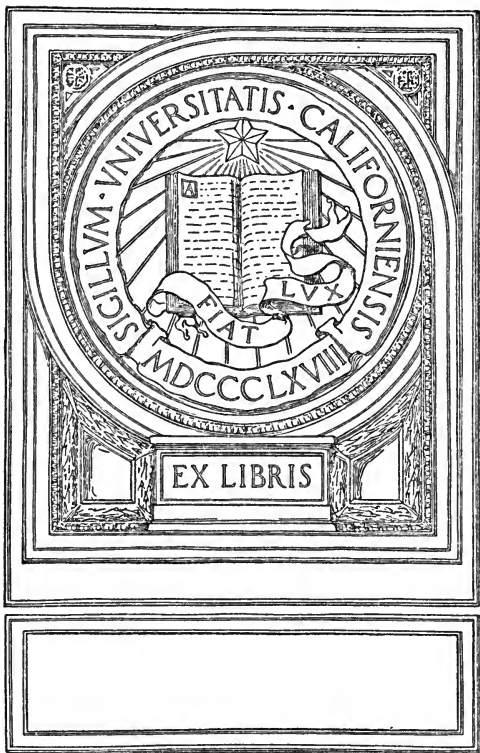


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*The Merchandise of a People*  
HOLINESS TO THE LORD.

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A  
S E R M O N,

Preached in part at the  
*Publick Lecture in Boston,*

*July 1. 1725.*

In part at a *private Meeting*  
for *Charity to the Poor,*

*March 6. 1726.*

And now published as

A *Thank-Offering* to GOD

for repeated surprising *Bounties*

from L O N D O N

for Uses of *Piety and Charity.*

---

By *Benjamin Colman, D. D.*

And *Pastor* of a Church in *Boston.*

---

2 Cor. ix. 9. *He hath dispersed abroad, he hath given  
to the Poor, his Righteousness remaineth for ever.*

---

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To the HONOURABLE

*Samuel Holden, Esq;*

of LONDON:

S I R,

THE generous Things You have been  
doing from Year to Year for *my Coun-*  
try; for many of the *Churches of Christ*  
in it, whom You have enrich'd with  
Means of *sacred Knowledge* and *practi-*  
*cal Religion*; and for the *pious Poor* in  
it, both *Ministers* and *Others*, who have tasted of  
your Bounties and their Souls have blessed You;  
have led me into this open Acknowledgment, to  
the Glory of God, from whose Hands we would  
receive what You and Others have sent us from  
Time to Time, *an Odour of a sweet Smell, a Sacrifice*  
*acceptable, well pleasing to God.*

Sir,

# DEDICATION.

Sir, I hold my Self highly indebted to the Governing Providence of a gracious God, which led me in my Youth from my *Native Land* to see That of our *Fathers Sepulchres*; and in my Way thither was pleas'd to *strip* me of the Little I had, that I might be invited by the excellent *Saint* your dear *Mother*, who took in the *Stranger*, and for a Course of Years together regarded him as a *Son*, while her Soul longed after You at *Riga*.

What the *Holy God* was then doing I could little know at the Time, but He has made me to perceive since, " That He led me into Mr. *Parkhurst's* House, and from thence to *Bath*, to bring me into a more immediate & extensive Acquaintance with *Persons of Distinction for Learning and Religion*, for my greater *Usefulness* in the Times that have pass'd over me, and to be the *Hand thro'* which his purpos'd Benefactions to our *College*, to many of our *Towns and Churches*, and to many poor *Members of Christ* in these Parts, should flow.

By the Help of God, I humbly hope that I have willingly done the Part of a *faithful Almoner*, as well in *advising* when I have been writ to, as in *observing the Directions* of Those who have intrusted me; which is all the *Honour* I may pretend to in the *Administration of this Service*, which is abundant by many *Thanksgivings to God*; some of which You have seen and read, as from the Hand of worthy *Ministers*, so One especially from the *Angelick Pen* of a \* *Gentlewoman*, who in the *School of Affliction* made a Proficiency in *Grace and sacred Science*, even beyond all that the *School of the Prophets* among us has been able to boast! and as soon almost as *She* had wrote what I sent You, lay down and *died* in perfect Peace.

---

\* Mrs. Gerrish of Cambridge.



I know Sir You are no Stranger to *the Profusion of Bounties* which for a Course of many Years our *College* received from the most pious and munificent *Thomas Hollis, Esq;* whose worthy *Heir* has soon followed him to the Grave, after he had made a good *Addition* to the Foundations laid by his *Uncle*, and adorn'd us with a rare *Orrery*; and now we have the Tydings of the Death of *John Hollis, Esq;* the worthy *Brother* of our great Benefactor, and a *Heir* with him of the same *Grace*; who was also a *Father* to poor *Orphans* here, as well as at Home.

And if it were permitted me, I would now have nam'd *Another*, a younger *Gentleman*, whom God has *enrich'd with all Bountifulness* us-ward; of whose *Liberality* our *Churches* and our *Poor* have heretofore largely tasted; and this Year brings me the Joy of an *Order* from him for schooling, cloathing, feeding and lodging of *twenty Indian Children* at *Hessatonnoc*, a *Tribe* who have lately received the Gospel with a marvelous Joy, and are now under the *Pastoral Care* of the Reverend and Learned Mr. *John Sargent*.

You will easily think, Sir, how placid the *Surprise* of such a Benefaction is, and tho' I see not how the *Donor* of so public a Charity can be kept *secret*, any more than a *City set on a Hill can be hid*; yet the *Thing* ought to be told to the Glory of God, and in this open Manner I would let the *hidden Donor* know the Sense we have of the *Goodness of GOD* to us thro' Him, and our *Prayers* for Him, that *his Father which seeth in secret will reward him openly*.

I own, Sir, that I mean a *Dedication* of the following *Discourse* to this nameless *Benefactor* also, who would account it an Honour to be nam'd after *You*; Whom God has set in the *Chair* among your Brethren the *Dissenters*, and honoured You before the Greatest Men at *Court* as well as in the *City*, for Wisdom, Modesty and Integrity.

