, Gal. v. 17. and is *enmity to the law of God*, Rom. viii. 7. and *lusteth to envy*, James iv. 5. and *conceiveth jîn*, James i. 15. this is the sad fruit and consequent in all men by nature of Adam's first sin, and hath a disconformity to the law of God, and so is called the flesh, Rom. vii. 5. and the law of sin and death Rom. viii. 1. in the first respect this sin is a body and a person, as it were, *an old man*, Rom. vi. 6. and in the other, it hath members in particular, to which it giveth laws, requiring obedience. 2. We may consider it as acting and stirring in its several degrees; And 1. we may say it stirreth habitually, like the raging sea, Isa. lvii. *penult.* and as grace tendeth to good, or as fire is of an heating nature, so is this lust still working as an habitual distortion, crook or bending, upon somewhat that should be straight; or as a defect in a leg, which possibly kytheth not but when one walketh, yet there is still a defect; or rather it is a venom which is still poisonus; thus Rom. vii. 5. it is called *the motions of sin in the flesh*. 2. The more actual stirrings of it are to be considered, either in their first risings, when they are either not adverted unto and without direct excitation; or actual and formal approbation; or as they are checked and rejected, as Paul did his, Rom. vii. 15. and 2 Cor. xii. 3. or as they are delighted in, tho' there be not a formal consent, yet such a thing in the very mind is someway complied with, as desireable and pursued after, this is called *morosa delectatio*; or as they are resolved on to be acted, and when men seek means and ways how to get the sin committed, after that inwardly approving complacency and liking of the thing hath prevailed to engage the mind, to conquesth (for instance) such an estate unjustly, or to compass and accomplishing the act of filthiness with such a woman.

3. It may be considered in general, either as the thoughts are upon riches, or covetousness, or filthiness, without respect to any particular thing or person, or as they go out upon them in particulars.

4. We say we would put a difference betwixt tentations objectively injected by the Devil, as he did on our Lord Jesus Matth. iv. 1. and lusts rising from an internal principle, which are most common, see James i. 14. The first is not our sin of itself, except it be 1. entertained some way, or 2. not rejected, or 3. not weighting and grieving us for the ill scent it leaveth behind it; for we having such combustible matter within, hardly cometh a tentation in, even from without, but it fireth us, or rather we having the kindling within, the Devil cometh but to blow on it, and stirreth that which is in us, hence it cometh, that seldom there is a temptation assaulting, but some guiltiness remaineth, because there is not a full abhorrence of these abominable strangers that come into the heart.

5. This lust may be considered, either as it is in natural men, where its shop is, and so it is called reigning sin, and the dominion of sin, it is a yielding to sin to obey it in the lust thereof, to obey it willingly, as a servant doth his master, Rom. vi. 12, 13. or as it is in the renewed and regenerate, so it is indwelling sin, without dominion and endeavoured to be expelled, a law in the members and that continually is acting, but counteracted by a contrary lusting, Rom. vii. 23, 24.

Now let us clear, 1. What concupiscence falleth in under this command; and so, 2. How this differeth from other commands which are spiritual and reach the heart also; 3. We may consider the sinfulness of this lust, and give some advertisements concerning it in its actings, stirrings, &c.

1. Under this command we take in habitual lust, even as it disposeth and inclineth to ill in the root of it, though not principally, yet consequently; because its streams and branches that do flow from, and clear this to be the fountain and root, are primarily understood; and the reasons why it must be taken in here, are, 1. Because habitual lust in the root is sin (for so it conceiveth sin, James i. 14, 15.) and if it be sin, it must be against some of these commands, which are the substance and matter of the covenant of works, which prescribeth all duty, and forbiddeth all sin. 2. If this law require absolute purity, then that inclination must be condemned by it, but it requireth absolute purity and exact holiness, even according to God's image; therefore that inclination inconsistent with it must be condemned here seeing in the other commandments, acts that are resolved
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and fully consented to in the heart, are forbidden. 3. If the rise of this habitual lust was by this command condemned and forbidden to Adam, in looking to the fruit, and in entertaining that motion, or the indisposing of himself by it to walk with God; or if this command did forbid him his fall, and the bringing upon himself that lust; and when it was in him it was a breach of this command, then it is so to us also; but certainly Adam was enjoined by this command to preserve himself free of the root of all such evils, if the fruits themselves be evil, which is undeniable. 4. If this ill be *α'νομια*, or a transgression of, or disconformity to the law, then it must belong to some command reductively at least; but the former is certain, and it cannot so properly be reduced to any other command as to this, therefore it is here condemned as sin. 5. If it lieth in the heart, and giveth the first sinful rise to actual sins, then it must be forbidden in this command (for as we now consider it, it preventeth determination, and may be where actual sin is not) but the former is truth, that it conceiveth other actual sins as the mother of them (as it is James i. 15) therefore it must be forbidden here. 6. Add our blessed Lord Jesus in his latter want of, and freedom from, all corruption was conformed to the law, and it was a part of his conformity to it, and to this command rather than to any other, that the Devil had nothing in him, no, not so much as a *status primus primus* (as they call it) to sin, nor any root from which it should spring.

If it be objected, 1. That this lust is in men antecedently not only to any formal will of their own, but to all power and ability to help it, or so much as not to will it, and so cannot be supposed to be forbidden to them.

Answ. 1. There are many things forbidden them, which now after the fall are not in their power to prevent. 2. This law is to be looked on as given to man in his innocency, which therefore required of him the keeping entire and undefaced the image of God, according to which he was created; and now condemneth him for the want of it, the scope of the law being to point out perfect holiness, without respect to a man's ability, or his present condition, but to his duty, for the performing of which, he got a power from God at first, but through voluntary transgression of the law lost it, and none will deny but if it be a sin to have such a polluted nature, the law must require it to be otherways.

But, 2. If it be said that it is involuntary. *Answ.* It is true it is not deliberate, but voluntary it is, as having its seat and rise in the will, as well as in other faculties, and therefore the will cannot be thought free.

3. If it be said that this sin is greater than any sin forbidden in any other of the commands, therefore the command forbidding it ought not to have been last.

Ans. In some respect it is greater, *viz.* in its self, yet in respect of its palpableness and obviousness it is less; also this command forbidding it presseth a further degree and step into all that goeth before, and therefore is well subjoined.

2. We comprehend under this command, all first motions rising from that habitual lust, in reference to more compleat acts, altho' they be instantly checked and choaked, and that whether they be in reference to particular objects, or whether they be vaging, unsettled motions of any lust in itself sinful; and that whether there be a delectation or staying on that forbidden object or not, or consenting to it, or resolution to follow it on or not, as is evident in Paul, Rom. vii. For, 1. Such motions are the births of a sinful mother, habitual lusts: 2. They have sinful effects and tendencies, they are incitements to sins: 3. They are sinful in their nature as being disconform to the holy law of God, and though they should presently be strangled, yet it is supposed that once they were; and if they were, they were either good or ill; if good, they should not have been strangled; if evil, then they had this inordinateness here forbidden, and that from our own hearts or inventions that gave them being, and therefore they must leave a guilt behind them. 4. Otherways these evils forbidden here, would not differ from the spiritual ills forbidden in other commands that forbid lust with consent and delight, 5. Our blessed Lord Jesus would be capable of none of these, and therefore the having of them must be unsuitable to his image, who was like us in all things except sin. 6. Paul's assertion, Rom. vii. 7. that he had not known this sin of lust but by the law, maketh it evident that the command speaketh of lust not easily discernable (yea, that he himself discerned it not till he was renewed) and so it spoke of such lusts as after regeneration, to his sense and feeling, abounded most: Now none can say there was either in him more resolutions to sin, or more delight in them than before, but a quicker sense of these sinful stirrings and irritations than he had formerly.

3. We take in here *morosa delectatio*, or the entertaining of extravagant imaginations (as of honour, greatness, lust, pleasure, &c.) with delight, where the heart frameth such romances, and pleaseth itself with meditating and feeding on them, which Eccles. vi. 9. is called the *wandering of the desire*, and in other places of scripture, *the imaginations of the heart of man* (which even nature itself may teach to be sinful) this properly cometh in as a leg (to say so) or member and degree of this sin, and as an evidence of one actually discontented

tented with his own lot (contentedness with which is the positive part of this command) and is a whoring of the heart after vanity, in a palpable degree, to satisfy itself in its phantasies and notions; and this is not only when the heart runneth upon sinful objects, but also vain objects, which David hated Psal. cxix. 113. for this railing and roving of heart is ever upon some other man's portion, at least upon what is not ours, and tendeth ever to the imagining of some thing which is not, as an addition to our good which supposeth discontent with what we have. 4. We take in here such concupiscence, as though it approveth not unlawful means to prosecute its inordinate designs, yet it is too eager in the pursuit, and discontent when it falleth short; as for instance, when Achab would buy Nabal's vineyard and pay for it, or a man would marry such a woman lawfully, supposing she were free and there were consent of parties, &c. the one is not stealing, nor the other adultery, yet both of them suppose a discontent, when the desire of having is too eager, and when there is an inordinateness in the affection or desire after it; as when one cometh thus peremptorily to desire to have such a thing, or to wish that such a thing were, I would fain have this or that, O that this or that were, even as David longed for a drink of the well of Bethlehem: In a word we take in all that is opposite to, or inconsistent with satisfaction in our own lot, and love to our neighbour, under which this command, as the rest is comprehended, Rom. xiii. 9. even the least risings of any thing tending that way, or that inclineth to discontentment in our selves. It is true, every desire to have something added to our lot, or amended in it, is not to be condemned, but when it is inordinate; As, 1. When the thing is not needful; 2. When the desire is too eager. 3. When the thing too much affecteth, and even discontenteth till it be affected and done.

Now this being the scope and sum of this command, it may be gathered of how broad and vast extent the breaches of it are: Is there one hour wherein there are not multitudes of these evil thoughts flowing, running, and roving through the heart? Ah! what discontents with providences, grudging, vain wishings, &c. are there? and although all these, as they reflect on God, are against the first command: yet as they imply discontentment in us with our lot, or as they are risings of heart to evil (though wrestled against and wherein the Spirit getteth the victory) they are against this command) so that not only vain imaginations that are formed with delight, but even those that are scarce suffered to breath; yet having once a being, are against this command, and sinful: For, 1. They break a law, and are disconform-
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med to that we should be: 2. In Paul, Rom. vii. (who yet gave not way to these) they are called *sin*, and *the body of death*: 3. He wrestleth against them, and crieth out under them, desiring to be quit of them, ver. 24. now if they were only penal, such out-cries and complaints were not so like him, whom a complication of sharpest afflictions could never make once to groan; but this body of death made him to cry out: 4. They lust against and oppose the Spirit, Gal. v. 17. and so are against the law of God, Rom. vii. and tend to obedience to the law of sin; and further the execution of its decrees: 5. These are of the nature of original sin, and a branch growing of that root, and so what is born of *the flesh, is flesh*, the branch must be of the nature of the root, if the tree be corrupt, the fruit must be so; 6. These make way for other sins, and keep the door open for temptations to grosser evils, and give the devil access to blow up the fire: 7. They keep out many good motions, and obstruct many duties, and indispose for them: 8. They mar communion with God, who should have the all of the soul, heart, and mind; and sure, if he had his due, there would be no place for these, as there will be none from them among the spirits of the just men made perfect: 9. These sinful risings in the heart are a great burthen to a tender walker, who groaneth under that habitual lightness and vanity of his mind in the gaddings, whorings, and departings of it from God; for because of it he cannot get his whole delight uninterruptedly set on him, and though he delighteth in the law of God after the inner man, yet he cannot win up to full conformity to it in his practice, or when he would and resolveth to do good, yet (ere he wit as it were) ill is present with him, and his heart is away and on the pursuit of one foolish toy and vanity or another. 10. Paul speaking of these lustful stirrings of the heart, doth make it evident, Rom. vii. throughout the chapter, that this command speaketh of such lusts, which he had not known, except the law had said *thou shalt not lust*. Now men naturally know that inward assent to sin, even before it be acted, is sinful; yea, Paul knew he had such things as these corrupt motions in him, but he knew not that they were sinful, but from the law, and that after its spiritual meaning was made known to him; and from this it is that such who are regenerate see more sins in themselves than ever they did while unregenerate, not simply, because they have more, but now having the spirit, and a contrary principle within, they discern that to be sinful, which they took no notice of as such formerly: 11. The frequency of this sin inordinacy in the first stirrings and motions of the heart is no little aggravation of it;

for what hour of a man's life, when waking, (yea, even when asleep, in dreaming a man may be guilty of it, as Rivet upon this command acknowledgeth) or half an hour is free of it? Is ever the mind quiet? and doth it not often yield consent to these motions? and how few good purposes are often followed forth? Alas! but seldom: 12. The extent of it is great, one may sin this way in reference to all the commands, yea to as many objects as his neighbour or himself hath things of which they have the possession; yea, to imaginations about the things that have no being, nor, it may be, possibility of being, but are meer chimera's.

13. The occasions of it and snares to it are rife and frequent, nothing we see, but readily it doth as fire, inflame this lust, so that we have need continually, as it were to cast water on it; yea, what thing is there that is in itself lovely and desirable we hear or read of, that we are not readily inordinate to be stirred towards the desiring of it. 14. Its pretexts and cloaks to hide itself are many, and sometimes specious, so that men are seldom challenged for it, if it come not to length of being consented to, or at least of a delectation; How often are there wishes in our mouths, and oftener in our hearts, that break this command which we observe not? especially if they be for knowledge or some good thing in another, or some good thing done by another which commendeth him; for then, "O if we had it! or, O if we had done it!" is often the language of the heart, and so there is a secret discontent against our neighbour, which often runneth to envy, or at least to a discontent that is not so with us, and that we are behind in that; but especially in spiritual things we take liberty for these discontented wishes, also grudgings, that another is free and we are crossed, come in here under the sin forbidden; as also that which is spoken of, Eccles. xii. 12. *of much reading and making many books*, when one is desirous inordinately, either to have, or to make many books to vent his knowledge by, especially when it levelleth what others have done.

This inordinacy that is in the motions of the heart, appeareth much, 1. In the beginnings and stirrings of passions and discontent which often never come abroad, but yet are deep breaches of this command, either as marring that loving and kindly frame which we ought to carry towards others, or as inconsistent with that inward serenity and tranquility that we should conserve in ourselves, that dullness (which is ordinarily to be seen in passionate and discontented persons) often proceeding from, or tending to one of these two, passion or discontent.

2. It appeareth in bargains, as when we hear of a good bargain

bargain or good marriage which another hath gotten, or some good event or issue he hath had in such and such an undertaking, there is a secret grudge that we have not got it, or that we have not had such success.

3. That thoughtiness and anxious carefulness which often is in bargains making, how they may be sure and most for advantage, is we conceive especially pointed at here, there is a suitable carefulness which simply, and in itself is consistent with lawful diligence, but this anxiety sinfully accompanieth it through our inordinacy in it.

4. It sheweth itself in those many ruings and repentings which often are after things are done, and wishing they had not been done, which are not simply sinful when there is reason for them, but as they are carking and inordinate, as for most part they are in us. We ought to grieve with after-grief and sorrowful sharp reflection for the sin of what we do in all these above said, and others such like; but it is repining against God, and his infinitely wise government, to grudge at dispensations, events, and consequents, which are meer providences.

5. This inordinacy of heart motions doth much appear in the vexing after-thoughts of, and reflections upon any thing we have done, not so much because of its sinfulness, as because of its bringing shame upon us, or because of its unsuitableness to what our humour aimed at; and upon this account we are discontented, and have an inordinate and unsatisfied desire of having it otherways done, and so discontent is the proof and evidence of this lust, discovering it where it is, for because our desire (though possibly it be confused and for any good, as it is Psal. iv. 6.) is not fulfilled, therefore is heaviness and discontent, whereas if it were satisfied, there would be quietness.

So then we conceive this command, as to its positive part, doth 1. Require love to our neighbour, and complacency in his prosperous condition, and all such motions as are inconsistent with it, are here forbidden, though they never come to act, and being such as we would not have any others entertaining towards us. 2. Contentment, so that discontent, discouragement, fainting, heaviness, anxiety, inquietness and not resting satisfied with our own lot, which is forbidden, Heb. xii. 5. are condemned here. 3. A holy frame of heart, a delight in the law of God, and conformity to it, Rom. vii. 22. Hence these motions are counted opposite to it which were in Paul (although he wrestled against them, as was said) and are the imaginations of mens hearts, but the serenity and tranquil composure of the heart having every thing subject and subordinate to the law of God,

God, is called for here. 4. It requireth compleat conformity to the law of God, and exact and perfect love to, and delight in him. Thus this command is broken, when there is any stirring of heart inconsistent with perfect love to him and his law: But obedience is given to it when we *put off the old man, and put on the new man created after God, &c.* Col. iii. 9, 10. and attain unto a stayed, composed, established, and fixed heart, so much commended in scripture. For the difference of this command from the former commands, is not in the object, but in the act lust, for determinate lust, for instance, looketh to the seventh command, but here a sort of vaging unsettledness in the thought that cannot be called adultery, as not partaking of that name, yet really is lust, is forbidden, and so also vain wanderings upon ideas and notions come in here under the name of lust, and are sinful, being inconsistent with a composed frame of heart.

To close up all, let us consider a little these words, Rom. vii. 7. *I had not known lust except the law had said thou shalt not covet*: I shall only premit this one word, that it is something peculiar to this command, that men in nature come not the length of taking it up, Paul before his conversion knew that the consented to desire of an unlawful thing was sin, but he knew not this narrow bounding of men to be intended in this command.