That your *Days* may be multiplied, even cross to your own *Wishes* of a speedy Entrance on a better Life; for your greater and longer *Usefulness* in your Generation, and your more abundant *Reward* in the Day of Christ; and that a gracious God may also please to *multiply Grace and Peace* unto our *Other Benefactors*, is the hearty Prayer of,

S I R,

Your most Obliged *Friend*,

and very Humble *Servant*,

Boston, May 5.  
1736.

*Benjamin Colman.*



To the *Gentlemen* of the *Town* of  
*Boston*, who usually attend the *weekly Lecture*,  
And to *Those* in particular who attend the *Quarterly*  
*Meetings* for *Collections* for the *Peer* in *Cornhill*.

*Gentlemen,*



H E N the following *Discourse* was  
preach'd to *You*, a part of it at the  
*public Lecture*, and a part in your more  
*private Meeting*, You were then ad-  
dress'd in the *Close* of those *Sermons*  
in the following *Words*, which I think  
good *now* to bring to your *Remembrance*, and also  
to lay before *Others*.

“ I speak unto a *Trading Town*, and I thank God  
“ unto a *People* us'd to *Charities* and *liberal Things*.  
“ Need I provoke you to *Emulation* by what is  
B “ written

“ written of the Men of Tyre ? And God forbid  
 “ that *they* should rise up in Judgment against Us,  
 “ and condemn us. Shall not your Merchandize and  
 “ your Hire be Holiness to the Lord, when theirs was  
 “ so, when the Gospel came among them ! Surely  
 “ we have carried our Profession as high, and our Ob-  
 “ ligations are at least as great as Those of Tyre and  
 “ Sidon.

“ One natural Benefit of Trade and Commerce  
 “ to any People is, that it enlarges their Hearts  
 “ to do generous Things. God grant that every  
 “ Thing of that Nature done among us, or by O-  
 “ thers for us, may be so done as to carry in their  
 “ Front the glorious Inscription of HOLINESS TO  
 “ GOD. So let it be in your secret Gifts and Dis-  
 “ tributions, so in your private and more bounti-  
 “ ful Subscriptions and Collections, whether they be  
 “ for God’s Poor or for his Worship. And I wish  
 “ the Proposals which were lately printed for the  
 “ yearly Gathering a small Stock or Fund in parti-  
 “ cular Congregations for pious and charitable Uses,  
 “ might find Acceptance in our Churches, and  
 “ prove a happy Means of fulfilling my Text among  
 “ us.

“ But there is one Thing, the Work and Duty  
 “ of the present Day, which I may not omit, if I  
 “ would be just either to my Text or to my Country ;  
 “ which is — That your Merchandize and Hire must  
 “ be for Them which dwell before the Lord, to eat suffi-  
 “ ciently and for durable Clothing. How shall it be  
 “ called Holiness to the Lord without this ? You  
 “ must make Conscience of supporting your Mini-  
 “ sters, who serve in the Sanctuary and at the Altar  
 “ of God. Money falls, you all raise your Mer-  
 “ chandise

“ chandise, and you are *unjust to Christ and his Mi-*  
 “ *sters,* (that is to say *unholy*) if you do not *raise*  
 “ their Support. It is impossible that *They* should  
 “ *eat* sufficiently, or have *Clothing* for their Families,  
 “ if their Support rise not while all your Trade  
 “ and Hire *rises* after so prodigious a Manner.  
 “ This is to your poor *Ministers,* like a *hundred* lit-  
 “ tle Streams uniting on *them,* and bearing them  
 “ away as with a *Flood*; or like a *sweeping Rain*  
 “ that *leaves no Food.* You must up instantly or it  
 “ will *wash away* the Field of God, his *Worship* from  
 “ off the Face of the Land. You must minister  
 “ more of your rising Hire to the *Temple* of God,  
 “ or let drop any Pretence to my *Text.*

“ This Matter belongs in the first place to the  
 “ *Government* over us, who have had it under Con-  
 “ sideration in their present *Session* \* and piously  
 “ *resolved,* That it is the *Indispensable Duty* of the  
 “ several *Towns, Precincts* and *Parishes* of the *Pro-*  
 “ *vince,* to make such *Additions to the Salaries* or  
 “ *Maintenance* of their respective *Ministers,* as may  
 “ honourably support and encourage them in their  
 “ Work: The *Court* did therefore most earnestly  
 “ recommend a speedy and chearful Compliance  
 “ with this their *Judgment,* to the several *Congrega-*  
 “ *tions* and *Religious Assemblies* within the Province.

“ To *Them* it indeed belongs nextly and more  
 “ immediately, whose Profession in a *Church-State*  
 “ is this *Holiness to the Lord*; and it is the Duty of  
 “ the respective *Members* in every Congregation to  
 “ see to it that *their Merchandise and Husbandry* be  
 “ so, and that *their Pastors* have *Meat sufficient* and  
 “ *durable Clothing.* — For with what Face and

“ Conscience shall every One of you rise a Penny  
 “ or a *Shilling* in your Hire and Merchandise, Year  
 “ after Year, and not rise also in the Support of  
 “ your *Ministers*? I leave it to the *Heart* of every  
 “ *Merchant* and every *Labourer* to judge in this  
 “ Thing. †

“ I have but one *Word* more to add in this *public*  
 “ *Audience*, and that concerns the *College*; to mind  
 “ you that the many great and prudent *Benefactions*  
 “ made of late Years to that *Society*, have (I trust)  
 “ this *Inscription* of *Holiness* to the *Lord* upon them.  
 “ The *Bounties* of the pious Mr. *Hollis* in particular,  
 “ his humble Offerings to *Christ* and his Munifi-  
 “ cence to *us*, his *Lectures* and devoted *Students*  
 “ wear *This* on their Forehead. “ *The LORD* raise  
 “ up of our *Sons* for *Prophets*, and of our *Young Men* for  
 “ *Nazarites*. That our *Sons* may be as *Plants* of *Righ-*  
 “ *teousness*; and our *Garners* full, affording all *Manner*  
 “ of *Store*! Happy the *People* that are in such a *Case*, yea  
 “ happy is that *People* whose *God* is the *Lord*.

The *Address* to *You*, with which the *Sermon* clos'd  
 in your *private Meeting*, was in the following *Words*,

“ Finally, Should our *Merchandise* and *Hire* be  
 “ *Holiness* to the *Lord*? it gives a special *Countenance*  
 “ to, and puts great *Honour* on, your *present Meeting*.  
 “ This *Evening Lecture* is on a *double Account* *holy*

---

† Since that *Day* many or most of our *Churches* have made  
 considerable *Additions* to the Support of their *Ministers*, but  
 in very few *Places* I think in a just *Proportion* to the *Fall*  
 of *Money*, and the *Rise* of *Goods*. So that every *New Year*  
 or two calls for a *new Provision*; such is our miserable  
 sinking *Condition*; alas without *Prospect* of any *Remedy*!  
 May the *Dews* of *Heaven* come down more abundantly on  
 the *Places* that consider of it!

“ to God ; as in Respect of the Religious Exercise  
 “ of *Worship* so also in Respect of our intended Col-  
 “ *lection for the Poor*. The *Design & Intention* of our pre-  
 “ sent Meeting is entirely sacred to *Christ & to his*  
 “ *Poor*. We come to cast our *Mites* into the *Lords Treas-*  
 “ *ury* for the Use of the *Widow & the Fatherless*. Let  
 “ us seek the *Divine Grace* that we may so *worship*,  
 “ and so *give*, as becometh *Holiness* ; in holy Man-  
 “ ner, with holy Frames, from holy Principles, for  
 “ holy Ends, to the Increase of holy Fruits in our  
 “ Hearts & Lives, to the Glory & Praise of God.

“ Write now, if you please, *Holiness to the Lord* on  
 “ these *Doors* ||, here opened to us for the sake of  
 “ *Charity and Devotion* ; which *two* will never *fail*,  
 “ no not when *Faith* and *Hope* shall cease, within  
 “ the *Holy of Holies*. The *Rich* are invited hither,  
 “ not for their *own* so much as for the *Poors* sake.  
 “ *The Bowels of the Poor are refreshed by Thee, Brother,*  
 “ in your *calling the Rich to your House* : It is to *feast*  
 “ *the poor, the maimed, the lame and the blind, and Thou*  
 “ *shalt be recompenced at the Resurrection of the Just*.

“ This *Meeting* is a Witness that our *Widows* and  
 “ the *Fatherless* are not neglected in the daily Mi-  
 “ nistrations. By *Inclination* you are led, and some  
 “ of *You* more especially are by \* *Office* bound, un-  
 “ to this Service. And *God is not unrighteous to for-*  
 “ *get this Labour of Love*, which you are *showing to*  
 “ *his Name, in ministering to his Saints*.

“ We have had a *hard and long Winter* †, which  
 “ some may think has impoverished the *Town*, but

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|| Deacon *Williams's* in *Cornhill*. \* *The Deacons* of the Churches.  
 † March 6. 1726.

“ God has carried us thro’ it, and provided for the  
 “ *Poor*. Yet *they* must needs be left the more *bare*  
 “ and necessitous, and laden with little *Debts* it may  
 “ be, which you *Brethren* are now met to *pay*, with  
 “ a willing *Mind* ; that they may begin a *New*  
 “ *Year* with *Thanksgiving* to God on your behalf.—  
 “ I need not *urge* you to what you are so *ready* of  
 “ your selves. You are *met* for *this* very *End*, to  
 “ *pray us* to accept the *Gift*, and to *continue* in *this* *Fel-*  
 “ *lowship* of *ministring* to the *Saints*. Like *Titus*,  
 “ I am desired in *my Turn* to minister unto the *finish-*  
 “ *ing* in you the *Grace*, which God has long since  
 “ begun. And God is able to make all *Grace* to abound  
 “ toward you, that ye always having *Alsfufficiency* in all  
 “ *Things*, may abound to every good *Word* and *Work*.—  
 “ Now He that *ministretb* *Seed* to the *Sower*, both *mini-*  
 “ *ster* *Bread* for your *Food*, and *multiply* your *Seed* sown,  
 “ and *increase* the *Fruits* of your *Righteousness*, being en-  
 “ *riched* in every *Thing* to all *Bountifulness*, which  
 “ *causeth* thro’ us *Thanksgiving* unto God.

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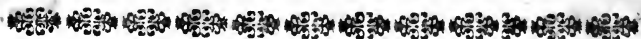




O U R

*Merchandise and Hire*

HOLINESS TO THE LORD.



Isaiah xxiii. 18.

*And her Merchandise, and her Hire shall  
be Holiness to the Lord.*



TYRE is the City here spoken of; and a very good and great Word it is that is here spoken of her. It is a Prophecy of the Conversion of the Tyrians by the preached Gospel; and how they should use their Wealth in the Day when God should convert them. And what is here written concern-

ing them is for our learning, being a Direction and Precept to us, that our Merchandise and Hire should be *Holiness to the Lord.*

*Tyre*

*Tyre* was a *Gentile City* of great *Antiquity*, and *Renown* for *Trade* and *Wealth*, scituate on the *Mediterranean Sea*, near to the *Lot* of the *Tribe* of *Asher*. It was built by some *Colony* of the *Zidonians*, and is therefore in our *Context* called *the Daughter* of *Zidon*.

In *David* and *Solomon's* time we find the *Tyrians* faithful *Allies* and *Friends* of *Israel*. And as one well observes, " *Trading Cities* seldom prove dangerous *Enemies* to their *Neighbours*; for they acquire and maintain their *Grandeur*, not by the *Conquest* of others, but by *Commerce* with them.

The *Inhabitants* of *Tyre* were now grown the most skilful in *Sea Affairs* of any in the *World*. About the ninth Year of *Hezekiah*, *Salmanezar* the *Assyrian* invaded and besieged them both by *Sea* and *Land*. By *Sea* they beat the *Assyrian* and *Phanician Fleet* of sixty *Sail*, with twelve *Ships* only. This gave 'em a *Name* for *War* as well as *Riches*, and made 'em the *Terror* of the *Ocean*. The *Assyrian Army* then block'd 'em up by *Land*; for *Old Tyre* was built upon the *Continent*, and the *new City* afterward upon an *Island*; which *Siege* they bare for five *Years*, and were at last delivered by the *Death* of *Salmanezar*. Upon this *Success* they were puff'd up with new *Pride*, and grew haughtier than ever, which provoked the *Holy God* to utter the *Burden* and *Prophecy* against them, in the *Chapter* before us, wherein is foretold, 1. The miserable *Overthrow* of the *Tyrians* by *Nebuchadnezzar* and the *Chaldean Army*; and 2. Their *Restoration*, like their *Neighbours* the *Jews*, after *seventy Years*; when they should recover their ancient *Liberty*, *Trade* & *Riches* again. --- This is the *Danger* and *Misery* of *Places* of *Commerce*, that as they grow rich and opulent they also

also grow *sensual, prophane and insolent, unjust and unrighteous*; and so forfeit the Blessings of Providence, and incur its dreadful Judgments; as Tyre did.