In the words when you may take up these three, 1. That there is a great sinfulness and inordinacy in folks hearts, even in the least things, which oft-times they take no notice of. 2. That generally men in nature do not advert to this, and are never throughly humbled under it. 3. That there is such an indwelling lust as this, which is spoken of here even in the heart of the believer, and obedience to this command will be as seriously aimed at by him, and he will be as much troubled and affected with the breach of it, as of any of the other commands.

As to the first, I shall first interrogate you a few things, 1. How often is your mind stirring and reeling like the raging sea? 2. How often, or rather how seldom, can ye say that these motions and stirrings are conform to the law of God, or consisting with true love to God, and delight in him and in his law? Are there not in your hearts wonderful swarms of vain imaginations that ye cannot give a reason for, and cannot tell how they come in, nor how they go out? which yet are all breaches of this command. 3. How often do you take notice of them or are suitably affected with them? 2. For further conviction of the sinfulness of this, consider the extent of the command. 1. A man by the betaking of

this command may be guilty of the breach of all the rest. 2. Its extensive, in respect of the occasions a man hath to break it, his eye will look to nothing but this lust will take occasion from it to sin, the hearing of such and such a thing, will by means of this weaken a desire to be at it, tho' the impossibility of acting it may impede his determination. 3 It is extensive in respect of the continual bad posture the heart is in, so that hardly can a person take a look of it, but he will find this sin of inordinacy in the thoughts in it, and some plagues as effects following on it. 4 For yet further conviction, consider the greatness of the sin, 1. In that it not only runneth after particular objects, the coveting whereof is against the other commands, but forsooth and inventeth objects in the brain, and so this lust is broader than a man hath existent objects to it, as when he desireth to be rich, but knoweth not how. 2. We may gather the greatness of this sin, partly from the nature of it, called in scripture, *enmity against God*, Rom. viii. 7. partly from the brude and product of it, called *the fruit of the flesh*, partly from the fruit that it bringeth forth, and that is death, it begetteth other sins not only by indisposing to duty, but by actual inclining and disposing to cvil, so that when the devil cometh to tempt, he hath no more to do but to blow up this fire of lust that is within, and needeth not bring new fire to kindle it. Our scope in all this is to bring you to know that such a thing as this innordinate lust is in you, and that it is exceeding sinful; Ye cannot deny but the devil and lust stirreth as much in you as it did in regenerate and eminently holy Paul, and yet how is it that ye are as quiet, as if it were not in you at all? such serious and sensible souls as have rightly seen this, will loath themselves, as being, because of it, most polluted and unclean, and will cry out, Oh! we are vile.

For the second thing in the words, folks may be a long time ere they take up this sin, and generally men in nature do not know it: there are many vile sins in the heart that never were deliberate, nor yet fully consented to, when this sin is discovered to Paul, he getteth another sight of the nature of sin then he would have believed formerly he could have had: folks are rarely affected with original sin, that thwarteth with, and is contrary to the law of God, and seldom burthened with this habitual lust, that stirreth even in believers, because but renewed in part, and so it is but destroyed in part, and it is a great and gross mistake to think that grace altogether expelleth it here, and it is sometimes their guilt that they fret and are discontented and discouraged, not so much because of the sinfulness of the sin, as that it should be in their lot; for it is one thing to be seriously wrest-

wrestling against this lust, and bemoaning it, and another thing to have a perplexedness about it; as when there is a fretting that such a thing is not better done, and yet no serious sorrow, because of the wrong doing of it simply, and in itself considered; and there is an inordinateness wherein the flesh prevaieth even in complaints of sin and in desiring good: and so this command regulateth our desire not only in reference to the object but as to the way and manner of pursuing it.

As to the third thing in the words, that this lust or concupiscence is in the believer (as we have just now said) it is uncontrovertibly clear from what the apostle asserteth of himself, and most bitterly bemoaneth in that chapter; and from the universal experience of the saints, so that we need say nothing more particularly of it then we have said; only it may be asked if there be such a concupiscence in the believer, how doth it differ from that which is in natural men?

Ans 1. Sin not only dwelleth, but commandeth and reigneth in the natural man; But tho' corruption dwell in the believer, and may sometimes take him captive, yet he doth not with the besel of his soul yield to it. 2. A natural man is wholly one, or if there be any warring or dissention, it is but one lust striving with another, the believer is two-some (as they use to say) he hath two parties or sides, and when corruption prevaieth, grace will be saying, O that it were otherways 3. The believer discerneth his lusts far better nor he did while unregenerate, and seeth them as so many evil spirits dancing and reeling within him. 4. This indwelling corruption is one of his greatest weights, yea, it is exceeding weighty, and his most grievous burthen, heavier not only than all outward afflictions, but even, in some respect, then actual transgressions, for he findeth that he is never sooner off his watch, but his evil inclination setteth on him, this is his exercise, this marreth his peace, and maketh him loath himself, when the world seeth nothing in his conversation reproveable: This did much more pinch and afflict Paul then his persecution, and maketh him cry out, *What shall I do, O wretched, O miserable man that I am, who shall deliver me from the body of this death?* All the outward afflictions and tribulations that he met with, drew never such a word from him; he could thro' grace rejoice, yea, glory in the midst of them; but this maketh him cry out of himself as miserable, it being indeed the thing, that in itself, and in the esteem of the child of God, when at himself, maketh him beyond all things in the world look at himself as wretched and miserable, and if faith in Christ were not kept up, the believer in this case would despair and give it over; but it is neither the natural man's exercise, nor yet his burthen. 5. The natural man

hath not a spiritual sense to favour and relish the things of God, and as little inward feeling of his corruption that is opposite to the grace of God, but outward things are only, or most sweet to him : the believer relisheth spiritual things ; but remaining corruption marreth his satisfaction even in outward things, and the more he finds that he is satisfied with them, he is therefore the worse satisfied with himself ; if he take a glut of satisfaction in them, with more pain he vomits it up again, and it troubleth his stomach, as it were, till he get it cast out ; God's people get not leave to drink with full satisfaction of the things of the world, as natural men do ; for the believer having too parties in him, grace and corruption, whereof while out of heaven, he is constituted ; what contenteth the one, can never content the other : but the natural man having but only one party, and being wholly constituted of corruption, he hath more delight, not only in sinful things, but also in worldly things than the believer.

The scope of all is to discover your superficialness and overliness in examining yourselves, to put you to be more serious in that necessary and useful exercise, and to teach you by what command ye should most examine yourselves, even by this tenth command, as being that which will make the clearest and most thoroughly searching discovery of yourselves to yourselves, and will best ride marches betwixt you and hypocrites, to put you in thankfulness to acknowledge, and with admiration to adore the exceeding great goodness of God, in providing and giving a Mediator on whom he hath laid all these innumerable iniquities of all his people, which would have sunk them eternally under the unsupportable weight of them ; to let you see how absolutely necessary, how unspeakably useful, and stedable he is to so many ways, and so deeply guilty sinners ; and withal to lead you to improve and make use of him for doing them away, both as to the guilt and filth of them ; which when God shall, for Christ's sake, be graciously pleased to do, will not every believing soul have reason to say and sing to the commendation of his grace : *Who is a God like unto thee that pardoneth iniquity ? Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, to him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever. Amen.*

A N

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The Great Gain of True Godliness.

COMMENDED IN THREE

S E R M O N S,

UPON 1 TIMOTHY vi. 6, 7, 8.

To which is added,

The GREAT DANGER of RESTING on a FORM of
GODLINESS, &c.

In a S E R M O N,

UPON 2 TIMOTHY iii. 5.

By the Learned, Laborious, and Faithful Servant of JESUS
CHRIST, MR. JAMES DURHAM, late Mini-
ster of the Gospel at GLASGOW.

G L A S G O W:

Printed by JOHN BRYCE, and Sold at his Shop,
opposite Gibson's-wynd, SALT-MARKET.

M,DCC,LXXVII.

T O T H E
C H R I S T I A N R E A D E R .

TH E four following sweet Sermons preached by the famous Mr. Durham, whose praise is in the churches of Christ, commend to you the great, the inestimably great gain of godliness, and the peculiar contentment wherewith the exercise of it in power is inseparably attended: That these Sermons (in a very unexpected and surprizing providence, I have had access to make ready for the press) containing my poor Testimony, to this most highly valuable, however much undervalued godliness, may come along to you all in particular, with a rich and full blessing towards the pungent, and powerful excitement of greatly gainful and constantly contenting godliness, and that the beautiful conjunction of the power, with the form thereof, may be found with you, is the earnest desire of,

Beloved Christians,

Your servant in the gospel.

J. CARSTAIR'S.

S E R .



S E R M O N I.

I TIMOTHY vi. 6, 7, 8.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content.

IN these two epistles written to Timothy, and in that to Titus. The Holy Ghost by Paul the apostle, instructeth and directeth them, and in them all ministers of the gospel, especially in that profitable doctrine which they ought to propose to their hearers; And this great scope therein is, in the midst of all debates and questions, to engage them to commend and press the exercise of godliness, and the practice of religion, as that which was mainly called for from both themselves, and the people to whom they preached.

In the beginning of this chapter, he hath been giving directions what they should teach servants (for religion condescends so low, that it misseth persons of no quality, rank or station) and because there were two very gross practical errors entertained amongst some Christian servants at that time of the gospels beginning to spread, tending to looseness, and undue liberty in them that were such; he meets with and removes both shortly; one whereof was, That these who were tied to unbelieving masters, or Heathens, when they were called by the gospel, thought that they were then, and thereby loosed from all subjection and servitude to them; to this he speaks in the first verse, and will have servants that have unbelieving masters, to respect them, *and count them worthy of all honour*; not unduely to desert them, but to serve them so much the more faithfully; and he gives a notable reason for this, *That the name of God, and the doctrine be not blasphemed*; for religion looseth no tie of that kind. The other was, that these who served Christian and

believing masters thought, that because they and their masters were brethren in Christ, that therefore they were not bound to do them such service, nor to give them such respect as they were wont to do; This he meets with verse 2. and tells them, *That such as had believing masters should not despise them*, but serve them so much the rather with all due respect, because they were such. It is the way of deceitful and corrupt nature, to draw arguments to undue liberty and looseness from quite contrary grounds: If masters were Pagans, servants thought they should not serve such masters at all; if they were Christians, they thought they were equal to their masters, and so not obliged to continue in the low relation of servants to them; but the grace of God teaches the just contrary, upon the same contrary grounds from which corrupt nature would draw its arguments to unsuitable liberty, looseness and licentiousness; and he closeth the 2. verse with this charge. *These things teach and exhort*, let them know these things to be the mind of God, and exhort them to the performance of them: It is one part of a ministers duty to instruct and inform the judgment of their hearers, and another no less necessary part thereof, to exhort them to, and press on them the practice of uncontroverted duties: And ye would remember this, and take it along with you, that we who preach the gospel to you, are not only or not so much to propose new things to you, as to press you to the practice of these things which ye already know.

But the apostle knowing well that where giddiness once arose, and licentiousness began to be cherished, they would not soon nor easily be foregone; and that there would be some who would readily teach otherways than he had done, and would not acquiesce in this wholesome doctrine taught by Timothy: Therefore he meets with, and anticipates this objection to the words read inclusively, and answers it these three or four ways, or by saying these three or four things: And first, (says he) *If any man teach otherways* (which supposeth that some would teach otherways) *and consent not to wholesome words, even the words of our Lord, and the doctrine which is according to godliness, he is proud*; and 2dly, *knowing nothing*; two strange designations that are given to these who think themselves able teachers and men of great parts, but says the apostle on the matter; they are not really holy whatever seeming holiness they have; but they are proud; and though they think themselves to be very understanding men, and such as are able to teach instruct, direct and rectify others, they know nothing, to wit, as they ought to know: A third thing attributed to them is, *dotting about questions, and strifes of words*, the word *dotting*,

ting, is rendered *sick* on the margin, and signifies indeed to be sick, or languishing; and says this much, that if ever such men had any true good in them, it is under a decay, languishing and wearying away, and they are become sick, by being occupied in frivolous and unedifying questions and strifes of words, that come not near the life of godliness, and power of religion: *2dly*, He answers by shewing the effects that followed on this of teaching; (wherein he gives a further hint of the nature of it) whereof (saith he) cometh envy, strife, railings, evil surmisings (or deemings, as the word is rendered, Acts xxvii. 27.) questions and strifes about words, which only awake and stir up envy, bitter railings evil surmisings, or deemings, jealousies, and suspicions, and perverse disputings in place of their practice of godliness which ought to be taught and pressed by ministers and followed by the people; such teachers turn all into perverse disputings that no ways tend to edification. *3dly*, He answers by describing the principle whereby such teachers walk. It is not godliness whatever they pretend, but gain, credit and reputation, favour with men, wealth and ease, and whatever conduceth thereunto, this is it which in effect they take to be godliness, O! great and gross mistake, to this part of his answer he subjoins this command, *from such withdraw thyself*; And indeed where men are acted by such a principle as this, there is but very little ground of hope that they will be gained: The way to suppress such corrupt teachers, is not to flock to hear them when we speak, nor to dispute with them, but its to withdraw from them; and it takes in (we think) both an enjoined Ecclesiastical Disciplinary separation from them, and a withdrawing from them in respect of ordinary and familiar converse. *4thly*, He opposeth to this their way, that which he mainly drives at in the text, as being most proper and profitable for Timothy, and all other ministers of the gospel to preach and for people to hear, and be taken up with as their main work and business? in opposition to their dry debates, strifes of words and perverse disputings. He says, *But godliness with contentment is great gain*. There is a vast difference betwixt that way which is waited with cavilling, railing, &c. And godliness that is attended with so much true gain and so he doth compare with, oppose, and prefer unto that froathy and fruitless way of questioning, and disputing, which many place a great deal of piety and religion in, the serious and solid exercise of godliness, as otherways, so particularly in the practice of these common duties betwixt masters and servants, and of every one in their respective stations and relations: And this he brings in to fill Timothies hand with;

with; and to shape out profitable work for the people to whom he preached the gospel: This certainly can never come wrong to be either preached or practised, but hath always great gain attending and following it.

In the words we may take notice of these four. 1. The thing that Paul proposeth to Timothy, as profitable, and which he opposeth to the vanity of these men, that were taken up with questions and debates, and thought little or nothing of the practice of religious duties, which is godliness, the word imports a right worshipping of God, *viz.* according to the rule that he hath laid down in his word; and we take; generally to comprehend the duties both of the first and second table of the law, both our duty to God, and our duty to man. 2dly, The commendation that he gives it, *It is great gain*, it is not only a commanded and necessary thing, but it is a commendable thing, and hath not only gain, but great gain and increase attending it; It is the best study that ever a man betook himself to, the best bargain that ever he made, the most profitable work that ever he engaged in; there is much to be wone, and nothing to be lost by it. 3dly, A particular property of it, or an instance of the great gain of it, *godliness with contentment*, which supposeth not a separation, but rather a conjunction of godliness and contentment; and his meaning is this, that whereas other things satisfy not, do not content and quiet the mind of man, this contents and satisfies, and so brings along with it great gain, There is a sufficiency in holiness, and this is a proof of its being great gain. 4thly, The coherence and connexion of these words with the former holden forth in the particle, *but*, whereby it is clear, that godliness is opposed unto, compared with, and preferred to all these questionings, debates and strifes about words, whereof he hath been speaking; and it comes in by way of direction to Timothy, and in him to other ministers of the gospel, how to be occupied and taken up, not with these disputings, but with pressing the practice of godliness, that is so very profitable, while these are prejudicial and hurtful.

For the first of those, and to open up the meaning of the words a little further, we shall observe. 1. *That there is such a thing required in the word of God, and from his people, as godliness*; or simply thus, *There is such a thing as godliness commanded and commended to the people of God*: For the apostle doth not speak here, of a thing that hath not a being; I mean, that there is such a peculiar thing as godliness, a thing that is not common to all the hearers of the gospel; we think that this needed not to be observed, and far less to be

be proved; yet it is for good uses: *Refuse* (says the apostle chap. iv. 7.) *old wives fables, and exercise thyself rather to godliness*: The Lord gives so many directions and rules to his people, how to walk according to it; he so often teacheth, and presseth it, and that as the great end of the gospel. Tit. ii. 12. *The grace of God which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly*: He useth so many exhortations for the want of it; he doth so much commend and reward it; it hath so many sweet fruits and effects following it; the want of it is so much accursed of God, and the having of it is so much blessed of him, as having his favour here and hereafter, that it might be thought needless, so much as to propose it, let be to stay on the confirmation of it.