*Nebuchadnezzar* found it a hard peice of Work to conquer Tyre \*. He began its Siege about two Years after the Destruction of *Jerusalem* and the Captivity of *Judab*. It held him thirteen Years before it was taken, when he took a terrible Revenge and utterly ras'd it. An Account of this is given us by the Prophet *Ezekiel*, Chap. xxix. v. 18. *Son of Man, Nebuchadnezzar King of Babylon caused his Army to serve a great Service against Tyre; every Head was made bald and every Shoulder was peeled; yet had he no Wages nor his Army for Tyre, for the Service that he served against it.* The short Account of this Matter is, "That the *Tyrians* finding him too hard for them by *Land*, while yet they were Masters by *Sea*, they built themselves a new City on an Island about half a Mile distant from the Shore, into which they removed the most and best of their Effects; so that when *Nebuchadnezzar* enter'd the old City, after his long Seige and hard Service of thirteen Years, he found no Riches, no Spoil in the Place, to repay him for his vast Expence or to reward his Soldiers; the Inhabitants having pass'd with their Stores into the new City, which was afterwards a most mighty Maritime Power and Mart of the Nations, still called TYRE; rising as a *Phoenix* from the Ashes of her Dam. — It is probable, says the noble Historian, that after the King of *Babylon* had destroy'd the Old Town, those that retir'd into the new one came into Terms and submitted to him; and so

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\* See the learned Dr. *Prideaux's* Connection of the Old and New Testament.

continued in a state of Restraint and *Servitude* to the *Babylonians* and *Persians* for Seventy Years; altho' they were not captivated and dispersed, were not carried away to *Babylon* and *Chaldea*, as the *Jews* were.

Such was the Accomplishment of the *Burden of Tyre* utter'd by *Isaiab*! So it was *laid waste*, at which all her *Ships* are call'd to *bowl*. This was the *End* of the *joyous City*, whose *Antiquity was of ancient Days*, *her own Feet carry'd her away*! her *Pride and Highness* of Spirit, the *Sin* of rich and thriving Places did it! for it presently runs a Place into *Irreligion*, *Sensuality* and *Unrighteousness*. The same *Pride*, that cast down the *Angels*; and destroy'd *Sodom* in her Fulness of Bread, leaving the polluted Cities as the *Image* on Earth of *everlasting Burnings*; laid *Tyre*, the *crowning City*, desolate; whose *Merchants were Princes*, and her *Traffickers* the *honourable of the Earth*: The **LORD OF HOSTS** did it to stain the *Pride of all Glory*.

These things are written for our *Warning*; for a warning to the *Maritime Powers of Europe*, to *England* and *Holland* in particular, on whom *the Ends of the World are come*. So criminal is the *Pride of Life* in the Eyes of a *Holy God*, and odious! See it in the Judgment of *Tyre*, as the most eminent Instance, *Ezekiel xxviii. init.* "Son of Man, say to the Prince of Tyre, Thus saith the **LORD GOD**, Because thine Heart is lifted up, and thou hast said, I am a God, (a kind of Neptune, God of the Seas) I sit in the Seat of God, in the midst of the Seas: Yet thou art a Man and not a God, tho' thou set thine Heart as the Heart of God: Behold thou art wiser than Daniel (who had it seems such a Name and Fame for *Wisdom*, thro' the Kingdoms and Provinces of the *East*, that it might pass  
for

for a Proverb among them, “ as wise as Daniel) and with thy Wisdom and Understanding thou hast gotten thee Riches, Gold and Silver into thy Treasuries, and thy Heart is lifted up ; (art a golden God in thy own Eyes, making thy Gold thy Hope, and saying to it, “ Thou art my Confidence ! ”) Therefore thus saith the Lord God, Behold I will bring Strangers upon thee, the Terrible of the Nations, and they shall draw their Swords against the Beauty of thy Wisdom, and they shall defile thy Brightness ; they shall bring thee down to the Pit, and thou shalt die the Deaths of the Slain in the midst of the Seas : thou shalt be a Man and no God in the Hand of him that slayeth thee.

All this God bro't on proud and hau'ty Tyre for her Sins. But in the Close of the Chapter, where my Text is found, we have “ a Time fix'd for the Continuance of her Judgment, and a Prophecy of the Recovery of her ancient Glory, ” v. 15. Tyre shall be forgotten seventy Years, according to the Days of one King ; after the End of seventy Years shall Tyre sing as an Harlot : By the Days of one King we must understand the Succession of one Family of the Monarchs of Babylon, Nebuchadnezzar, his Son and Grandson ; and by her singing again as an Harlot, we must understand, “ her Return to her State of former Prosperity, Merchandise and Traffic ; and her using all Arts and Means (as she had done before) to draw Trade and Customers to her : Like as an Harlot that has been sometime under Restraint and Correction for her Leudness, when she is at Liberty again returns with a violent Bent to her old Arts of Temptation \* ; Such was Tyre when at the End of 70 Years she recovered Freedom, Trade and Riches. She did all she could to allure the Commerce of the Nations to her again ; the Tyrians were as much set upon worldly Gains, were as in-

\* See Henry in loc.

ordinate in their Desire and Love of Wealth, and in taking all Methods to get it; as they had been before; and *rejoyced* in their Acquisitions as heretofore. This is the *Harlotry* here imputed to her, an *inordinate Lust* after Riches, and Pleasure in it; which in *Scripture* is called *spiritual Fornication*. And accordingly the *Prophet* goes on to brand and expose *Tyre* for her Love of Money, v. 16. “*Take an Harp and go about the City, thou Harlot that hast been forgotten! make sweet Melody, sing many Songs that thou mayst be remembred. Nothing can be more elegant than this predicting*” the *various Artifices* and even *dishonest Practices*, whereby the City of *Tyre* regaining her Liberty, would return into her *wonted Commerce* with all the Nations, and *entice the Merchants* of the Earth into their usual Dealings with her. So *she turn'd to her Hire, and committed Fornication with all the Kingdoms of the World upon the Face of the Earth,* v. 17.

But then in the *last Verse* of the Chapter, which is my *Text*, there is *one Word of Good* concerning *Tyre*; *one Word of Grace* respecting her; and *that is* --- “*That having recovered her rich and opulent State, a Time would come wherein She should make a better Use of it than she had done formerly; she should in Process of Time come to use it religiously, to the Honour of God and in his Service; “ Her Merchandise and her Hire would then be Holiness to the Lord: And this is explained in the following Words, It shall not be treasured and laid up; neither as Misers hoard up their Bags, nor as the proud and vain lay out and lay up their Moneys in Fineries & Jewels; but “ her Merchandise shall be for them that dwell before the Lord, for the Support and Maintenance of Religion and the Ministers of it; for them to eat sufficiently, and for durable Clothing.*”

What

What more could we hope to hear of *Jerusalem* the Holy City, at any time! or of any other City of God in Gospel Times! --- What more than *this*, "*Her Merchandise and her Hire shall be HOLINESS TO THE LORD?*" The *High Priest* of God, in his *Attire* of Holiness and Glory, on the *great and solemn Day*, wore no more *sacred Inscription* than this was! yet *this* shall be written on the *Merchandise of Tyre!* marvellous *Word!* written for the *Generations to come*, and that *the People to be created should praise the Lord.*

But *when* was this to be? and *wherein* should it be so? --- Why, In the Day when *Tyre*, and other *Nations*, should come, 1. *Not to treasure up* their Gains, from a Spirit of Covetousness, or of Ambition and Pride, or of Confidence in their Riches; but 2. when their Gains by Trade should be devoted to *God's Honour* and employ'd in *his Service*, in Works of *Piety* and *Charity*; for the Establishment and Support of the *House and Worship* of God, and for the Relief of *his Poor*: for sufficient and durable *Food* and *Clothing* for the *Pastors* and the *Poor* of Christ's Flocks.

But, *was there ever* such a Time as this, for *New Tyre*? and *when* was it? --- I answer, There were such Times; and *two Periods* may probably be refer'd to;

*First*, The Time of *Judah's Return* out of *Babylon*, when tho' the *seventy Years* of *Tyre* were not quite expired, yet *new Tyre* had attained more than *fifty Years* Growth, and was able to furnish the *Jews* toward and assist them in their *rebuilding* of the *City* and their *second Temple*. The *Tyrians* actually did this, partly in *Obedience* to the *Edict* of *Cyrus*, to whom they were subject, and partly from Interest and

and Inclination, having been Fellow-Sufferers with and in the Captivity of *Judab*. Accordingly we read in the *Book of Ezra*, of *Meat and Drink, and Oil given to them of Zidon and of Tyre, to bring Cedar-Trees from Lebanon to the Sea of Joppa; according to the Grant by the Hand of Cyrus King of Persia.* Chap. iii. 7. So early was the Merchandise of new *Tyre* Holiness to the Lord, for the rebuilding of his *Temple*, and for the furnishing of his *Priests and Worshipers*. And it is greatly to be observed to the Honour of the *Tyrians*, That as the *Fathers* in old *Tyre* had a special Hand in Materials for building the *first Temple*, so had their *Posterity* in the *second*.

But *secondly*, The *Prophecy* in my *Text* looks to be sure to some Time long after the Return of the *Jews* from *Babylon*; even to the *Days of the Messiah* and the *Conversion* of some in *Tyre* by the *preached Gospel*. The *Prophecy* plainly supposes that *Tyre* would for a long Term of Years return into her *old Course and Way of living*, and continue *Pagan*; tho' in a Way of *Trade* it might be friendly to the *Jews* their Neighbours. In this there was little or no Religion; their *Idol Gain* and worldly Wealth was served in it. But in the Day of the *Conversion of the Nations* to the *Christian Faith*, *Tyre* also received the *Gospel*. And then it was that her Merchandise and Hire became *Holiness to the Lord*, being used by a Number of Gods chosen and called there in the Services of *true Religion and Godliness*, the Support of his Worship, Ministers and Poor.

In *Nehemiah's* Time we read of the *Men of Tyre dwelling at Jerusalem*, and we may suppose from that Time to the Day of *Christ* many a Gift and Offering from *Tyre* to the Altar of God at *Jerusalem*; wherein the Words of *David* in the *xlv Psalm* might be fulfilled, as they doubtless were in his own Day; "The Daughter of *Tyre* shall be there with a Gift.

In



In *Christ's* Time we find many of *Tyre* and *Zidon* better disposed to have received *Him* and his *Gospel* than the Men of *Israel*; for if *his mighty Works* had been done among them they would have repented in *Dust* and *Ashes*.

In the Days and *Acts* of the *Apostles* we find *Christians* at *Tyre*, Chap. xxi. 3, 5. with whom *Paul* tarried seven Days, and who thro' the Spirit warn'd him of his *Danger* and *Sufferings* if he went up to *Ferusalem*; and when he departed from them they bro't him on his Way with their *Wives* and *Children*, so reverend and fervent was their *Love* to him for the *Gospels* sake, till he was out of the *City*, where they kneeled down on the *Shore* and prayed, and took Leave one of another. After this *Christianity* flourished in this trading *City*, and then her *Merchandise* became devoted, in part, to the *Worship* and *Glory* of *Christ*.