The use of it serveth to perswade you, to let the faith and conviction of it seize upon, and sink into your hearts. That there is such a peculiar thing called for from you, as godliness: The reasons of our pressing this are. 1. Because we think it scarcely believed by most that there is such a thing; if we look to the lives of the greatest part of men and women, do they not live as if there were no such thing at all? The prophanity, carelesness, and ignorance of God, that abound, say plainly, that it is not really believed; and as David says, Psal xxxvi. *The transgression of the wicked, saith within my heart, that there is no fear of God before his eyes*: So may we say, that the practice and the life of such declare plainly, that they do not indeed believe, that there is any such thing as godliness: There are many, *who* (as the apostle tells us, 2 Tim. iii. 5.) *have a form of godliness, but deny the power thereof*; and *who* (as the same apostle says, Tit. i. 16.) *profess to know God but in works do deny him*. 2^{dly}, (Which strongly confirms and probably holds forth the thing) Because there are so many practical errors, and mistakes about godliness, many taking the form for the power of it, and fancying any common gift, or work of the Spirit, any thing that is but like godliness, to be it. 3^{dly}, Because of the great security, and self-pleasing, that the most part of men and women have in this their way, as if they had made great progress, and were far on in it, when yet they come never near to godliness; for it is possible, that people durst, for their very souls be so prophane, yea come to that height of profanity as to count serious godliness to be a phansy, if they really believed that there is such a thing? they think all to be well enough, if they walk but civilly, and keep themselves externally blameless. It will therefore seasonably and perti-

pertinently be asked here, what is godliness? I answer in short, *Godliness is an habitual exercise in the right or due discharge or practice of all commanded duties*: And thus it is not only opposed to prophanity and ungodliness; but it is differenced, 1. From meer civility, which aims no further, but at a living friendly with men, and to be approven by them; this hath a higher flight, and goeth further, seeking to walk friendly with God, and to be approven of him in these duties. 2^{dly}, It is differenced from vain speculative knowledge of the things of God, and of religious duties, it puts a man upon endeavours, not only to know, but also concernedly to practise what he knows, the end of knowledge being practice, and we knowing no more on God's account, then what we make conscience in practise: it puts *to seek and keep all God's commands*. 3^{dly}, It is differenced from all superstition and error, for it is a right practice of duties according to the divinely prescribed rule, otherways it is not godliness. 4^{thly}, It is differenced from a plain counterfeit of religion, from an hypocritical and bare external form of performing duties, It puts not only to pray, to hear the word, to read the scriptures, to give alms, &c. but to do them aright, or *after a godly sort*, as the word is, 2 Cor. vii. 11. There is such a thing as a *godly sort*, and a carnal or worldly sort of performing every duty, there is a carnal sort of believing, praying, hearing, &c. And there is a godly sort of doing these, and every other duty called for towards God, and towards men. 5^{thly}. It is differenced from a transient and quickly passing fits and starts, it isa continued strain and series of well-doing, therefore we call an habitual exercise. 6^{thly}, It is differenced from superficial scrooffing, overliness and trifling in called for duties, therefore we call an exercise, to shew that it is an up taking business: It not only takes up the head and tongue but the hand and heart, even the whole man, the inward faculties of the soul, as well as the outward man.

We shall further hold out this right or due practice of called for duty, in these four, 1. It requires we have a right or a godly end in our performances, a higher end than the pleasing of others, or the profiting of ourselves only and mainly, an end that tends God-ward, to his honour and glory, as we are commanded, 1 Cor. x. 31. *To do whatever we do, to the glory of God*; and this end must needs run thro' the duties of our particular callings, yea through every natural action of eating and drinking, even through all duties of the first and second table of God's law, thus godliness puts a servant *to do service*, to his master, *as to the Lord Christ*, 2^{dly}, It requires that our performances be not by guess, or at random,

random, nor arbitrary, or according to our own will and pleasure, but according to the rule of godliness, called, ver. 4 *The doctrine that is according to godliness*; which allows not to live, act and walk by corrupt inclination, custom, passion, humour, revenge, and the like, but by that streight and un-erring rule, that directs how to mortify lusts, how to conform to Christ, that great, infallible, and perfect pattern of holiness, it puts to square all according to that rule. 3dly, It requires that the duty be right, as to the manner of performing the same, according to that word, 2 Cor. vii. 11. *Ye sorrowed after a godly sort*, or manner: That it be performed affectionately, zealously, tenderly, &c. There is a sort of stamp or impression put on duty, when performed in the due manner, that makes it to have an other sort of liveness in itself; and another sort of lustre, and splendor to others, at least, such as have a spiritual eye, then when it is carnally gone about. 4thly, It requires a godly principle, that it proceed from a principle of spiritual life within: It must not proceed from the strength of unrenewed nature, from flesh, *For that which is born of the flesh, is flesh*, but (as I said) from a godly living principle within, from godliness in the heart, springing out in the life: This is that which we call godliness, and which the scriptures account to be godliness.

Secondly, Observe (which is a further improvement of the other) *That this habitual practice of holy duties, which we call godliness, is the great, the main, and the principle thing that the Lord hath proposed to his people, to be taken up with, and hath laid on him as their great task and work*: It is not only, or mainly to come by a great measure of knowledge, or to be able to speak, if it were like angels: It is not to seek after a great name, and to be much esteemed of by others; it is not to be of a very fair, civil and blameless outward carriage only, nor to be taken up in immediate duties of worship only, (though those would take up much) nor is it to live a solitary life in meer speculations; but it is to be in the practice of godliness in all manner of conversation; in all capacities, callings, stations and relations: To be godly masters, and servants, husbands and wives, parents and children; In a word, it is to be in every one of these (as God hath set a person in his providence) godly, to be abounding in the work of the Lord; to be taken up with duties of immediate worship to God, and in all duties of love to men; therefore, when the apostle hath been speaking of many things, he returns to this, *But godliness with contentment is great gain*; He differenceth godliness from many words, and much questioning and disputing about religion,

which supposeth knowledge, and opposeth it unto, and exceedingly prefers it before these, as a quite other thing; so chap. iv. 7. When he rejects their frivolous questions and dry debates, as being as useles, unedifying and unprofitable, as old wives fables, or tales use to be, he exhorts godly Timothy thus, *and exercise thyself rather to godliness.* This is the end for which we have the precious gospel, and so many promises; *The grace of God* (saith he to Titus, chap. ii. 11, 12.) *which bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world;* It is the greatest lesson that the gospel gives men and women to learn, even to live godly. To this end are all the instructions and directions in the world, clearing us in our several duties to God and man; all the motives pressing them, all the promises made to them; and all the expostulations for neglect of them; all which manifestly declare this to be the acceptable will of God concerning us, *even our sanctification.*

The reasons why the Lord proposeth this unto, and calleth for this from his people, as their great task, work and business, are shortly these, 1. Because it is not only this that is answerable to his pains, it is the native fruit of the ordinances and of his grace held out, and offered freely therein; it is that which mainly suits and beseems his grace, that we have our fruit unto holiness. 2dly, Because it is the only thing that differenceth a right hearer from one that is but a carnal, and a counterfeit hearer of the word; a form of godliness will not do the business, if there be not the power of godliness in practice. 3dly, Because this is it that proves honourable to God, and nothing else without it; what honour and advantage (to speak so, for if we speak properly, he is not capable of any advantage from the creature, being God all-sufficient, and infinitely happy in the enjoyment of himself) hath God of his church, but that the practice of holiness is there? What honour or advantage hath he in a believer, but that he bring forth fruit? John xv. *Herein* (saith our Lord) *is my Father glorified, that ye bring forth much fruit:* It is this which in a special manner adorns the doctrine of the gospel. 4thly, Because it is this which is most profitable to others, and to ourselves; *godliness* (saith the apostle, chap. iv. 8.) *is profitable to all things;* all our knowledge and other gifts, all our profession, and whatever else we have without this, will be unprofitable, and turn into vanity and nothing; it is especially practice and obedience that the Lord requires, *Obedience* (saith Samuel to Saul, 1 Sam. xv) *is better than sacrifice.*

The first use of the doctrine serves for information; as by the former doctrine, ye would know that there is such a thing as godliness, so by this ye would know that godliness is the great thing that is called for from you; it is enough (as we said) to come to the church, to have knowledge and profession, but it is the practise of common and known duties that will carry God's approbation: If we might compare the meanest duty that a master enjoins his servant rightly performed, after the due manner, and levelled at the right end, with a great profession and big talking of religion, the one will pass before God rather, and be found to be nearer to the life of religion, and godliness, then the other: Do not therefore mistake godliness, it is among our hands, and often (as it were) among our feet, in these things that we think but little of.

The second use serves for reproof to many hearers of the gospel; if it be true that godliness is the great thing called for, the great thing commanded and commended by the Lord, how will the most part be able to answer for the gross neglect of it? Is there any number to count upon, among the great multitude that pretend to godliness, that knows the peculiar way of godliness, as differenced from meer civility, hypocrisy, formality, bare knowledge, and the like? If the most part were tryed by this, and weighed in this balance, their godliness would be found light: Call in the drunkard, the swearer, the unclean person, the man that prays none, the mocker of piety, &c. Who know not what it is, to do duties from a principle of conscience, if they do at all believe this to be the truth of God, they must needs plead guilty, and confess that they are utterly wanting in that which God mainly calls for; and if we shall come to them that are more civil, that keep the church, that have an honest outward life and walk, and it may be, the commendation of their neighbours, what is all that, if there be no more, to godliness? That which is called for, is to be godly in your conversation; godliness is not only, to be religious before men, but also before God; to have a religious rule, principle and end; it is not only to go about the duties of your callings honestly before men; else what more do ye then heathens? Who will live friendly with their neighbours, and deal honestly in their bargains, and who, in their externally blameless walk, it may be will go beyond many of you who profess to be Christians; yea. it is not only faith which call you to, and which many of you satisfy yourselves with the opinion of, and maintain your security by; but it is the power of godliness evidencing itself in

good works, from a right principle to a right end; *What profits faith without works, my brethren?* saith James, chap. ii. He is not taking in, far less preferring works to faith, in the matter of justification before God, yet he would have them conjoined with faith in our practice and conversation; yea, it is one of the great evidences of faith, and one of the great ends wherefore he gives faith, even that it may be exercised on Christ, for godliness and good works; and we accordingly call for fruits of your faith, or rather for a sound faith, that hath always fruits: Or if we shall come yet further, to some that have a form of prayer in their families, and in secret, who attend on ordinances without staying aback, or running away from them (as some do; and it may be if the station of some amongst us brought them not; they would be very seldom found in duties of public worship:) But what is all that to godliness, if that be all? It is not hearing, reading, praying, a sort of sadness for sin now and then, that will prove you to be godly, But it is the habitual practice of duties in a godly manner; that ye provide for your families in a godly manner; that ye provide for your families, and do the duties of your general and particular callings in a godly manner: That ye seek first the kingdom of God to yourselves, to your families, wives and children, and other things in the next and lower room; God will never count that to be godliness, to postpone heaven to these other things; nay, even in labouring for these other things, ye must do it in a godly manner; in your love to wife, husband, children, and other relations, ye must be godly not only in your praying, reading, singing, discoursing in the family, ye must be godly; but also in your lawful callings, whatever they be; if this be not, all the preaching that ye hear, and all the profession of faith, and of godliness that ye have will not profit you, nor avail you any thing in the day of God's reckoning with you, because ye gave not him that which he mainly called for, which is godliness.

S E R M O N II.

I TIMOTHY vi. 6, 7, 8.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content.

THEY are not a little advanced in religion, that come the length of knowing, and believing really that godliness is, and what are the many great and excellent advantages of it; the most part either quite mistake godliness, and think that any thing like it is it; or they undervalue it, and put not at all any such price upon it as it deserves.

The apostles great scope here is, to commend to Christians in all times, in all places, in all stations and relations the singular worth of the practice of piety, or godliness, and the preheminance that it hath above all the pleasure, profit and honour in the world, yea, above the greatest gifts of knowledge, utterance and the like, on which in these days many put the greatest price.

We shewed what is meant by godliness, even the habitual, right practise and exercise of the clear and common duties which the Lord calleth for in his word; the right practice of the duties of immediate worship towards God, and the right practice of the duties that we owe one to another in our several callings, stations and relations, that we be sincerely and seriously godly in both, as the nature of them doth require.

That which is the scope of the words, is the great commendation that the apostle puts on the practice of godliness, laid down as a motive to stir up to it.

The doctrine that we shall insist on at this time, is the very words of the text, *That godliness is great gain, or that there is great gain in the practice of godliness to all its followers*: There is great utility or profit, a mighty advantage in the

the right following of it; this is the exprefs assertion of the apostle, who not only saith, that *it is gain*, or a thing useful, as many things in the world are; but that *it is great gain*, or exceeding useful; a phrase that sets out the advantage of godliness in the highest degree; it is more than any ordinary or common gain, that is to be had by the following of it, *It is great gain; Bodily exercise* (saith the apostle, chap. iv. 8.) *profiteth little, but godliness is profitable to all things, having the promise of the life that now is, and of that which is to come*; Where he sets out the universality and vast extent of this gain; so that in effect there is nothing but it extends to it, there is nothing, but there is advantage in it by being godly, and there is nothing wherein godliness hath not this waiting on it, even *great gain*: happiness is summed up in it, Psal. cxii. 1. *Blessed is the man that searcheth the Lord*, and that is nothing else but to be godly, so Psal. cxix. *Blessed are the undefiled in the way, who walk in the law of the Lord*; and Psal. i. 1. *Blessed is the man that walketh not in the council of the ungodly*, &c. and that same is the godly man; certainly these magnificent titles, *great gain; profitable to all things, blessed or happy*, are not vain words, but are made use of on design, to set out the very exceeding great, the inconceivably great gainfulness, usefulness, profitableness of godliness. Consider it more particularly, and yet but generally, for it is impossible to go through the particulars of it, this a deep gulf wherein words might be swallowed up, but to glance at it a little; The gain of godliness may be looked at as these several ways extended, 1. Look to the extent of its gain, as to persons of every sex, age, rank, quality, calling, capacity, station and relation, it is exceeding profitable to all that have it; it is the true honour and glory of great men, who are often in scripture commended on the account of their godliness, but never upon the simple account of their greatness, it is the glory of old age, and gray hairs; the beauty and ornament of youth? it is pressed on servants, as that which makes them adorn the doctrine of the gospel. Tit. ii. 10. It is likewise commended in the wives, 1 Pet. iii. 4. 4. *Above outward adorning, plaiting of the hair, wearing of gold, or putting on of apparel. Even the hidden man of the heart, in that which is not corruptible, a meek and quiet spirit, which is of great price before God*: This being it [which is more commendable in itself, and more profitable to them. *Secondly*, Look to the extent of it as to all cases and conditions; it is profitable in prosperity, and in want, making always in every state content; in health it is even soundness to the bones, and hath an inward life and cheerfulness attending it, in sickness,

and at death, it is then eminently found to be profitable; and it is great gain, and advantage then beautifully blossoms and breaks forth, when all earthly comforts wither, it then in a special manner puts on a most pleasant verdure, or greenness. 3. Look to the extent of its gain and profit, as to all duties; it is profitable in duties of immediate worship, *Know ye* (saith David, Psal. iv) *that the Lord hath set apart him that is godly for himself*; but the want of it quite mars and obstructs all access to God, and acceptance before him in duties of worship; it is profitable in the duties of mens ordinary callings, Psal. i. *Whatsoever the godly man doth shall prosper*; when *the very plowing of the wicked is sin*, the plowing, eating, drinking, bargaining, &c. of the godly man is acceptable. 4thly, Look to the extent of it, in respect of all sorts of gain, so far as it is meet for themselves, and often to others, in whose company they are, and always inward gain, in respect of themselves in their secret converse with, and in their walk before him.

We shall yet a little further commend it to you, by speaking to two or three uses of the point, for it is most comprehensive, and if any doctrine may warrantably be proposed and pressed, sure this may; and as the apostle says, speaking of good works, Tit. iii. 8. *These things are good and profitable to men*: So we may very confidently say that this doctrine is eminently so, and will be found to be so, to all that ever essayed it in good earnest.

And therefore, for use, 1. Let it exhort you to study godliness more, that ye may not be Christians in word only, but in deed and in truth; if ye believe the scriptures to be the word of God, ye must needs assent to this in your judgment that godliness is a profitable thing; and if any doctrine in it be a truth, that this is most certainly one; there being nothing more frequently commanded and commended; nothing the neglect whereof is more frequently and severely punished, and the practice of it more frequently and richly rewarded: And indeed, if the experiences of all militant, and triumphing saints, whom God hath thought good to make in hope and full possession partakers of the lightsome, glorious, never-fading inheritance, were gathered together, they would be so many pregnant proofs of the truth of it: The doolful experience of all the damned in hell, who are now reaping and eating the fruit of their own ungodly ways confirms it; if we did by faith listen, and lend our ear to the language of that rich man in hell, who reckoned his greatest gain, to lie in his sumptuous fare, his gorgeous apparel, in his dogs, and in the pleasant pastime he had with them, what a mortifying discourse might we hear from him,
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concerning the unprofitableness, and vanity of all these things? How would he decry, detrude and degrade them, even to very dung, when from them all he cannot have so much as one drop of water from a finger to cool his tongue, in these scorching and tormenting flames? How pathetically would he commend, applaud and praise poor Lazarus, whom he so much once despised, for his wise choice of godliness, as the greatest gain, by which he is in Abraham's bosom in perfect bless, when himself is in caseless and endless torment, How sollicitous is he in sending to his brethren, to declare to them the advantage of godliness above all things in this world, wherein he, poor fool, placed his, and other such fools, still place their greatest gain and happiness? If ye will suffer your consciences to speak out, will they not tell you, that the way of godliness, is preferable to profanity, to formality, to meer morality and civility? that to pray is better than to restrain prayer before God? that sincerity in religious duties is preferable to hypocrisy? that humility is better than pride? that self denial is preferable to self-seeking, and self-pleasing, that godly temperance, and sobriety are better than sensuality in sobriety and intemperance, &c. And if in your judgment, you assent to the truth of all this, and be in your conscience convinced of it, what horrid guilt is it, and it will once be found, to be still following profanity, entertaining lusts and idols, and lying by from the serious exercise of godliness, contrary to such assent and conviction, when there is somewhat within you that sideth, and taketh part with godliness, as having the preference of and preheminance above all other things?