So that we plainly find in my *Text*, 1. A *Prophecy* of the *Conversion* of the *Tyrians*. 2. How they should then use their *Wealth*; that it would be consecrated to *God* in pious *Uses*, and *holy* to his *Worship*. 3. This *Spirit* and *Example* of the *Tyrians* is for the *Learning* and *Imitation* of other *Places*, *Cities* and *Countrys*, among the *Gentiles*. Let the *Christians* of *Tyre* teach us, that where ever the *Gospel* is received, in the *Love* and *Power* of it, it will bring forth this good *Fruit*; the *Merchandise* and *Hire* of the *People* will be *Holiness* to the *Lord*. " So  
 " *Christians* should use their *Estates* in the *Service*  
 " of *God*, and unto pious *Uses*, and count that best  
 " laid up, which is so laid out. Both the *Merchan-*  
 " *dise* of the Men in *Trade*, and the *Hire* of the  
 " Men of *Labour*, should be devoted to *God*. The  
 " *Tythe* was so under the *Law*, and there is a *Due*  
 (and surely an equal one) under the *Gospel*.

*New Tyre* has the *Honour* of teaching us this under the *New Testament*; and in all *Places* of the *World*

World, thro' all Ages, the Gospel is to be thus honoured. As it is written, Zech. xiv. 20. *In that Day there shall be upon the Bells of the Horses Holiness unto the Lord; yea every Pot in Jerusalem and in Judah shall be Holiness to the Lord of Hosts.*

And here let me pause and observe to you, *The Advantage that trading Places have beyond others by their Merchandise and Commerce; and the Obligation they are under to improve their Advantages, for getting and propagating the saving Knowledge and Worship of God.* This was Tyre's Happiness and Benefit by her Situation for Traffic. She was much the more known to Israel, and knew so much the more of her God and Worship, than other Places. Her Merchandise put her in the Way hereof. Many a Man of Tyre went a trading to Jerusalem, and heard of the true God, his Law to and his Works for Israel, and saw his Sanctuary, the Order and Worship of his House.

Many of the Jews also were led to Tyre by their Trade, where they accidentally spake of the Lord God of their Fathers, his Worship, Laws and Works. Other Places it may be took up strange and odd Notions of that *separate People*, as a singular sort of Folk; but the Tyrians saw they were a wise and understanding People, had Statutes and Judgments most righteous, and excelled other Places in Sobriety and Justice as well as in Devotion. And who knows what Influence this might have on that Degree of Union, which there was between Jerusalem and Tyre in the Days of David and Solomon? 1 Kings v. 6. *My Servants shall be with thy Servants.*

But this we know, That Christianity has been greatly serv'd by Trade and Merchandise, by means whereof a great Part of the World has been gospelised.

For

For the Knowledge of Christ has been *propagated* by Trade far and near. The *Earth* and *Sea* have thus help'd the *Church*, and as *Daniel* foretold it would be, *Many have run to and fro'* (cross the Ocean) and *Knowledge has been increased*. God has us'd the *Loadstone* and the *Mariners Art* in the Service of Christ, and *the Ends of the Earth have seen his Salvation*.

And to add yet one more Benefit of *Commerce*; it *enlarges* Peoples Hearts to do *generous* Things, for the Support of *Divine Worship* and Relief of the Poor. We always see most of this in Places of Trade. And so it has been from the first Days of *Tyre*, of whom we read, "*The Daughter of Tyre shall be there with a Gift: She first and more free of her Gifts than others*. This is most natural to Places of *Commerce*; Something to give and a Heart to give. May it be always found so in *trading* Places! but especially we wish them a Heart to make the best Gift, *Themselves* with their Estates, and this in the best *Manner*; as the Churches of *Macedonia* are celebrated for ever for doing, 2 Cor. viii. 1,—5. *The Riches of whose Liberality abounded in their deep Poverty*, praying the Apostles with much *Entreaty* that they would accept the Gift, and take upon them the *Fellowship* of *ministring to the Saints*; first giving their own *Selves to the Lord*, and then to the Apostles by the *Will of God*. "When Converts *joyn themselves to the Church* then they come with a Gift, devoting their *Seed and Substance* together with their Persons, Gifts and Powers, to his Service and Glory.

It is high Time I now come to the *Doctrine* which my *Text* leads me to enlarge on, which is,

"*That the Merchandise and Hire of a People, their Trade and worldly Business, their Gains and Riches, should be Holiness to the Lord.*

The *Enquiries* under this *Doctrine* must be 1. Into the *Meaning* of the Phrase, *Holiness to the Lord*. 2. When the *Traffic and Wealth* of a *People* may be so called? 3. *Why* it must be so?

I. The *Meaning* of this *Phrase*, *Holiness to the Lord* must be look'd into. And the *first* time that we find it us'd, than *which* there could not have been found any more *eminent*, was the *Divine Order* concerning the *High Priests Vestments*, his *Garments for Glory and Beauty*, wherein *he* was to approach before the *Lord*, and minister unto Him upon the *most solemn Occasions*: Exodus xxviii. 36, 37, 38. *Thou shalt make a Plate of pure Gold, and grave upon it like the Ingravings of a Signet, Holiness to the Lord: And thou shalt put it on a blue Lace, that it may be upon the Mitre, upon the Fore-front thereof; upon Aaron's Forehead, that he may bear the Iniquity of the Holy Things which the Children of Israel shall hallow in all their Holy Gifts; And it shall be always upon his Forehead, that they may be accepted before the Lord.*

Now we may observe in this first Appointment of this *Title & Inscription*, that it plainly was meant to signify, 1. The infinite *Holiness* of the *God of Israel*, and of *Christ the great High Priest* of our *Profession*. 2. The *Holiness* of the *Priesthood and Ministerial Office*, their *special Consecration* to holy *Ministrations*, and their *special Obligations* to be *Holy* to the *Lord*. 3. The *Holiness* of *God's Worship*, and that all his *People* must take *Care* to be very *holy* in all their *Approaches* to Him, in all the *Institutions* of his *Worship*. Psalm xcix. *The Lord is great in Zion, and high above all People: Let them praise thy great and terrible Name, for it is Holy; Exalt the Lord our God, and worship at his holy Hill; for the Lord our God is Holy.*

So that in this *Title Holiness to the Lord* we have  
1. the Holiness of God; 2. a Consecration to Him,  
or the Separation of a Person or Thing to *holy Uses*;  
3. *Actual Use* and Employment therein: and 4. in  
a special Relation to his *Worship*.

1. *Holiness to the Lord* supposes, and in the highest manner declares, as in *shining Capitals of Gold*, the infinite, unutterable, incomparable, inconceivable *Holiness of Jehovah, the only true God*; that He is the *Holy One*, and *alone Holy*, *glorious in Holiness*, the *thrice Holy*; and there is *none Holy like Him or beside Him*. This is his *Glory* in both *Testaments*\*, in his *Temple* above and in that below: "I saw the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple: Above it stood the Seraphims, covering their Faces, and One cried unto Another and said, Holy, Holy, Holy is the Lord of Hosts! the whole Earth is full of his Glory. And if the blessed God were not Himself thus *Holy*, why and how should Persons and Things be called *Holiness* unto Him.

2; It speaks a *Consecration* of Persons and Things to God, a *separation* of them to his more immediate Service and Glory, to be of *holy Use* according to his Will. So *Aaron* and the *Priesthood* were of old separated and devoted to God, and therefore had *this Name* written on them, *Holiness to the Lord*. So the *Sabbath* is consecrated Time, and in the *Hebrew* called *Holiness to the Lord*, *Exod. xxxi. 15*. In like manner the very *Fruit of the Trees in the fourth Year* were *holy to praise the Lord withal*: *Levit. xix. 24*. The *Hebrew Word* is *Holiness*; being given to the *Priests* and to the *Poor*. And the same is said of the *Vessels of Silver and Gold, Brass and Iron, in Jerico*.

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\* *Isaiah vi. 1, 2, 3. Revel. iy. 8, 9.*

Josh. vi. 19. Thus *Israel was Holiness to the Lord* (Jer ii. 3.) by the Covenant of Circumcision, their Dedication to God therein; and in like Manner do all *Christian People* by their *Baptismal Dedication* to God wear the same Words, as on their *Foreheads*.

But moreover, 3. *Holiness to God* imports the *actual Use and Improvement* of Persons and Things in the *Service of God* and to his *Glory*. When *Aaron* put on his *Mitre* it was actually to *officiate* before the Lord. He was then in a more special manner to intend, design and act for, the sanctifying God's Name in holy Ministrations. *De facto* there was *Holiness to the Lord* in his right Dispositions, and Discharge of his Office: Else the Priesthood and Worshippers *profaned the Holiness of the Lord which he loved*. Mal. ii. 11. Otherwise, in their set Office ("in the Discharge of their Office to which they were set apart") they *sanctified themselves in Holiness*. 2 Chron. xxxi. 18. Then, and then only, were they *Holiness to the Lord*, in *Deed* and in *Truth*. And so are we to *Christ*, if we are holy in Heart and Life; if we *live to Him in all holy Conversation*, as in our *Baptism* we have bound our Selves.

4. And lastly, This *Motto, Holiness to the Lord*, has a more particular Regard to the *Worship of God*, his *Ministry and Sanctuary*, his *Ordinances and Institutions*. So *Israel* as Worshippers, and *Aaron* as a Priest, and the *Sabbath* as the Day of weekly Worship, and the *First-fruits* as offered in Worship, were dignified with this *Style of Holy to the Lord*. So when *we* by the Grace of God devote, use and employ our Souls and Bodies, our Gifts and Powers, our Time and Estate, in the Services of Religion, and for promoting his Worship, they become *Holiness to the Lord*; We become in our Persons as  
Temples

*Temples of the living God, and God is sanctified in us as in them that draw nigh to Him ; and our Powers of Mind and Body, with the Fruit of our Bodies, our Time and Estate, our Interest in the World and our Influence among Men, are as so many Offerings to God at his Altar, which consecrates the Gifts.*

Having thus enquired into the *Meaning* of the Phrase *Holiness to the Lord*, I come now to enquire,

II. *When the Traffic and Wealth, Merchandise and Business of a Person or People may be so called ? To which I answer in three general Heads,*

I. *When Men seriously devote, dedicate & consecrate, first Themselves and then of their worldly Substance, a due Part, to the Glory and Service of God.* 2. *When what is so consecrated to God out of our Estates is actually used and employed in his Service, according to his Will, in Acts of Piety and Charity.* 3. *Always provided that what we so devote and use is acquired honestly & righteously in God's Fear and Way, and is given by us with a spiritual Mind and Heart.*

I Then is our *Merchandise and Trade, Wealth and worldly Business, Holiness to the Lord*, when we seriously devote, dedicate and consecrate, a due Part of our *Substance*, together with our *Selves*, to the *Glory and Service of God*.

*First, I must say our Selves, for the Person must be sacred and dedicated to God before his Estate will be so ; the Person is first holy and then his Gift. This is the Order of Nature and of Grace \* ; for which*

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\* 2 Cor. viii. 5. Matth. xxiii. 17.

is greater, the Gift or the Giver! how much less is a Mans Estate before God, than the Man himself? according to the Apostles just Estimation of the Macedonians and their ministring to the Saints, 'Who first gave their own Selves to the Lord. God looks to a Mans Heart and Soul in all his Offerings to Him, whether of Praise or Alms. It is the Person who wears upon his Forehead the Inscription, *Holiness to the Lord*. If the Person be unholy before Him, his Sacrifice is an Abomination. He profanes and pollutes his own Gift; as Cain did his Offering, bringing it with a wicked Mind. If we have not given our Selves, our Hearts to God, we may give all our Goods to feed the Poor, or give it to the Church, (for Them that dwell before the Lord) and yet there will be nothing of Holiness in the one or in the other ||.

Yet the Estate must go with the Person, as it is in Marriage; and it has pleased God to espouse unto Himself the Soul that gives it self to him; \* I am married to you, saith the Lord.

The first Offering from Man that we read of, acceptable to God, was the Person with a part of his Estate; I mean Abel's Offering. Cain also bro't of the Fruit of the Ground, but God had no Respect to his Offering because he had not first given himself to Him. Abraham having resigned up Himself to the Divine Will and Call, gave his Tythe of all unto the Priest of the most High God; the famous Type of his Lord and Saviour, after whose Order Christ is a Priest for ever; and he was blessed by him. So Jacob vowed, first that the Lord should be his God, and then a Tenth of all that God should give him. So David having first render'd his Heart to God in Flames of

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|| 1 Cor. xiii. 4. \* Jerem. iii. 14.