In prosecuting this use a little further, I shall shew you the great gain that cometh by godliness, 1. In its preventing these many evils that ungodliness is attended with. 2dly, In the many good things that godliness bringeth along with it. And for the first of these, viz. The ills and prejudices that attend ungodliness, which godliness would keep off, we may instance in these three, *First*, If we look thorow the scriptures, we will find ungodliness, and prophanity to bring much temporal outward evil on men, it ruins families, cities, country-sides, whole nations and kingdoms: It destroyed the old world, Sodom and Gommorah with these other cities of the Plain, when godliness would have prevented their destruction; it brings much poverty, harshness, sickness and many other judgments and plagues on their estates and persons of men and women: which if they did duly dread, and so far loved themselves, as to prevent them, they would study godliness, for (as it is Prov. x. 9.) *He that walketh*

walketh uprightly, walketh surely, but he that perverteth his ways shall be made known; As otherways so, to be a man that hath been no true friend to himself: It is true, God, doth sometimes though not ordinarily exercise men with sore afflictions sovereignly, where he hath no special quarrel for sin, but he never plagues whole nations, and but seldom particular persons; but where there is a controversy; he hath this always to say, *Thou hast procured these things for thyself; and thou hast destroyed thyself.* 2dly, Ungodliness and prophanity, bring on much inward evil on the souls and consciences of men and women, much anxiety, disquiet, perplexity, vexation, anguish, terror and torture of mind, a gnawing worm in the conscience, many sadly alarming and confounding challanges, which have their rise in carnal men from their ungodliness, whereas the godly man suitably exercised to godliness, *is kept in perfect peace, in peace, peace, he is not afraid of evil tidings, his heart is fixed trusting in the Lord,* and having his mind stayed on him, amidst the greatest commotions, he is not much moved, but in a great measure calm, and composed; O! What a many galling and tormenting challenges are prevented by godliness? As we may see in eminently godly Job, who under great trouble, and sharp exercise hath a great deal of inward quietness, as appears by what he says, chap. xxvii. 6. *My righteousness I hold fast and will not let it go, my heart shall not reproach me while I live;* When any storm ariseth, it helpeth to calm and lay it, and refresheth under it. 3dly, Ungodliness and profanity bring on eternal evils, *Tribulation and anguish, indignation and wrath upon every soul of man that doth evil;* O! how terrible will the appearance of ungodly men be, before the tribunal of God? The coming of Christ will be to them, not as the shadow of death, but as the substance, soul and heart of it: O! what a mass of evils is in these words.—*Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power; and in these, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels?* Whereas godliness yield peace and quietness in death, and boldness and confidence as to judgment, and is waited with joy unspeakable, and full of glory, at Christ's appearance: O! the refrigeration and refreshing, that will then come to the godly from his presence. If in the second place we consider godliness, in respect of what it positively brings along with it, the truth of what is said will further appear, though the truth is, we can more easily tell what godliness removeth and freeth from, then what it hath in it, and bringeth with it, that quite transcends all expressions, yea and conceptions al-

So, for if it be *profitable for all things*, what does it, or can it want? And the good that it hath cannot be told; yet in some general heads we may touch upon, and take a little taste of the unexpressible advantages of it. 1. It hath temporal blessings attending it, in the measure God thinks fit, *Whatever the godly man doth shall prosper*, Psal. i. *The meek shall inherit the earth*, Matth. v. It may be the godly man hath not so much of the earth in possession, but he hath right to it; hath as it were a lease of it; and hath peace and satisfaction in the use of what he enjoys, which the greatest men, that are not godly cannot have: And men will know this to be no little advantage, when once they begin to enquire into the nature of their right, and holding of these externals, *Thou shalt know* (says Eliphaz to Job, chap. v. 24.) *that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin*; What an advantage is it to ly down, and rise up, to eat and drink, and make use of all creature comforts in peace, from the knowledge of our special right to them? Yea to have an inheritance to our children after us? *The seed of the righteous shall be blessed, and they shall inherit the earth*; when not one word of promise is spoken to the seed of others; in the second command, it is said, that the *Lord will have mercy on thousands of them that love him, and keep his commandments*; and do ye think it little, that the godly man hath under the broad seal of heaven, the promise of God's care of him, and of his seed! that if he were dying, he may leave God (to speak so) tutor to his children, yea, he may leave him as a legacy and portion to them, he being the godly mans own portion, he descends as it were, to his children, to be their portion, when being helped to take him as such. 2dly, Godliness as it is advantageous, in respect of a man's outward, so it is advantageous in respect of his inward condition, which this word *contentment* in the text implies, the men of the world may possess far greater things in it; but if we look to contentment, the poor godly man hath much, very much more? *I have learned* (saith the apostle, Phil. iv.) *in every state wherein I am, therewith to be content, I know how to be abased, and how to abound, &c.* It is a remarkable passage that we have in that meeting of the two brothers, Jacob and Esau, mentioned, Genesis xxxiii. Where Esau meets Jacob with four hundred men (an evidence that he had much of the world) and being offered a considerable present by Jacob, he at first modestly refuseth to accept of it, and says to him, *I have enough*: the word in the original is, *Rab, I have much*; but Jacob urging him to receive it at his hand, says to him, *I have all*, for so the word *Col* in the Hebrew signifies

nifies: The godly man is as quite well content, and satisfied with his condition, as if he had all things, having food and raiment: To this same purpose, the apostle says, Phil. iv. 18. When he had some small supply of charity from the Christian Philippians, *I have all, I abound, I am full.* 3dly, Consider him in his inward spiritual condition, in reference to the peace, comfort and joy of his soul, he is sometimes filled with the joy of the Holy Ghost; *The churches were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost;* says the divine Historian, Acts ix. And says our Lord, John xiv. 23. *If any man love me, I will love him, and will manifest myself unto him, and I and my Father will come and make our abode with him:* O! such refreshing comforting and rejoicing company, there is more sweet soul-solace, and joy resulting from the abode of the Father and Son, from fellowship with them, and from the lighted up light of God's countenance, in the exercise of godliness, then corn and wine, even all the delights the sons of men can possibly afford them: It hath another sort of purely sweet relish, then the most delicate earthly comforts have; its great advantage appears eminently here. 4thly, Consider the advantage of godliness, with respect to the godly mans spiritual life: It keeps him fresh and green, and on the growing hand, and preserves him from decay, blasting and withering, while as ungodliness, makes men grow worse and worse; the godly man, (Psal. i.) *Is like a tree that is planted by the rivers of water, that brings forth his fruit in season, and his leaf withers not, he is fat and nourishing, and brings forth fruit in old age,* Psal. xcii. 5thly, If we shall consider beside all this, the advantage of godliness, in respect of the life to come, here we turn into an ocean where words are swallowed up, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive it.* The greatness of the priviledge and advantage of the godlies being set apart for God himself will clearly and conspicuously appear at this great and notable day of the Lord, when all the world will be ranked on the right and left hand of the Judge: Who think ye will get the honour of the right hand that day? Who, but the godly, such as have been suitably exercised in the practice of common and known duties of Christianity, *When I was hungry, (says he) ye fed me; when I was naked, ye clothed me, when I was a stranger, ye took me in, &c.* Is it possible to conceive to the full, or near to the full, what advantage is here? Essay by faith to sift yourselves before the Judge, and then consider, if there be not great gain, in being set on his right hand, to be saved from the pit, and in getting that heartsome word of welcome from Christ's sweet mouth,

Come ye blessed of my Father, and in being for ever with the Lord: If all this, and infinitely much more, then we can speak of, be in godliness, it is sure the greatest gain: In this life it is very profitable, and in the life to come unconceivably so: And, if upon the other hand, ye could rightly conceive the horror that ungodly men will fall under how loud and shrill their cries and shrieks will be, when pressed from the unsupportable weight of the wrath of God, and from the pangs of an evil and tormenting conscience, and when boasted away with that dreadful, *Depart from me ye cursed;* there being no possibility *to see God without holiness;* while the godlies peace and tranquility shall flow as a river, and as a mighty stream, and when they shall have fulness of joy in his presence, and pleasures for evermore at his right hand; what joy unspeakable, and full of glory, the one will have at Christ's coming, and what overwhelming sorrow of heart the other will then have; could ye aright conceive of the vast difference, that will then be betwixt the godly, and ungodly, ye would doubtless the more easily conceive the great advantage and gain of godliness: Let me therefore seriously commend it unto you again and again; For *without all controversy as the mystery of godliness is great,* so is also the gain and advantage of it; in all the debates of the time wherein we live, hath there ever been one found that hath the confidence to dare to say down-right, that there is no gain in godliness, or that there is no profit in serving the Almighty? tho' this, alas! be the language of the hearts and practice of many: Let me therefore, yet once more, commend it unto you, as unspeakably profitably, both here, and hereafter.

The second use serves for conviction, expostulation and reproof; if this be a truth, that *Godliness is great gain, and profitable to all things;* What is, or can be the reason, that it should be so little thought of, so much undervalued and neglected? If it be much more, infinitely much more to be godly, then to be rich, then to be great in the world, and to swim in its delights, whence comes it to pass, that most men take much pains to come by those, and so little to come by those, and so little to come by this, which is the very base and foundation of all true contentment? We are afraid, that many do not at all really believe, that either there is such a thing as godliness, or that it is so gainful a thing; and we are sure that there are but very few, that are in their practice suited to such an unbelief; This great neglect of sin of godliness is the sin and shame of many professing Christians, and will eternally be both their shame and sorrow, and the ground of a sad sentence against them, if the neglect be con-
that

tinued in: If ye could be prevailed with soberly and calmly to reason the matter with yourselves, is there any thing that can justly compare, or compeat with godliness? If not, then let it have the preference of, and the preheminance above all other things: Which leads me to speak a little to the commendation of it, *comparitively*: *First*, Compare it with the satisfaction that is to be had in sin, (Alas! that sin should ever be compared with, let be preferred to godliness!) ye that follow your lusts, and will not want an hours tipping, or laughing at a sinful sport, an advantage in a bargain, though to your neighbours prejudice, that will not forbear a passionate word, if it should cost you your life, when that is over and by, will ye, can ye, dare ye say, that these have more advantage in them, then there is in sobriety, tenderness, meekness, patience in bearing with, and passing by an injury? Dare ye in your conscience prefer those to these? Dare ye say, that it is better to render evil for evil, then to render good for evil, and to let your moderation be known to all men? If you should think, or say so, would it not insinuate that height of horrid blasphemy, that ye think the Devil to be better then God, and that the Devil is to be served rather then God, Ah! shall any thing like this be once heard amongst Christians? Sure then godliness is much more advantageous then sin; Is there any promise made to ungodliness? Is there one promise in all the book of God to profane persons? But doth not his work speak good, and do good to them walk uprightly? *2dly*, Compare it with mens satisfaction in the world, and all the things of it, what are riches, honours, pleasures to godliness? Are they capable of the titles, designations and characters, that the scriptures give to godliness? Are they greatly gainful, even profitable to all things, as godliness is: The gain of godliness is both great, and sure, warranted by God himself to be so; the gain of it is unchangeable and unalterable, it is withall comprehensive of all needful and truly desireable good; and as it is great and sure, so it is honourable gain, *For the righteous shall be had in everlasting remembrance*; godliness gives to men a new name that is not written in the earth, and makes them to be pillars in the temple of God to go out no more, which shall not be overturned, as those pillars which men set up for perpetuating their names will all be: Oftimes the men of the world are bowed and beckoned unto, and get low salutes from such as inwardly do in their hearts despise and contemn them; however, within a very little, their grandeur will leave them, and will not go with them beyond the grave, *Man that is in honour, and understands not, is like the beast that perisheth*: He that is honoured as a god

to-day, is tormented in hell to-morrow with Devils: If ye would in cold blood compare Lazarus and the rich man together, and seriously consider the end of both, eternal repose in the bosom of Abraham in heaven, the end of the one, and extream un-interrupted and everlasting torment in hell to the other: is it possible, but ye must think godly Lazarus, though in his lifetime poor, full of sores licked by the others dogs, had the advantage hugely beyond the rich man, notwithstanding his sumptuous table, and gorgeous apparel, and his great retinue standing all about him, with cap in hand, along his short life? And if, for all this, ye will not believe it, a few days will convince you, that this is the truth of God; and if so, what is the reason, that ye continue to weary yourselves with pursuing after vanity, and to neglect godliness? 3dly, Compare it with that wherewith the apostle compareth it here, *viz.* with all notional questions, disputes, intangling debates, with all literal knowledge, light, and common gifts, and it will be found to have the preferance of them-all; it is better to have a servant, that out of conscience of God to his master by his faithfulness therein, when his back is turned, not with eye-service, as a man-pleaser, but in singleness of heart as doing service to Christ, and not to man; than to have a servant that hath a great profession, much speculative knowledge, with many other considerable gifts and abilities that is not such; So it is much better for a private Christian, that is a land-labourer, a handy-crafts-man, or a merchant, that is in earnest exercised to godliness, that is frequent, and fervent in prayer, and in other duties of God's worship, and Christianity, and conscientious in the duties of his particular calling: Then if for great abilities without godliness he could start up into the pulpit, and preach not only like other men, but like an angel; It is better for men to be serious in the practice of godliness, then if they could be able (to speak so) for accomplishments of men to set up a new religion every day, subtilly and sophistically to debate against all the grounds of faith, by their meer school-learning, and gifts; there is more godliness, and so more true advantage in the right practice of the low, and common duties of religion, then in all these high flowered things: Do ye think then, that godliness and the gain thereof are small matters, towards which ye may carry indifferently, and unconcernedly? Or that ye run a small and inconsiderable hazard, who neglect, and care not for it, and are much sooner, and easilier satisfied as to your goodness, then ye are, as to things of infinitely less moment? Alas! What gain ye though ye should gain the whole world, if ye lose your

your own souls? O! foolish and desperately mad exchange; think seriously on the matter, all ye who slight serious godliness, and content yourselves with any form of it, what it will be to lose your souls, to lose heaven, and the love of God, and to fall under his wrath and curse, to sin yourselves out of a capacity of all comfortable applications of any of all the promises, and to bring upon yourselves all the threatenings and curses that are in his law? Life and death are set before you, and the Lord puts the matter to your choice: And we may very confidently assert to you, that there is unspeakably great prejudice, and loss in ungodliness, as there is unspeakably great gain in the study of godliness; we do again lay these two before you, life, death, the love of God, and the curse of God, heaven and hell; if ye choose life, ye must of necessity choose holiness also: *As God shews mercy to thousands of them that love him, and keep his commandments*: So he constructh neglect to keep his commandments to be a hating of him; for that in the second command, is by him opposed to loving of him, and keeping his commands; ye who despise this greatly advantageous gain of godliness, will make yourselves and your posterity miserable. Now tell me, when I have spoken all this, (which yet is but little of that which is in godliness,) is it not a truth? Is it, think ye a meer phantasy, a novelty, or a controvertible thing? Is it not the plain will of God, the practice of piety, according to the word of God, and to your understanding, as to a great part of it? And have ye not consciences within you, which tell you, that there are many things relating to godliness, that ye perform not, and much prophanity, contrary, that ye continue in? We beseech you then, for Christ's sake, and for your souls sake, to quite the one, and study the other, *That ye may grow up in him who is the head in all things*; and that ye may have the lineaments of his beautiful image drawn vividly upon you; if ye will do otherwise, having a witness of this truth within you, take heed that ye be not found fighting against God: It is a sad matter to see men and women that are called Christians living, as if they were not to be countable to God; the thing we commend to you, is godliness, and we propose, and press it not in our own name, but in the name of God, and of his Son Jesus Christ: If ye make it your study, it shall assuredly be well with you, ye shall reap the; if not, ye shall repent it (as we use to speak) at all the veins of your heart, at the day of death, and in the day of Judgment; and ye shall then be made to think and say, godliness is great gain, when ye shall see the godly carried to heaven, and yourselves banished from the presence of God, to the pit, because you neglected

neglected to make godliness your study; the godly shall then be thought wise, though now they be looked on as fools, by the fools of the world; sowing to the spirit, shall have a rich and comfortable harvest, when sowing to the flesh shall have a hungry harvest, nothing being to be reaped of it but corruption; we pray you then yet again, as ye love the salvation of your immortal souls, as ye would enjoy God's blessed company for evermore, and be saved from the wrath to come, believe this truth, and keep it in the imagination of the thoughts of your hearts for ever, that *godliness is great gain*, and let your practice be correspondent to it; and the Lord himself, who can only do it effectually perswade you so.



S E R M O N III.

I TIMOTHY vi. 6, 7, 8.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content.

IN The fore-going words, (as we shewed) the apostle hath been describing a very dangerous sort of men, with whom the church would be troubled: And the gross root whence the evil of these men sprang, is pointed at, verse 5. *Supposing* (saith he) *gain to be godliness*, they levelled not things in their way towards the promoting of godliness, but of their own gain, that, and only that, whatever else they pretended, predominantly influenced all their designs and motions: In opposition to which, he lays down somewhat more sound, and solid, and so also a more Christian mean and help for the attaining of it, in the words read, *gain* (as if he had said) is not godliness, *but godliness is great gain*, and because gain bears great bulk in the eyes of men, he puts to a word to commend godliness, as a notable help to it: *godliness* (saith he) *with contentment is great gain*, for we brought nothing into this world, and it is certain we shall carry nothing out of it: For as covetous and greedy as men are
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of worldly gain, a little might serve them, we came into the world weeping, naked and destitute of all things, and we shall so remove out of it; men shall carry neither gold nor money, nor apparel nor houses nor lands with them; saith the Psalmist; Psal. xlix. 17. *When men die they shall carry nothing away, their glory shall not ascend after them; and therefore he concludes, having food and raiment let us therewith be content*: If we have things necessary, let us not trouble, not cumber ourselves in seeking after more; and he presses this duty, by holding forth the prejudice and mischief that attends the contrary evil, if men will needs be great, and resolve that they will be rich by any means, all the advantage that they have thereof, is, that *they shall fall into temptation, and a snare, and into many foolish and hurtful lusts*; Thus true contentment hath great advantage waiting on it, and mightily furthers godliness; and covetousness hath much prejudice and hurt with it, and leaves not a man till it drive him into some snare, into some one shameful evil or other, and in end into *destruction and perdition*; and he amplifieth this, *For the love of money* (saith he) *is the root of all evil*; if a man be once caught by, and carried away with love to gain, there is hardly any temptation that he will not comply with, if it were even to embrace the grossest errors, O! how infatuating is this love of money! how doth it make men, not only basely to prostitute their affections, and actions, but their very light and judgment, to whatever may contribute to the compassing of the gain thereof? We spoke somewhat before, to the commendation of godliness; and would to God that the reading of these words again and again might be blest, towards the riviting of the faith of this great truth, that the gain of godliness is greater, infinitely greater then that of gold and gear.

That which we now would speak a little to is, That which is put in, and joined with *godliness*, and that is *contentment*, which the apostle first proposeth here as a duty to be studied, to wit, that a man should be content with his lot; and then, 2dly, He holds out the great mean, whereby it is attained, and that is, the practice of godliness, these two go together hand in hand, *godliness* and *contentment*. 3dly, He removes an objection, which men would think to be unanswerable; Is it possible (will they be ready to say) that a man can be content, that hath but little, very little in the world? Yes he may, (saith the apostle on the matter,) *having food and raiment, let us therewith be content, for we brought nothing into this world, and we shall carry nothing out*: Therefore (as

if he had said) these two, *viz.* having little and contentment may stand and agree well together. *4thly*, He presseth this duty, *First*, From the excellent advantage that it brings with it, *It is great gain*, *2dly*, From the great influence it hath on godliness, it exceedingly furthers the same, which covetousness mightily mars, and obstructs. *3dly*, From the many prejudices that discontenting covetousness, and covetous discontentment brings with it: And all this, that he may hold forth, and establish in the practice of the people of God, the blest and beautiful conjunction of these two, *godliness* and *contentment*; which, as they cannot be separated, nor disjoined, so the amiable conjunction of them would make a sweetly satisfying and solicious life to us, whatever our outward condition should fall to be in the world, even a little heaven upon earth.

The doctrine we draw from the words, is this, *That contentment with a present lot, whatever it be, is not only a necessary, but a very commendable, and profitable duty incumbent on Christians*; or thus, *The study of godliness would, in the practice of the people of God, carry along with it contentment*; These two are put together by the Holy Ghost; and the apostle here layeth it down, *First*, By way of doctrine, *godliness with contentment is great gain*: And then by way of exhortation, *having food and raiment let us therewith be content*: And the same exhortation is repeated, Heb. xiii. 5. *Let your conversation be without covetousness, and be content with such things as ye have.*

We shall, in the first place, a little explain the doctrine by shewing, *1.* What contentment is, And *2dly*, By holding out the advantages of it, and then, in the further prosecution of it, touch upon the other doctrines, that rise from the following words, *First*, Then, as for what contentment is, it is in general, of that large extent, as to leave the person in quietness, calmness and composure of mind, sweetly and satisfiedly acquiescing in God's dispensation, whatever it be, thinking whatever he meets with to be best whether it be more or less in outward things.

More particularly, we may consider it, as consisting in these four, *1.* In a mans moderate, sober, and bounded inclinations, desires and designs, in reference to himself, as to all the things of this world; and so it is opposed to all inordinate desires of a change of his present lot, and keeps him from *seeking great things for himself*; for he that *will be rich*, is opposed to him that is content, as *covetousness* and *contentment*, are opposed, Heb. xiii. 5. Contentment is a mans silent reverencing of God's way with him, and restrains him from inordinate, and proposterous pressing after
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more than he hath, or does acquire, in a lawful way; (for lawful labour, or honest labour in a lawful way, is not opposed to contentment) in the following of his lawful calling he is holily indifferent as to gain; for he doth it as his duty and not mainly to further his advantage of gain; and whether he get a good bargain, or an ill, a better or worse, he is not much moved, nor much up and down with either.

2. It consists in mens pleasant, quiet and calm submission to divine disposal, in pursuing any lawful mean, or way in providing for the supply of what they stand in need of; and in this respect, it is opposed to carking care, which the apostle forbids, Phil. iv. *When he says, be careful for nothing; And our Lord, when he wills his disciples, Matth. vi. 22. To take no thought for the morrow;* it is soberly to follow the duties of our respective lawful callings, without being cuttingly, or carkingly careful, vexed, or anxious, what be the success of them; for it is impossible but such care will put, and keep in a sort of sum and fever, in a great distemper of spirit, if it were but in providing for, or in making ready of a dinner or supper.

3. It consists in mens silent acquiescing, and reverent adoring of God, in what he carves out to them, actually for the present; whether it be little or much, more or less, they are content; *having food and raiment,* (saith the apostle) *let us be therewith content:* And Heb. xiii 5. *Be content with such things as ye have:* With a little and ill readied dinner, as well, as when ye have a feast, as to the inward frame of the mind; with contempt and unjust reproach, as with repute and esteem; tho' Christians are not to be senseless, when they meet with reproach yet they should silently submit to, and reverence God in it; *I have learned in every state wherein I am,* (saith the apostle) *therewith to be content;* when I meet with disgrace, it mars not my contentment; and when I meet with respect, it discomposes me not; as I am not lift up with the one, so not cast down with the other; contentment teacheth to walk evenly under every dispensation.

4. It consists in a calm serene tranquility of mind, that not only frets not at God's dispensations, but gives a positive assent to them, as being well satisfied with them: O! the sweetly serene of frame of soul, that makes a Christian according to his measure, to say with the apostle, Phil. iv. *I have learned in whatsoever state I am, therewith to be content; I know both how to be abased and how to abound; every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need;* who also says, ver. 18. *I have all, I abound, I am full:* I have a mind as contented, as to the in-

ward tranquility of it, in the want of things, as in the abounding of them; and it was this which put him in case to say, 2 Cor. vi. *That he walketh with God, and behaved faithfully in his ministry, by honour and dishonour, by evil report and good report; as a deceiver, yet true; as unknown, yet well known; as dying, and behold alive; as chastened and not killed; as poor, yet making many rich; as having nothing, and yet possessing all things;* He had an equal composed mind having as much contentment, whether he had less or more of the things of the world, as if he had enjoyed, and been proprietor, or master of them all (if there be any seeming or real coincidency betwixt some of these four, yet they will be found to be some way diversified at least.) *Secondly,* As for the advantages of such a frame of soul; I take it fore-granted, that whosoever shall, through grace, engage in the pursuit of it, will be easily prevailed with, to set their seal to this truth, that contentment is, as necessary, so a most profitable, and advantageous duty; sure, if to be satisfied with little as well as with much, with less as well as with more be an advantage, this is: Many have used several means to come at contentment, and yet have not attained it: Solomon tells us, Eccles. ii. That he had taken a trial of all things under the sun, but could not; *the eye (saith he) is not satisfied with seeing, nor the ear with hearing!* Fine buildings, gardens, orchards, multitudes of servants, variety of musical instruments, heaps of silver and gold cannot yield it; but contentment is found in godliness only: The advantage of contentment springing from this fountain, appears, 1. In respect of the evil it keeps off men; whether it be the evil of sin, O! what passion, bitterness, lying, stealing, swearing, &c. doth it prevent and keep off? Or the evil of trouble; what fluctuatings, what tormentings, tossings, and agitations of thoughts, what hangings in suspense, as meteors in the air, what vexation and anguish doth it keep off? What disquieting, and excruciating, covetings of, and longings for this and that, and the other thing, in the world doth it prevent? *many say (saith the Psalmist) who will shew us any good?* But saith he for himself, and the rest of the godly, as the only truly contented company in all the world, *Lord lift thou up the light of thy countenance upon us; thou hast put gladness in my heart, more than in the time that their corn and wine abound;* O! the vast difference that there is betwixt those *many*, and these *few*; what unsatisfied desires have the many for *any good*, and what satisfying, and chearing contentment have the *few* in the chief good? A contented mind is stayed and fixed, pleasant and chearful in nothing careful. 2dly, The advantage of it may be seen, in

in respect of the abundant inward peace it hath with it, such a peace that keeps and guards, yea in a manner garrisons the heart and mind, that no outward thing can much disturb it, changes, and more crosses, or more smiling events, do not much brangle it, such a man *is not afraid of evil tidings, his heart is fixed trusting in the Lord.* 3dly, The advantage of it appears not only by its calming, composing, and quieting of mens spirits, under all the dispensations of God, but also, by its making them masters of what they have, be it little or much, and of themselves in the suitable free use thereof; so that *they are not brought under the power of it*; Without which, a man is not master of what he hath, tho' never so much, it rather masters him, *This is all that a man hath of his labour under the sun, to rejoice in his portion,* and it is one of these many evils, that *Solomon seeth under the sun, that a man to whom God hath given riches, wealth and honour, so that he wants nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof*; he hath not contentment; study more this divine art of contentment with your lot, since all mens projects and pains, are in order to contentment, which they will never come by, but in God's way.

2dly, Observe, (which is a notable, and non-such help to this,) *That there is no contentment without godliness*; or thus, *That there is no such sure and compendious way to attain contentment, as to be seriously exercised to godliness*; Therefore it is said here, *That godliness with contentment is great gain*; and if we look through the scriptures, we will always find, that it is the godly man that is the contented man; It was godly Paul, who learned this great lesson, that was taught this divine art, Phil. iv. and 2 Cor. vi. Where we see how he arrived at this height of contentment, *Giving (saith he) no offence in any thing, but in all things, approving ourselves as the ministers of Christ, in much patience, &c* and then follows his contentment, *having nothing, yet possessing all things*; and the reason is clear, because a mans contentment not consisting in the things which he possesseth, but in the right frame of his mind: There is nothing that can put and keep him in such a frame but godliness; But for further clearing and confirming this, ye would consider, that godliness hath influence on contentment these, and such other ways. 1. It bounds a mans desires, and designs, by discovering to him the vanity, emptiness, and unsatisfactoriness of all creature-comforts, and so sobers the mans spirit in the pursuit of them, saying to him, as the Lord did to Bauruch by Jeremiah, chap. xlv. *Seeks thou great things for thyself, seek them not*; and the words that follows the text is, *having food and raiment, let us be therewith content*; It doth (I say) so bound
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his desires and designs, that though he have not so many thousands, nor such and such fine things in the world, he is notwithstanding content. 2dly, It moderates a mans affections in using the things of the world; as by the former way, it keeps him from being anxious and carkingly careful, in seeking and pursuing after them; so by this way, it makes him quiet and satisfied in the use and enjoyment of them; whereas, where contentment win at by godliness is wanting, the man is both vexed and perplexed, in seeking and without satisfaction in enjoying, because he seeks and expects, more from these things then he finds; but the godly man (as it is, 1 Cor. vii. 29, 30.) *Weeps, as though he weep not, rejoices, as though he rejoices not, buys, as though he possessed not, and useth this world, as not abusing it*; godliness is that living water spoken of by our Lord, John iv. 13. *which, when a man drinketh, he doth not thirst again*; It quencherth these disquieting drougthy desires after the things of the world, which all men naturally have, in so far, as it is in exercise. 3dly, It takes the mans affections off these things, and sets them on an other more noble, excellent and durable object, which can only satisfy; there being no true contentment, nor solid soul-satisfaction to be had, but in God, and in looking aright to him; godliness takes from the empty and broken cisterns that can hold no water, and leads to the fountain of living waters; and making the man suitably to consider, that the Lord hath a holy sovereign hand in every thing, it teacheth him to be quiet and content; to pray, to praise, to believe, to rest on God, and to trust in him for out-gates from difficulties of whatsoever nature; and now and then he hath some sweet manifestations of God to his soul, which mightily and marvellously wear out the impressions, that the want of these outward things make on mens spirits; *Lord* (says David in the name of the godly, Psal. iv.) *lift thou up the light of thy countenance upon us, for thou hast put more gladness in our heart, then when their corn and their wine did abound*: But it is impossible that the mind can be quiet and content, if some satisfying object, be not effectually proposed unto it, which godliness only doth; heaven itself, (if it were possible, that a man could be there without it) would not content without godliness; for in that case the mans mind would not at all be suited to the place. 4thly, Godliness gives a man access to all the promises, the exceeding great and precious promises, though he be empty handed for the time, and so makes him content; *godliness* (saith the apostle, 1 Tim. iv. 7.) *is profitable for all things, having the promises of the life that now is, and of that which is to come*; suppose a godly man to be difficulted how to get his

his dinner or supper, how to get his family provided for, and sustained, when the children are put to weep, it may be for bread beginning to want, he hath that sweet word of promise to stay his mind, Heb. xiii. 5. *He hath said, I will never leave thee nor forsake thee,* (where there are five negatives in the original, for hightning the assurance) and then follows, *We may boldly say, the Lord is my helper, I will not fear what man shall do unto me;* godliness looks to what God hath said, and none but the godly man can say, that God hath said so to him; and to him the promise is as significant, and satisfying in some respect, as if he had the thing in his hand if not more; He can boldly say *the Lord is my helper;* and *and the Lord is my shepherd, I shall not want;* so quiet and content himself; and there being no case nor condition, the godly man can be in, but there is a promise for it, and godliness giving access and right to the promise, and the exercise of godliness giving the promise (as it were) a new and fresh lustre, he rests satisfied in the promise; and having or wanting doth not disturb his peace, and contentment; he knows, that if it be needful, this pain or sickness, this or the other cross will be removed, this or the other want will be supplied; and if it continue, that will be for his best, according to that vastly comprehensive word, Rom. viii. 28, *All things work together for good to them that love God, and are the called according to his purpose;* and what needs more? The godly man may boldly take hold of the promise, but none other can do so warrantably; for though boldness be the meritorious cause of God's either making, or of his making out of the promise, yet he hath knit these two together and hath given the godly man a right to the promise, which none other hath: And therefore, if ye love and would be at contentment, love godliness, and seriously exercise yourselves to it. 5thly, Godliness hath powerful influence on the mortification of a mans lusts, and of a fretting mal-contented humour, amongst the rest: Whence, (I pray) ariseth the want of contentment of mind? But from some unmortified lust within, as James tells us, when he says, chap. iv. *Whence come wars and fightings among you? Are they not from your lusts that war in your members?* But where godliness is in exercise, it checks, keeps down, and subdues these it bears down pride, and binds up passion; when corruption is ready to rise, fretting, impatience, and discontent to break out, godliness will make a man say with Eli. *It is the Lord:* And this makes him, as being thus sifted before God that he dare not give away to his corruption: The great thing that disquiets being always somewhat that is sinful;

godliness prevents or restrains and mortifies that which leads to discontentment and keeps the mind calm.

If the matter be so then, let me exhort you, in the first place, to study godliness, if ever ye would have a contented life here, and a fully satisfying and joyful life hereafter; without which ye need never look after, nor expect true contentment.

2dly, To suspect yourselves that are godly, that there is a failure or decay, as to its lively exercise, when your life begin to grow anxious, fretful, and discontented; the Lord says to Baruch, Jer. xlv. When he cries out, *Wo is me now the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest, thou art seeking great things for thyself, seek them not*; Hold thee content, if thou get thy life for a prey: Our bitterness, fretting and discouragement come from some unmortified, or little mortified lust; whereas godliness more effectually subduing lusts, hath a holy calmness, composure, and stayedness of spirit with it; and when ever the godly grow remiss in the exercise of godliness, they then grow very ill to please, to be much out of humour (to speak so) and to be fretful and discontent almost at every trifle.

In the third place from the apostles meeting with his objection, What? Is it possible, that contentment, and a little of the world can consist together? Yes, says he, very well, *If we have food and raiment, let us therewith be content*; from this, (I say) *Observe, That a man may have contentment with little in the world, and where a poor mean outward condition in the world is, it needs not mar contentment*: What a poor condition in the world was Paul, 2 Cor. vi. and yet in what a contented condition was he? And how sweetly contented professeth he himself to be, Philip. iv. When he is hungry, in want, and abased, as well as when he is full, and abounds? and how satisfiedly doth he proclaim, ver. 18. *I have all, and abound, I am full*; Why, what is the matter? He had received a little supply from the charity of the Philippians, *Having* (saith he) *received of Epaphroditus, the things that were sent from you*, O! So very much as he makes of little, when in this blessed frame! and accordingly he exhorts the Christian Hebrews, chap. xiii. intimating thereby the compatibility of them) *Let your conversation be without covetousness, and be content with such things as you have*: The reasons of the doctrine are, 1 Because contentment being the gracious inward calm, and tranquility of the mind; as none of these outward things in the world can much, if at all, augment it; so the want of them, can but very little, if any thing at all, diminish it; it is not much in the world that contents, nor little
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in it that discontents, where the heart is set upon, and exercised unto godliness; As Christ tells us, Luke xii. 5. *A mans life consists not in the abundance of the things that he possesseth*; A man may have much, and no contentment. and but very little, and yet much contentment. *2dly*, Because the godly mans contentment, consists not so much in what he hath in hand, as in what he hath in the promise, in his right to the promise, and to the little thing that he hath, and in the right and sanctified use of it: A godly man may be as well content, and chearful (to speak so) in supping his meal pottage, and in eating his piece of broun-bread, taking a drink of water after it: When without any other clothing, then of sheep-skins, and goat-skins; and when without any other house over his head, than the cannopy of the firmament of heaven; be as quiet, and in as little fear, or anxiety, as he that is served at his table, with variety of delicate dishes, that hath variable suits of costly apparel, and dwells in a strong castle, or in a well guarded palace; yea, and much more; because he hath the right use of what he enjoyeth, a right to the promise with Gods blessing, the hope of an out-gate, and of heaven at last.

And therefore, as the use of this point, 1. Mistake not contentment, as if none could have it, except such as have abundance of the things of this world, there may be much of it, when there is but very little of the world, food and raiment though but very course, will content a godly man; and his content is not marred by a great want of these things that the men of the world place their happiness in. 2. Think less of the world, and all things in it, considering, that when the men of the world have with much difficulty and toil, climbed up to the highest pinnacle of their prospects and designs, they stand there, but in a very slippery place, not fully satisfied, but rather filled with inquietude, with tormenting fears, and carking cares; Like unto that Sicilian tyrant Dionysius, who being flattered by a base Sycophant Democles, because of his riches and glory, invited him to a sumptuous feast, where he was habited and served as a king and caused a naked sword to be hung over him, by an horse hair, when he sat at table, with the sharp point of it just above his head, so that the wretch could not for fear eat any of the dainties that were before him, thereby representing to him, as by a vive emblem, the vanity vexation of his own, so much applauded and magnified state and splendour: Give not way to anxiety, and carking care about these things, neither suspend your contentment till you get this, and that and the other thing in the world, but knit your contentment to godliness, yoke yourselves presently in the exercise of it,

without delaying, so much as an hour; God hath not hung the believers contentment and satisfaction on earthly things, but hath given him a more solid foundation to build it upon; *God* (says the Psalmist, Psal. xlvi.) *is our refuge, and strength, a very present help in time of trouble; therefore we will not fear, though the earth be removed, and the mountains be cast into the midst of the sea; there is a river the streams whereof make glad the city of God.* It is only the practice of godliness, in trusting God, and waiting on him, seeking after communion with him in his ordinances, &c. That yields contentment; and what else, I pray, will, or can be a mans contentment in that day, when the heavens above shall melt and the earth and the works therein, shall be all in a flame, round about him, and when gold and silver shall be turned into dross? Or what contentment will, or can such things possibly bring to the poor man, when grim death shall sternly look him in the face? It was thought unreasonable, even among wise heathens, that their contentment should be placed in these poor, low and empty outward things, how much more should it be thought so among Christians?

In the fourth place, (as a great motive to contentment) Observe, *That contentment is very necessary for all that would succeed, and make progress in godliness, very prejudicial, and obstructive thereunto:* Therefore the Holy Ghost joins these two together here, to shew that the one of them helps, and furthers the other, and that a defect in any one of them, is obstructive to the other: he hath not true contentment, neither can he have, that is not exercised to godliness: and he that hath not contentment, cannot promote in godliness; *The love of money is the root of all evil;* the lover whereof cannot make progress in piety; but contentment promotes godliness, and keeps from many snares; therefore the apostle exhorts, Heb. xiii. *Let your conversation be without covetousness, and be content with such things as ye have:* He offers, and prescribes contentment, as a mean of victory over covetousness: So that contentment is not only a duty, but a mean to help in other duties; will, or can a man, think ye, pray to any purpose, that is discontent? It is impossible; it mars his liberty and boldness; neither can the discontented man heartily praise, for praise flows from a satisfied mind and that the discontented man wants; he cannot read, hear, nor meditate to purpose, for his mind is confused; Discontentment being a weakning of the mind, indisposeth for the exercise of godliness, and so distracteth and discomposeth the mans spirit, that it hath no strength for, nor suitable inclination to duties of godliness.

And therefore, as the use of this in a word, 1. Be exhorted,

ed, as ye love and would promote in godliness, to study contentment in all things, to carry about with you a calm and quiet mind: Look upon, and admit of these two, as motives, and helps one to another; that ye may be more godly, study more contentment; and that ye may be more contented, be more exercised to godliness; let them go hand in hand together; and indeed neither of them will go alone, but they must needs go together; And O! *so comely as they are in going?* Many evils wait on discontent, it makes men much useless, both to themselves and others. *2dly*, Be exhorted, as to be aware of discontentment in yourselves, so to take heed, that ye do not sinfully discontent others, and make them heavy; ye may, by so doing obstruct godliness, both in yourselves and in them: There is hardly any thing that hath been a greater snare, and more prejudicial in these times, then discontent and fretting; and it concerns us much to walk so, as it may not be fostered and cherished: We exhort you then, earnestly to study contentment, and do crave it from you, as ye love and desire to promote your own good and the good of others; and that ye learn a dexterous way of making the best use of every thing; if this desirable thing contentment may be attained, study the way to come at it, study to be in case to bespeak yourselves thus, hath God joined contentment with godliness, and shall I not exercise myself to godliness, and particularly, to be denied, and mortified, as I ought to all things of the world, that I may reap the great gain of godliness, and particularly in this divine contentment? And if fretting and discontent prevail over me, it will greatly obstruct my progress in godliness, and leave me in greater indisposition, in the end of duties, then when I began, shall I not then study contentment with my lot, whatever it be? Shall I not more then ever love and prize the connexion betwixt contentment and godliness? And shall I not through grace, more thoroughly believe this great truth, that *godliness with contentment is great gain?* Let it stand as an eternal and unchangeable verity, like a great and unmoveable rock in the midst of the sea, by beating against which, all the waves of the worlds contradictory false apprehensions, and foolish phantasies may break themselves.

S E R M O N IV.

The DANGER of RESTING on a FORM of GODLINESS, without the POWER thereof.

2 TIMOTHY iii. 5.

*Having a form of godliness, but denying the power thereof :
from such turn away.*

TH E R E is nothing of greater moment, concern, and consequence to men and women, then to know distinctly, to be well acquainted with, and to be throughly serious in the practice of godliness, *For godliness is great gain, having the promise of the life that now is, and of that which is to come* : And yet, alas ! there is not any thing wherein the greatest part of them are more miserably mistaken ; some, and these not a few, so very grossly mistake it, that they utterly undervalue and despise it, seeing no excellency, nor worth in it, why they should either prize, or pursue after it, whereby it comes to pass, that they are so far from making any near and close approaches to the practice and power thereof, that they do not so much as care for the form of it : There are a great many others, who, though they pretend, and make profession of some regard for godliness, yet deplorably, and no less dangerously mistake the nature of it, which makes them to halve and counterfeit it, and to fit down with the form, whilst they deny the power of it. Amongst many evils of the last times, which the apostle would have Christians forwarned of, armed and guarded against, this is one, and a very considerable one, that shall be found to halve, personate, and counterfeit godliness, to take up the form, and practically to deny the power thereof : Nay, it is his great scope here, to shew that godliness may, and will be thus wofully mistaken, and to guard believers against all such mistakes of it.

He proposeth this matter by way of prophecy and prediction, that *in the last days perriulous times shall come* : Insinuating thereby, that the nearer those last days draw to an end, these words will have their more full, direct, and clear ac-

days, and yet yet notwithstanding this is a prophecy of evils that were then to come: But you will then demand, what are these perilous times, or what is it that makes them perilous? I answer, it is not outward trouble and persecution so much, that makes them so, though that will not be wanting; a: it is the great abounding of iniquity amongst professing Christians: The fountain of all those evils and abominations, mentioned here by the apostle, to come to pass in the last days is discovered, *men shall be lovers of their own-selves*; and then, as so many foul streams, that flow from this corrupt and unclean fountain, *They shall be covetous boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.* And yet this is very strange, and been stupendious, and makes the peril the greater, that men shall endeavour to veil and cover, to palliate, and plaister over, and to honest, as it were, all these detestable evils, and abominable villanies, with a form of godliness, when in the mean time, they palpably thus deny the power thereof. There is a word of warning subjoined, *from such turn away*, from such as under the mask and vizard of godliness, follow their own particular and selfish designs, and under the specious pretext of love to God, and his people are in effect only lovers of their own-selves.

If any will ask, as some very readily will, how can such gross evils possibly consist with a form of godliness? I answer, *1st*, That a form of godliness is taken here in a very large sense, taking in all that pretends any the least, and most remote regard, or relation to Christ, with which all, or most of these evils may some way consist. *2^{dly}*, These evils are not practised, but under the pretext of some good, or in order to the furthering of some really, or seeming good, and honest design. *3^{dly}*, Though these evils be gross and abominable in the sight of God, yet they are such as may consist with a form of godliness, in the sight of most men; such persons may have a form of godliness in that respect, and yet be lovers of themselves, proud, boasters, heady, high-minded, &c. It is therefore not so great a wonder, that the apostle supposeth such to be latent and lurking under a form and shew of godliness, so as they make the times perilous, and make it somewhat difficult to discern, and discover them.

Several things might be pertinently observed from the context, as namely, *1.* That there is nothing more perilous

to the people of God, then when sinful and selfish designs, and practices come clothed with a shew, and pretext of godliness, when deformation comes under the cloak of reformation.

2dly, That Satan will mightily bestir himself in the last days, to bring this great perril on the church of God.

3dly, That there may a great many gross evils, lurk under the specious pretext of religion, and godliness; there may be a fair shew of godliness, and yet a great deal of self-love, pride, headiness, high-mindedness, covetousness, &c. latent under it.

But not insisting in these, we come clost to the words of our text, wherein, *1st*, We have some thing conceded, or granted, as to these men, *viz* That *they have a form of godliness*, that they have the outside or external part, the shape likeness, or similitude of godliness, the external profession, and outward form of it; They may read the scripture, hearteh word preached, pray, confer on a spiritual subject, &c. Though they be altogether void of the truth of religion, and of the power of godliness, they may have the form and appearance of it, something that looks like it, and hath some resemblance of it; as fairding, and paint looks like native beauty, and gilding like true gold, so halved, false, and hypocritical religion, may look somewhat like to that which is true, real and sincere. 2dly, We have somewhat denied concerning them, and that is the power of Godliness; which they are destitute of, *But denying the power thereof*, as the apostle speaks of that sort of men, Tit. i. 16, *They profess that they know God, but in works do deny him*: In word they confess him, but in practice they deny him; they (as I said) have the shew, and counterfeit of religion, something looking like it, but are utterly without the power of it, so that their practice declares them, notwithstanding their profession, to be deniers of it.

The first point of doctrine that we draw from the words, is, *That where real and true godliness is, it hath always power with it*: For clearing whereof, we would speak a little to these two, *1st*, What is meant by *the power of godliness*. 2dly, Somewhat towards the proof and confirmation of the doctrine: To which I shall only premit these two words, *1st*, That we take it fore-granted, that there is an external part, or form of religion and an inward power. 3dly, That there is a false, counterfeit and empty shew of religion, or godliness, commonly called hypocrisy, dissembling, and deceitful dealing with God, condemned in the Scribes and Pharisees, and others; and a real true godliness, that is not only a shew but also substance, not profession and form only, but also power, which is the main and principle thing therein, for the

want whereof, these hypocrites are here noted, and condemned, notwithstanding their having had the form thereof *First*, Then, by power, we understand these two, *1st*, A power of dominion and command; and thus real godliness hath a power to rule sway, and command a man; power is so taken, 1 Cor. vi. 12. When the apostle says, *All things are lawful for me, but I will not be brought under the power of any thing*; to be under the power of any thing, is to be under its dominion and command; so to be under the power of sin, is to be captivated by it, to have it for a master, and to be ruled and commanded by it; even so, to be under the power of godliness, is to be under its dominion, so that it sways, orders, directs, rules and commands the man; *Know ye not*, (saith the apostle, Rom. vi. 16.) *to whom ye yield yourselves servants to obey, his servants are ye, to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness?* That which is there called *obedience to righteousness*, is here called *godliness*; so that to be under the power of godliness, is heartily to obey it, to be obedient to the doctrine of the gospel, to *the truth which is after godliness*, as it is called, Tit. i. 1) and that *from the very heart*, ver. 17 and 19. *2dly*, By power we mean efficacy, so that true godliness hath an efficacy to enable to perform, and make practicable what it enjoins and commands; thus says the apostle, 1 Cor. ii. 4. *My speech and my preaching was not with enticing words of mens wisdom, But in demonstration of the spirit, and of power*; and 1 Cor. iv. 20. *The kingdom of God is not in word, but in power*; Where there is power, there is efficacy; there is an effectualness, through the power of God that accompanieth, when the Lord pleaseth the preaching of the gospel; and as in preaching, some men may have flourishing expressions without efficacy, whilst others may have a more rude and unpolished stile of language, yet with a great deal of more life power and efficacy: So there is a form of godliness, that never effectually shews itself in practise, or in the mortification of any lust; but where true godliness is, it commands, exerciseth dominion, and reigns over a man, it directs and commands him, and he gives willing and hearty obedience to it: It not only brings him under the profession of religion, and makes him to adorn that profession, by a visible good conversation, but it works him inwardly at the heart, and hath an efficacy in it, to the subduing of sin in him.

As for the second thing proposed to be spoken to, *viz.* The proof and confirmation of the doctrine, *That where true godliness is, it hath power with it*: I shall only pitch on these two reasons, for proving of it; The first whereof is, That where

where true godliness is, there the Spirit is, and where the Spirit is, there is power; *God hath not* (says the apostle, 2 Tim. i. 7.) *given us, the spirit of fear, but of love, of power, and of a sound mind*; The spirit brings along with him, power, inward life and efficacy; 2dly, Where true godliness is there is faith, and faith hath power with it; there is an exceeding greatness of mighty power, that worketh effectually in them that believe, Ephes. i. 19. Faith hath a power in it, enabling to overcome the world, 1 John iii. 4 It hath a power to purify the heart, Acts xv. 9. Yea, all things are possible to him that believeth, Mark ix. 22. Faith hath (if I may so speak) an instrumental omnipotency taking hold of, and closing with the almighty power of God, it removeth, and hurleth out of the way, the greatest and highest mountains of difficulty that stand before it, and maketh them, as it were, become a plain; so that the believer, when lively, and vigorous in the exercise of his faith, on the Lord Jesus, that strong one, on whom his help is laid, may humbly say with the apostle, Phil. iv. 13. *I can do all things, thro' Christ strengthning me, though I can of myself, and without him do nothing*; The strength of Christ improv'd by it, makes it wonderfully powerful.

The use of it serves for trial; would ye know then, whether ye have true godliness in very deed, here is a notable mark and evidence of it; for it is not every one that pretends to godliness, that really hath it; but where it is in truth, it hath power with it, even a manifold power. 1st, It hath a *convincing* power, that where the hearts of men and women are naturally proud, and stout against God, and have a kind of skurf on them, godliness sets an edge on the word, and makes it pierce deeply, and stricks through, it fixeth convictions, and makes them sink, and the person to take kindly with them, bringing his heart under deep impresses of the awe and dread of God. 2dly, It hath a *renewing*, changing and transforming power, such a power, that makes a new creature, old things to pass away, and all things to become new, as the apostle speaks, 2 Cor. v. 17. 3dly, It hath a *restraining* power, it keeps in (to say so) the horns of corruptions, and lusts, and suffers them not to reign, and exercise dominion, as they had wont to do, Rom. vi. 14. 4thly, It hath a *constraining* power, impelling, and poussing forward to that which is good, and well-pleasing in the sight of God, it is impossible where godliness is in power, that men can be unconcerned in their duty; it makes them yield themselves to be servants unto righteousness, as it is, Rom. vi. It leads captive high thoughts, and imaginations to the obedience of
Christ

Christ, 2 Cor. x. 25. It makes the man that he dare not, he will not, he cannot avowedly, at least, resist any commanded duty, no more then he dare, or can dwell contentedly with, any known sin, it makes him, that as he dare not put away any of God's commandments from him, so neither dare he regard any iniquity in his heart, Psal. xviii. 12. and Psal. lxvi. 18.

5thly, It hath a mortifying power, as to all things whatsoever, without exception, that offer to compete, and rival it with precious Jesus Christ in the persons esteem, it blemishes and demps the beauty and splendor of them all in this competition, it detrudes them to the very lowest degree of baseness, and vileness, so that in comparison of him, they are solidly reckoned to be but as loss and dung; Thus the apostle expresth himself, Phil. iii. *These things that were gain to me, I counted loss for Christ; yea doubtless, I count all things to be but loss for the excellency of the knowledge of Christ Jesus my Lord, &c.* It breaks off the contentment (such as it was) and complacency in idols, that sometimes men had, and makes them, in holy indignation, to say, *What have we to do any more with idols? get you hence.*

6thly, It hath a heart quieting, calming, composing, and fixing power, which the meer form of godliness never hath but leavesthe man still reeling and unfixt; *It is a good thing* (saith the apostle, Heb. 13.) *that the heart be established with grace, not with meats;* grace that is opposed to meats, that is to questions and debates about meats, and other such things, that have a shew of godliness, and do not profit these who are occupied about them; grace, I say, only establisheth the heart. If we could be prevailed with, to lay ourselves to this rule, and to examine our godliness, according to these evidences, it would be found that there is but little true godliness amongst us; ah, where is the power of godliness! and yet wherever true godliness is, it hath power with it; and this is of very large extent, reaching a mans frame and walk, his thoughts words and actions, yea his very looks some way, it made Job to make a covenant with his eyes; it orders all, and that not by fits, and at starts; but constantly, as to his desire, design, and honest endeavour, in some measure; and if at any time, the influence of its power be not felt, or weakned, that becomes his burden and affliction, when, in any, the least measure at himself.

The second point of doctrine, from the words, is, *As there is real godliness that hath power, so there is a form and hypocritical shew of godliness without the power, life and substance thereof, under which form and shew, persons may go a very great length:* The current of the scriptures, and the

doleful experience of many, who make themselves to be godly, when yet they are nothing really so, abundantly prove this, and put it beyond all reach of rational contradiction, or debate; how many, alas! are like to whited tombs, and painted sepulchres, like to these spoken of, Psal. lxxviii. 30. Who flatter God with their lips, and lie unto him with their tongues, their hearts not being right with God, nor stedfast in his covenant? I say, persons may, under the form, shew and appearance of godliness, without the power of it, go a very great, even an astonishing length; which may be reduced to these eight, or nine steps, or heads. 1. As to profession. 2. As to gifts. 3. As to a blameless outward conversation, in a good measure. 4. As to external duties of religion. 5. As to a name, and good account amongst the godly, founded in a great part upon the four former, and resulting from them. 6. As to some inward work on their spirits. 7. As to the appearance, and resemblance of the sanctifying, and saving graces of the Spirit. 8. As to suffering, in a suffering time. 9. As to dying in a sort of peace, and assurance of their salvation, but ill-grounded.

First, As to profession, They may have a very fair, florid, lustering and splendid one, even a lamp of it, shining a long time, it may be to their very dying day, as the foolish virgins spoken of, Math. xxv. Who associated with the wise ones, were undiscovered to be without the oil of true grace, by their fellow professors, till the coming of the Bridegroom, made the unexpected and surprizing discovery.

Secondly, As to gifts, they may have a good measure of literal and speculative knowledge of God, of Christ, and of other principles of religion, and mysteries of the kingdom of God, as these spoken of, 2 Pet. ii. 20. No doubt had; as the false apostles mentioned, 2 Cor. xi. Had, who in that respect, looked like *angels of light,* and *as the ministers of Christ;* as these teachers had, who vayed with the great apostle Paul himself in preaching, and out of envy study to out-shine him, spoken of, Phil. i. As several of the Jews; mentioned, Rom. ii. 18, 19 20 had, *Who had a form of knowledge of the truth of the law,* A formed idea, and system of the truths feathered up and down the law, collected, as it were, in one body, who *knew God's will and approved, or differenced things that are excellent, being instructed out of the law,* as these illuminates, spoken of, Heb. vi doubtless, in a great measure had; and as the apostle supposeth, professors of religion may have, who yet are without a principle of true gracious love to God, and to the truths which they profess the belief of, 1 Cor xiii. The know-

knowledge of such is not lively, spiritually experimental, humbling, transforming, and truly practical. They may have a notable gift of utterance, and expressing their knowledge, and conceptions of the truths which they know, for the edification of others, as these Jews had of the law, (and others may proportionably have of the gospel) *Who were instructors of the foolish, and teachers of babes*, of such as were far inferior to themselves in these things; and, as these had whom the apostle supposeth to speak, as it were, *with the tongues of men, and of angels*, that is, eloquently elegantly and excellently. They may have (which is of great affinity with, and a branch of the former) a choice gift of conference on spiritual purposes, to the edification of others as no doubt, these same persons had. They may have a great gift of prayer, as Judas no doubt had, and of preaching also, and as many other graceless persons have been known to have had; For there is a gift, as well as the grace of prayer, a meer gift, as well as the gracious exercise of a gift; O! how pathetically will some men pray, and seem to soar and mount aloft to heaven in prayer, in the exercise of a meer gift, unsanctified from common assistance, and by a pair of wings, made only of self; Such are great strangers to the experimental knowledge, of the soul-humbling, and abasing straitnings, and of the soul-refreshing liberty, proceeding from the absence, and partial with drawment, and from the special presence and assistance of the spirit of grace and supplications, wherewith the truly godly, who pray from the grace of the Spirit, are acquainted with, whereof the apostle speaks in the name of the godly, Rom. viii. 26. *Likewise the spirit also helpeth our infirmities, for we know not what to pray for as we ought, but the spirit itself maketh intercession for us with groanings, that cannot be uttered*: They are great strangers to the observing of the absence of of the Spirit of grace, and to soul-trouble, even when, in the more ready, easy, and plausible exercise of a common gift: They are great strangers to praying in the Holy Ghost, and in the name of Christ, in conscientious obedience to his command, in his strength, with predominant respect to his glory, and with a believing look to his meditation, to his satisfaction, and intercession, as the great ground of the acceptation of their persons and prayers, even their best said prayers: They are great strangers to the exercise of kindly sorrow, and humiliation, for grieving the spirit of grace and supplications by their self-seeking, in prayer, and in the exercise of a gift; Finally they are great strangers to looking at liberty, to interceed with God in prayer for themselves, as the rebounding (to speak so) of Christs intercession for them; and when they cannot interceed for them-

elves as they ought, but are under bonds; to being eased and refreshed from the believing consideration of his intercession for them; These and such other gifts, as they may be in a greater measure, in some that have only a form of godliness, then they are in many of the truly godly, so where they are, they are very pleasing and tickling to the persons themselves, and not a little taking with others: And meer gifts, without sanctifying grace, very readily, and ordinarily puff up as the apostle speaks of knowledge, 1 Cor. viii. 1. And the greater they be, they puff up the more.

Thirdly, As to the external duties of religion, and of the worship of God, both ordinary and extraordinary, they may go about them, they may pray in secret, and in their families, they may read the scriptures, wait punctually on the ordinances, in the house, in the streets, and in the wilderness, as many in the gospel say to the Lord, they did; they may externally sanctify the Sabbath, they may fast often, even twice a week, as the Pharisee saith he did, Luke xviii. And many of these, they may go about, with a moral seriousness, as they did, who are said, Psal. lxxviii. 34. *To have returned, and enquired early after God,* That is diligently, and somewhat seriously, and concernedly; Nay, they may have some tickling pleasure, and delight in them, as these are said to have had, in approaching to God, Isa. lviii. 2.

Fourthly, As to their visible conversation; it may be in a good measure blameless, as Paul says his was, while a Jew, and before his conversion, Phil. iii. 6. As the Pharisees were, who, as to their outward conversation were, as whitened sepulchres and painted tombs, very fair, fine and beautiful to look to. Matth. xxiii. 27. And as these were, of whom the apostle Peter speaks, Eph. ii. 20. *Who had escaped the pollutions of the world, through the knowledge of the Lord Jesus Christ;* On whom, as to the cleansing of their outward conversation, and their escaping of the external acts of lusts, though still alive, and unsubdued in their hearts, the knowledge of Christ hath prevailed, and also to the making of them, (as it is, ver. 18.) *clean to escape from them who live in error,* from their blasphemous opinions, and gross practices, into a profession of the truth, and a suitableness of outward conversation thereunto; whilst in the mean time there was no inward saving change, made on the heart, from the love of secret lusts, to the sincere love of Christ, and of his truth: The former of which, without the latter may be occasioned, by the bright shining light, spiritual state and majesty of the truth, which is in nothing contrary to nature's light, however it may in several things transcend its reach; by the commending beauty, and loveliness of holiness, radiantly,

diantly shining in the conversation of some of its professors; by the convincing power of the example of more serious and tender Christians; and by some external conveniencies, and advantages that sometimes, though not often nor ordinary attend a profession of truth, and holiness, which when they are wanting, plead for the greater charity to them, who are remarkably changed to the better, in their practise and conversation, when there is little external encouragement, few, or no outward advantages, yea, when on the contrary, there are many outward discouragements, and prejudices, attending the zealous profession of the truth, according to godliuefs.

Fifthly, As to a great name, an high esteem and repute among others, on account of such a profession, of such gifts, of such duties of religion, and of such a conversation; as the ministers and members of the church of Sardis, Rev. iii 2. *Had a name to live*, some of whom, at least whatever others might be, were quite dead; they had a great name in the other churches, probably on the fore-mentioned accounts, that they were not only living, but also lively Christians, but very unsuitable to so large a name, Christ pronouncing them to be dead, some of them (as I said) to be altogether dead, and others of them not to be lively; such readily seek after a name of religion, and when they have got it, are satisfied with, and sit down on it, without suitable seriousness in looking after the thing, though a name, an empty name of religion, be but a poor and pitiful business: What though men and women have the largest testimonial drawn up, in the most ample form, and subscribed by the hands of all the most eminent, godly and discerning ministers, and private Christians of the city, or countrey-side wherein they live, what will it signify, or avail, if Christ's hand be not at it, or if he shall subscribe after all their subscriptions, a plain contradiction to, and a down-right denial of what they affirm? His judgement and testimony being infallible, and always according to truth, will weaken and quite enervate the contrary testimony of all the world; *It is a small thing* (as the apostle says, 1 Cor. iv.) *to be judged of men*, This way, or that way, by a judgment of approbation, or of condemnation, since we cannot simply stand by the one, nor fall by the other, neither can the one help us, if he condemn, nor the other hurt us, if he approve; every one must stand or fall eternally, according to Christ's testimony) *not be that commends himself* (by proportion, nor he whom others commend) *but he whom God commends is approven*, It is true, we ought to be tender of our

own good name, which is better than precious ointment; and to endeavour, to commend ourselves to every mans conscience in the sight of God; and to look carefully, that by our unchristian carriage, we bring not any stain, or blot on the profession of his precious name, nor give any the least occasion to the adversary, to blaspheme or speak evil; yet it is as true, that we should do none of these things mainly, if at all, on design to gain a name to ourselves, but in order to the glorifying of God, the adorning of the doctrine of the gospel, and the convincing, gaining and edifying of others; we ought not to hunt after a name, nor to commend ourselves to the good word of others; rather then to their consciences: Alas! there hath been, and still is, too much affecting, and seeking after a name, amongst the Christians of this greatly self-seeking generation; we are too well pleased, too much tickled; and taken with it, when we get it, and too much troubled when we want it, and often in our distempers, more than we are with the want, or with a very great want of the thing, and substance of religion it self. Happy are they, who make it their great business to approve themselves to God, and to commend themselves to every man's conscience in the sight of God, yet so, as to be denied, and deaded to every mans commendation, and good word; that are well satisfied, to be found in the way to heaven, though the sound of their feet should not be much heard by the way; that love to lurk, and hide, but when they are called to appear, and shew themselves, resembling hereby, in a great measure, blessed Jesus, of whom we ought to be followers, as dear children, and of whom it is said, that *He did not cry, neither was his voice heard in the streets*, he loved not to make noise; and to whom a name of religion is a burden, and affliction, when they judge the inward exercise of their souls, and the tenderness of their walk before God, doth not carry a just proportion to that name; and when the lining, (to speak so) and the inner half, is not fully as broad as the outer-half. There is also too great a readiness, and easiness, rashly to give large names to others, by our superlative, and hyperbolick testimonies, and commendations, whereby many are not a little hurt, and prejudged; as several of the Christians of the church of Sardis, very probably were, being thereby tempted to think too well of themselves, and someway to sit down on their great name, without suitable seeking after the thing, or much of it; and this we often do (to say so) for as good again, tho', it may be not so designedly, and directly, yet on the matter that commending of others, they may commend us, and that

that their commendation of us, may have the more weight. O! when shall we once look more seriously and concernedly after real religion and godliness, and be less concerned, and more holily indifferent, as to the name? When shall our movings about, and our appearings in, and for religion be the native and necessary, the kindly and unconstrained results of the power of the life of the grace of God within?

Sixthly, As to somewhat of an internal work upon their spirits. 1. There may be some jealousies, fears and doubts about their salvation, and eternal state, putting on to propose questions concerning the same, and that not merely for the fashion, or in way of complement, though these fears are often suffered to vanish, and these doubts and questions to ly without a thoroughly satisfying answer, and resolution; as it was with the young man mentioned in the gospel, who came to Christ, and asked, *Good master, what shall I do to be saved, and to inherit eternal life?* and *what lacke I yet?* And who was very sad at the answer Christ gave, and at the duty he enjoined him; there having been a considerable struggle betwixt some lothness to leave Christ, and great lothness to leave the world, but doming love to the world, carrying it in the competition, away he goes and leaves his case of conscience in the hollow. 2dly, There may be a good measure of illumination, even supernatural, though not by a common work of the Spirit, not at all sanctifying, as was in these spoken of, Heb. vi. 3dly, There may be conviction of sin, and that considerably deep, as was in Judas. 4thly, There may be some terror, and horror of conscience, accompanying or flowing from that conviction, and from the apprehensions of judgment, and wrath to come, as was in Felix, though but a Pagan, and without a form of godliness, and may be much more so in visible church-members, and no doubt was in Judas, when in despair, he became *felo de se*, and his own executioner; and how many such dreadful fits of horror have seized on, even most profane, dissolute, and profligate persons, who have oftner than once, drunk and deboshed them away: But ah! poor wretches, they will recurr and come back again, with redoubled irresistible force and violence. 5thly, There may be some sort of sorrow, and remorse for sin, as highly dangerous to themselves, as was in Saul, Judas, and others such. 6thly, There may be a considerable firm assent of the judgment to scripture truths; which temporary faith necessarily presupposeth; nay, very Devils themselves, have it, beyond many men living, under gospel-ordinances, and cannot withhold it. 7thly, There may be considerable stir-

rings, and ticklings of affections, in strange fits and flashes of joy, at hearing, and some way receiving of the word as in these, in the parable of the sower, who received the word with joy, and believed for a time; and there may, no doubt (as experience confirms) be proportionably fits of sadness, heaviness, and weeping, at hearing of the word, and both may be without any saving or sanctifying work, the hardness, and stoniness of the heart remaining still untaken away. *8thly*, They may have some slight, light, transient and evanishing gusts, and tastings of *the good work of God, of the heavenly gift, and of the powers of the life to come*: As these are supposed to have, Heb. vi. With some faint and languid desires to die the death of the righteous, and to have their end like theirs, without any cordial and sincere love to the way leading to that end, as Balaam had. *9thly*, There may be considerable striving and struggling betwixt the illighted conscience, and the corrupt affections, the one saying, the one should follow Christ and religion, and the other saying, he must not leave the world nor abandon this and the other lust; where the corrupt affections carry it, though not always without some reluctance, and this may look very like, and pass under the construction of that spiritual combat that is in the regenerate, betwixt the flesh and the spirit, the renewed, and unrenewed part, though it be in many respects, vastly different therefrom. *10thly*, There may be a sort of tickling and evanishing delight in attendance on ordinances, as was in these mentioned, Isa. lviii. 2. and Ezek xxxviii. 31, 32.

Seventhly, As to the appearance, and resemblance of the saving graces of the Spirit of God; whereof there are but few, it any, which may not be personated by men and women, having only a form of godliness, and who are close and latent hypocrites: As for instance, *1st*, The grace of faith, may be personated, as it is by the temporary believer who hears the word with joy, and believes for a season; (which is not so to be understood, as if temporary faith differed nothing from true justifying, and saving faith, but only, as to duration, they differ certainly in kind, as might be made easily to appear;) so they are said to believe, Psal. lxxviii. 35. and Psal. cv. 12. Whose heart was not right with God, and who did what is not consistent with saving faith. *2dly*, Love to God and Christ, and to fellowship with him, may be personated, as may be gathered from, Ephes. vi. 24. and from Isa. lviii. 2. *3dly*, The hope of heaven, and of the glory of the Lord may be personated, as no doubt it is, by them who have only temporary faith, the nature of their hope, being suited to the nature of their faith,

faith, both without a root of habitual saving grace in the soul; and these who get a taste of the powers of the life to come, may have a hope suited to such a taste. *4thly*, Zeal for God may be personated, as it was by Jehu, and by these spoken of, Rom. x. 2. *5thly*, *Mortification* may be personated; as it was in these mentioned by the apostle, 2 Peter ii. that escaped the pollutions of the world, thro' the knowledge of the Lord Jesus; a natural aversion, and restraint from the out-breakings of some lusts, by a common work of the Spirit, may look very like mortifying grace. *6thly*, *Patient waiting upon*, and *sweet submission* to the will of God, as to doubtful events, even in matters of moment, may be personated: So it was in Joab, 2 Sam. x. 11, 12. *7thly*, *Humble self denial* may be personated, as it was in Saul, 2 Sam. x. 22, 23 and xi. 13. *8thly*, *Gracious sincerity* may be personated, by moral sincerity, which makes a man to mean what he saith, professeth, or doth without any known dissimulation: This was in the Pagan Abimelech, in a great measure, who saith to God, *in the integrity of my heart, have I done this*, to which the Lord beareth witness; and no doubt it may be in persons who have only a form of godliness; And belike, was in Jehu for the time, when he said to Jonadab, *Come see my zeal for the Lord of hosts*: and also in those spoken of, Psal. lxxviii. 35. Who very probably meant, as they said for the time, and did not wittingly dissemble, though they did really, and before God, in respect of closs and latent hypocrisy, of whom therefore it is said, that *they flattered him with their lips, and lied unto him with their tongues*. *9thly*, *Tenderness*, that very precious grace, may be personated; as it was in Joab, 1 Cor. xxi. 3, 6. Who, as to that particular act, quite out-stripped gracious and tender David.

Eighthly, As to suffering; They may go a very considerable length, even to give their bodies to be burned let be to suffer lower and lesser things, in a good cause, and in professing the truth without a principle of true saving grace, and of sincere love to Jesus Christ, as the apostle insinuates, men may do, 1 Cor. xiii. 3.

Ninthly, As to dying with a sort of peace, of an ill-grounded, and deluding assurance of heaven and salvation from which there was no driving of them, while they lived; and so they may go down to the grave, with a lie in their right-hand, and perish under a soul murdering delusion, never awakening out of their dream, till the sparks of the wrath of God take hold of them, and drive them out of their fools paradise; as is plainly insinuated concerning these spoken of, Mat. vii. 22, 23. Luke xiii. 25, 26, 27.

This is a very great, and even stupendious length that

hypocrites, and such as have a form of godliness, without the power of it may go, where I have not defined and determined what is the *ultimum quod sic*, or the very utmost length they may go, neither hath God in scripture done, for any thing I know, having in deep wisdom forbore to do it, on design to provoke his own people, to diligent endeavours on good grounds, to make sure, they are a length that no hypocrite can go; that they are not only almost, but altogether Christians: I do not deny, but readily grant, that he hath in his word, ride marches betwixt the hypocrite, and the sound believer; betwixt the mere form, and the power of godliness, betwixt the only almost, and the altogether Christian: The one never sincerely and heartily receiveth whole Christ; never cordially embraceth, and closeth with him, for all ends, intents and purposes, for which he offereth himself to sinners in the gospel, nor maketh an honest, intire, absolute, universal, unreserved, unexcepted, and sincerely designed and endeavour, irreverfible surrender, and resignation of himself to him, to be saved and guided by him, on his own terms, and in his own way, as the other doth; yet I say still, he hath not precisely told us, what is the very yondermost step that the hypocrite may go, so as he cannot go one step further, though he had told us that he never goes such a length: Neither have I said, that all these fore-mentioned things do meet together in one, and the self-same person, that is without a principle of true saving grace, and of the power of godliness; some of them may be in one, and others of them in another; fewer of them, in some, and more of them in others; whatever be, or be not in this matter, *de facto*, and eventually, yet it may be it will not be so very easily convincingly to demonstrate, that it is utterly impossible, that most, if not all of them, may be in one and the same such person since every one of them may be where there is no principle of special saving grace: or all of them in any such person, is very rare, if ever at all it come to pass.

The use of this doctrine serves for exhortation to you all, as to let this truth sink deep into your hearts, that there is a form of godliness, without power, as there is a form of it with power, and to learn well to discern the difference betwixt the one and the other: So not to sit down with every thing that looks like godliness; for though ye have the form, it is not at all false to restone it, we design not to cry down a form, but would have you not to separate the form from the power, nor to prefer the form to the power, for further clearing and pressing of this use, We shall, *1st*, Give you some marks and evidences of godliness, that

that hath power with the form. *2d*, Some marks of the form of godliness without power.

As to the *1st*, The form of godliness joined with the power, hath, among others, these five marks, *1st*, Much self-deniedness, whereas a mere form hath self-love as its fountain; the power of it puts a man to deny himself, and his own righteousness, and humbles him under the conviction, and sense of his sin and misery; it puts him to be denied to his own contentment and satisfaction, and to seek them in God; it makes him to love God more than his pleasure, profit or preferment, or any thing else in the world. *2dly*, It puts on to the practice of these duties, that are more inward and spiritual, as well as of these that are more outward, it puts on to the exercise of repentance, of faith in Christ, of mortification of lusts, of self-searching, and examination, and the like; because the life of religion, consists mainly in these. *3dly*, It puts on to the exercise of graces, as well as of duties; a natural conscience may put on to duties, and to frequency in them; but godliness in power puts also to the exercise of graces, as of patience, submission, humility, sincerity, love to God and to the saints, &c. These are fruits of the Spirit, and of the new creature, members of the new man, which by their actings evidence life. *4thly*, The power of godliness shews itself, in the right manner of going about duties: It makes men pray and praise in the Spirit, to sorrow for sin after a godly sort, to hear the word so, as to be edified by it, &c. *5thly*, The power of godliness puts the Christian as much to oppose and wrestle against defects, and short comings in his spiritual growth, as against the sins that directly let and hinder it, it causeth trouble and grief to him, as well for defects in sincerity as for more gross sins, for the weakness of faith, and coldness of love, as well as for out-breaking evils; to dread and deprecate hypocrisy, counterfeiting of religion, as well as more palpable profanity; Where godliness bears rule by its power, it commands holiness, in all manner of conversation, in conformity to the holiness of God, and will challenge for the least defect and short-coming.

2dly, As for marks of the form of godliness, without the power; They may be gathered from the contraries of the former; but more particularly you may take these. 1. It evidenceth the form without the power, when persons are much more in outward than inward duties, or when inward duties are neglected, as prayer in secret, self-searching, mortifying of hidden lusts, and the like; when men are much more, in what they keep up the shew and appearance of religion, than in what may advance the substance of it,

by seeking to have the heart further renewed: The man that rests on a form, is satisfied, and goes away with it, without serious reflections on what escapeth him: Such a one will guard against drunkenness, and the breakings out of his unruly passion, who never seriously laid to heart, the sinfulness of these evils, nor mourned for their having sometimes prevailed over him; the sincere man differs from him in this, that he repents, as well for such evils, when they are past, when he endeavours to guard against the out-breakings of them, for time to come, he looks at original corruption, as the fountain, and mourns over that, as David did, Psal. li. *2dly*, The formal man makes it his business, to rickel, and rear up high superstructures of profession, and of the externals of religion, but never lays a sure foundation; he is as one that would be at sowing of much seed, but takes no care to weed it, or to remove what may obstruct its growth; whereas the sincere man digs deep, that he may lay a sure foundation, and that, what he builds on it, may stand when the storm comes: and carefully, and seasonably takes out weeds that hinder the growth of what he hath sowed, *3dly*, It evidenceth a form without power, when men are taken up with the matter, and external part of duty, and are challenged for omissions, whilst in the mean time, they look not after the right manner of doing duty, nor are challenged for what is amiss in that, or for want of following spiritual fruits; a formal man will readily be challenged, if he neglect prayer before he go abroad, especially, if he meet with any cross providence that day; when the sincere man will be challenged, for his formal, lifeless, and whole-hearted way of going about his duty; the formal man will be challenged, if he go not to church, but takes not heed how he hears; but the sincere man, by the power of godliness, is not only put to come to church, to hear sermon, but is also challenged, if the word be not mixed with faith, in the hearing of it, if he do not lay it up in his heart, and practise it in his life, he would as well reap the benefit of the duty, as be at it; he loves not to run as uncertain, nor to fight, as one beating the air, whereas the formal man is well pleased, if he go about the external duty. *4thly*, It evidenceth a form of godliness, when men are all for action, and doing in the externals of religion, but not at all for suffering, but powerful godliness commends, and commands both, that we should speak and do for Christ, and be also ready to suffer for him, as we shall be called to it: It is an evil token when a man can speak for Christ, but cannot hear of suffering for him; can reprove, but can by no means suffer a reproof; can go a-

bout

about duties, when there is no hazard, but quite shrinks, and sits up when trouble appears; As it is said in the parable of the seed that was sown on stony ground, it sprung up, but withered when the heat of persecution came. *5thly*, It is an evidence of the form without power, when men in their religious performances keep their hearts from all exercise of kindly humiliation, and from what may put them out of conceit with themselves: Such readily level in all they do, at one of these two, or at both, to be esteemed by others, and to have an estimation of themselves; hence it is, that they are here called proud, boasters, heady, high minded; they cannot comport with any thing in godliness, that crosseth their humour or corrupt inclination: What, say they, we are men, and not beasts; we scorn to be trampled on, and made slaves; in a word, whatever they do, (as I said) they can suffer nothing; if there be any thing that may gain a name to them, they have hearts, heads, and hands for that, but they know not what it is to suffer an injury; whereas the power of godliness, according to the scripture, instructs the Christian, when he is smitten on the one cheek, to hold up the other.

The third point of doctrine, from the words, is, *That men do far more ordinarily, and readily take up the form, than seek after the power of godliness, and desire more to seem to be religious and godly than to be so in very deed*; There are these two reasons, among others, why it is so, 1. The form, shew and appearance of godliness appears to them desirable: Hence it comes, that few in the visible church are so grossly profane, but they have a sort of desire to be accounted godly; they will not deny, that God is good, and therefore must some way grant, that it is good to be like him, and they would be esteemed such: Thus many come to church, wait on ordinances, and go about external duties of religion, because these have some likeness unto, and some resemblance of godliness: They cannot endure to be accounted Atheists, whilst in the mean time they can as little endure the power of godliness: This leads to the 2^d, reason, which is, That the form of godliness, is much more easy than the power of it, and may be got bowed towards a compliance with mens lusts, which the power can never be; it is always checking and reproving for what is amiss, it is always crossing corrupt inclinations and humours, it will by no means suffer them to be quiet, and at ease in any thing that is displeasing to God: it is like a healing plaister, that first sharply bites and corrods before it heal; but the form will admit of undue latitudes, and like oil, smooths the sore a little, whilst it is in the mean time under cutting, and putrifying; nay, love to mens lusts, will put them on to take up the form of religion and at the same time keep them back, and fright them from the power of it; It was the same inordinate love to self interest, that made Jehu so zealous, and forward in destroying Baal, that made him abstain from sincere worshipping of the true God, according to his own commandment, and to cleave to the sin of Jeroboam; so self love will bring a man to church, and also make him stop his ear to the most powerful persuasions, to quit and abandon his lusts.

The use of the doctrine serves to exhort and press all to a very diligent

diligent and accurate search of themselves, least any who are disposed to think that they have been long students of godliness, be found to take the form, for the power of it; O! sad mistake, and yet not unusual, there being but few in those days, who have not some form of godliness, and yet with most, it is such as suffers them and their lusts to live quietly together; I shall offer a few considerations from the text, to persuade you to a narrow search of yourselves, which may also be as so many marks, 1. Consider, That it is (as I said) much more easy, to come at the form, than at the power of godliness; and if your godliness be such as you have easy come by and get maintained with little difficulty, it speaks you shrewdly to be yet under a mere form of it; it is hard to get two or three, a very few in a congregation, brought under the power of godliness, but it is an easy matter, to bring the generality under a form of it, There may be a profess general subjection to the gospel, which would in so far be cherished; but ye would take heed, that ye do not deceive and cheat your own souls by it; ye have all some form, but, alas! this preached gospel is fruitless, as to many of you; ye almost think it needless, to speak any thing to you, to the commendation of Christ, of faith in him, and of holiness, these being truths ye know well enough; O! what a desirable thing would it be, that ye could be as easily brought under the power of godliness, as ye are brought to the form of it; but alas, many of you, never observed a difference betwixt the form and the power, but look on both as one: if there were no other ground, this might make you suspect yourselves, as having only a form without the power of godliness. *A 2^d Consideration may be taken from the time wherein this form of godliness without power will be most prevalent, and that is, *in the last days* of the gospel, even these wherein we now live, for the words are a prophecy of the evils that shall abound in these days; if so, ought not this to alarm you, to a serious trial of yourselves, whether ye have the form of godliness with, or without power: Since this is much verified in our days, it calls you to dread and be jealous of yourselves. If it shall be asked here, What is the reason, why a mere form godliness aboundeth so much in these last days? I *Answer*. 1. It may proceed from Satan's subtilty, who finding, because of the brightly shining light of the gospel, to the flaming profanity, that he cannot get men detained in gross profanity, gives them, as it were, a dispensation, to take on a form of religion, without the power; by which they are still kept under his power, and often with more difficulty rescued from it, then if they were openly profane; when he cannot prevail with many of you to be gross swearers, liars, drunkards, cheats, &c. he labours to make you mere formalists, and hypocrites; and O! how many gross hypocrites are they, who are ready to cry out against others, as hypocrites? He will suffer you to go to church, but will, as it were, whisper you in the ear, take as little of the preaching as you please, and no more than serves your turn, and may keep up your empty form, and by this means he prevails more, than by his tentations to profanity with not a few, at least, 2^{dly}, It may proceed from

mens strong compliances with their selfish inclinations, and designs, accounting gain to be godliness; which designs may consist with the form, though not with the power of godliness; And great things being prophesied of, and promised to the church, in the latter days, and men naturally loving more external accidents of grandeur, pomp, and advantage, in a fancied temporal kingdom of the saints, then the substance and power of godliness itself, they are ready to take on a form and shew of it, as intitling them to a share of that imaginary kingdom, *3dly*, It may proceed from the righteous judgment of God, who, when men and women rest on a form, gives them up to a form, *that hearing, they may hear, and not understand, and that seeing, they may see, and not perceive, &c.* as it is, Isa. vi. Which is very palpably fulfilled in these days. *4thly*, For pressing to an exact search of yourselves, consider, that the religion of many is wofully consistent with gross evils reckoned up here; try if yours be so, are not many of you lovers of your own selves? Who never lothed, but always loved, and thought well of yourselves; are ye not covetous, proud, boasters, truce and covenant breakers, making little, or no conscience, to keep your word and engagements, especially to God, &c. These speak your godliness to be but a form: Make due application of these things, and examine yourselves according to them; there hath hardly been any generation since Paul wrote, on which these evils might be more justly charged, than on this; It is a generation that pretends highly to godliness, but ah! are there not many, who, under this cloak and visorn are heady, high-minded, proud, covetous, lovers of pleasures, more than lovers of God, &c. So that we know not well whether to make these motives to self searching, or grounds of conviction, and lamentation; ye would readily be huffy at, and even despise such as would say to many of you, that ye are ungodly; but is it not a self loving, a self pleasing, and self-seeking godliness, that ye have a form and shew without power and substance? I think I dare pronounce this concerning the godliness of many of you, as will readily be seen, when a suitable and searching trial comes, and though I will not in application, condescend on particular persons, yet there are many, to whom Christ will apply it; alas! this preached gospel hath no efficacy on many of you, neither doth fruits of righteousness follow the same; would to God there were as many evidences to prove you, to be under the power of godliness, as there are to prove you to be under the form, without the power thereof.

The *4th*, and last point of doctrine, from these words is, *That there is no state and condition more sad and deplorable, more dangerous to mens selves, and more abominable in the sight of God, than to have a form of godliness without the power of it;* With what loathing and detestation doth our blessed Lord Jesus speak, Rev. iii. of formal and lukewarm Laodicea, threatening to spue her out of his mouth? The deplorableness and dangerousness of such a condition appears by these. 1. By the aptness and readiness of such persons to sin, when they meet with a suitable tentation; where self love, pride, covetousness, headiness, high mindedness are, they will not
be

be got restrained, and kept in by a mere form of godliness; and what know ye that are such, when, where, and how, these may break out in you? do we not see many who have had as great a shew as of any of us, unmasked, and discovered frequently? And how soon, and how easily may many of us catch a fall? *2dly*, By this, That the form of godliness will never amount to a solid proof and evidence of our peace with God, or of our interest in him, which the power of it will do: when ye come to your death beds, and to that solemn appearance before the tribunal of God, it will be no solid ground of peace to you, that ye came to church, heard preachings, prayed, read the scriptures, and took the sacrament, if there be no more; O consider with fear and trembling, the deceitful pleading with the Lord, of these persons mentioned, Luke xiii. who are brought in saying, *Lord have we not heard thee preach in our streets, have we not eaten and drunken in thy presence?* And of these others, who, Matth. vii. say to him, *Have we not preached and prophesied in thy name, and cast out devils, and done many wonderful works;* to whom he will notwithstanding say, *depart from me ye workers of iniquity, I never knew you;* It will be no ground of peace to you, that ye were called Christians, that ye were almost Christians, and that ye were not far from the kingdom of God, and that ye could plead your descent from religious and godly progenitors; God will tell you, *That he can out of stones raise up children to Abraham, and that the ax is laid to the root of the trees, and that every tree that bringeth not forth good fruit, is hewed down, and cast into the fire:* Yea, ye shall at last lose the form who have not the power of godliness. *3dly*, By this, That such a case will not lessen, nor mitigate your judgment; though it be in several respects, better to be formal than openly profane, and dissolute, yet being accompanied with more light, and with more, at least seeming nearness to God, it will make your judgment the heavier; therefore the scripture says of very wicked persons, that *they shall have their portion with hypocrites*, insinuating, that to the formal and hypocritical professors hell is hottest: All ye professors must unavoidably, every one of you, be ranked either among them that have a form without power, or among them that have power with the form of godliness; ye must either be really godly, and study to be holy in all manner of conversation, as God is holy, or to be more liable to the judgment of God, than if ye had never had a form; O be exhorted to guard against all profanity, and out breaking sin, and also no less against inward hypocrisy; study to have your godliness so comprehensive, as it may put you beyond a mere form into the power, heart, life and substance of it; considering, that there are many in these last days, who will live and die in their sins under a form of godliness without the power of it, which ought to be a warning to us all; that it may not be thus with us, the Lord himself powerfully perswade us to take with the warning,

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