Devotion, then gathered *vast Stores* which he consecrated for a *Temple* to the Name of the Lord; and his *Princes* followed his Royal Example, 1 Chron. xxix. 16. 17. "O Lord our God, all this Store that we have prepared cometh of thine Hand, and it is all thine own: I know also my God, that Thou triest the Heart and hast Pleasure in Uprightness: As for me in the Uprightness of my Heart have I willingly offer'd all these Things, &c. Here was the Offering of the Man after God's own Heart. And we find in the Gospel when the young Man came and offered Himself to Christ, our Lord demanded of him also the Use of all his Estate, and he went away sorrowful. It is added, for he had great Possessions \*: He might then, one would think, have been the more ready to have given freely to the poor out of it: Or, did he think his Riches of more Price than himself? poor Soul! it seems as if he would not have offer'd himself to Christ, had he tho't himself half so good as his Possessions! his going away sorrowful shew'd that he was not sincere in the Offer of Himself. On the contrary *Zaccheus* being a sincere Penitent, gave half his Goods to the poor, and Christ accepted of his Person, and said to him, "Salvation is come to thy House †.

So the first Christians || when they had given up Themselves to Christ in Baptism, gave in all their Goods into a common Stock. It was on an extraordinary Occasion, and under an extraordinary Effusion of the Holy Spirit. The Churches Needs call'd for it, and the Spirit of God directed to it. *Ananias* and his Wife had only given their Names, not their Hearts; and keeping back part of the Price died for the Saeri-

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\* Matth. xix. 22. † Luke xix. 9. || Acts iv. 34, 35.  
v. 1, 2.

lege, and their *Lying to the Holy Ghost*. On the contrary, the *Macedonians*, whose Praise is in all the Churches for Evermore, having given both their *Names and Hearts* to Christ, gave liberally of their *Estates* for the Relief of the *poor Saints*, even *beyond their Ability*. Thus was their *Merchandise Holiness* to the Lord. Neither will the Estate do without the *Person*, all his Heart and all his Soul; nor the Person do (if that could be) without the *Estate*, for it will go with the Heart and Love. — But I prevent my self on the *second Answer* to the Enquiry I am upon:

II. Our Merchandise and Wealth is *Holiness to the Lord*, when what is consecrated and devoted out of our *Estate*, is actually *used* and employed in the *Service* of God, according to his *Will*. “*When thou vowest a Vow, defer not to pay; why should God be angry at thy Voice\*? Vow and pay to the Lord thy God! let all that be round about Him bring Presents unto Him that ought to be feared. Present thy Self, and then remember that thou hast implicitly and virtually, if not most explicitly and expressly, vowed to him his Dues out of thy Estate. Bring these Presents to Him as long as thou livest, in their returning Seasons, Better it is that thou shouldest not vow, than that thou shouldest vow and not pay.*”

It is to be feared that many *Christians* do not eno<sup>r</sup> apprehend and consider, that their *worldly Estate* enters into their *general Vow*, and is always a Part of it, in their *Self-Dedication* to God. But God's Part is *holy to Him* whether we consider it or no; and if we render Him his Part, the *whole* is sanctified unto us. There is not *Holiness to God* written

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\* Eccles. v. 4, 5, 6. Psalm lxxvi. 11,

on our Persons, Faculties and Powers, nor on our Estate, till both one and the other are *used* to holy Ends and Purposes, in actual Ministrations to the Glory of God. But if we are actually honouring God with our whole Man, Soul and Body, the Powers of the one, and the Endowments of the other, the *Spirit of the Living God* dwells and rules in us, and has *graven on us*, as in Letters of Gold, *Holiness* to Himself. And if we are *honouring the Lord with our Substance, and with the First-fruits of our Increase*, we may read with Pleasure the same *Inscription* on our Estates, & others may see it on us. 2 Cor. iii. 2. *Ye are our Epistle written in our Hearts, known and read of all Men: Ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshly Tables of the Heart.*

Now if it be ask'd, *Wherein* a Part of our worldly Estate is to be *us'd* to the Glory of God? it is easily answer'd in the *two* general and known *Instances*, Works of *Piety* and *Charity*. The *first* is the very *Thing* in my Text, and the *other* is like unto it, and never to be separated; the *first* is a more direct Expression of Love to God, the *other* to our *Neighbour*; on which *two* hang all the *Law* and the *Prophets*, and consequently the whole of *Holiness to the Lord* is contained in them.

*First* then, Our *Wealth* and worldly *Business* is *Holiness* to the Lord, when with a true and right Heart it is used and imployed in *Works of Piety* toward God, for the *Support* of his *Worship*. When it is for them that dwell before the Lord to eat sufficiently, and for durable *Clothing*. That is to say, When Men make Conscience of giving unto God a due *Proportion* out of their Estates for the *Support* of *Religion*.

ligion and the Maintenance of God's *Ministers*, to feed and clothe them, and that sufficiently and *honourably*; eno' to eat of plentifully, and to clothe their Families decently, and leave something to them when they die — The *Tithes* of old were such a Provision for the *Levites*. And as they that served at the *Altar* liv'd of it, so has the Lord ordained *that they who preach the Gospel should live of the Gospel*, 1 Cor. ix. 14. The Bread of *Ministers* is the Bread of *God*, and we must allow Him to be a good *Houholder*, & to keep a good *Table*. He does not feed his Household by *Miracles*, but by his reserved *Dues* out of the Estates of his People. He will have it done by *their Hands*, that they may do Him Duty and *Homage*, and pay him *Tribute*. There is always a part of your *Moneys*, whereof he says to you, "*Whose Image and Superscription is this?*" and you must answer, *It is Gods*. Then *render to God the Things that are his*. Matth. xxii 21. Do it by *ministring* out of your *Estates* to his House and *Worship*, according to the *Ability* which he gives you.

When People expend prudently and piously for the setting up, and carrying on, the *Worship* of *God* where they live, or in other Places; or in sending the Gospel to People destitute thereof, and perishing for lack of Knowledge; and in making Provision for a more private Instruction of Children in such Places; their Wealth in this Use of it becomes *Holiness to the Lord*. It comes into a *Relation* to divine *Worship*, even as *Aaron* and the *Holy Things* of old belonging to the *Tabernacle*. — But unto such Works of *Piety* for the Support of *God's Worship*, we must add

*Secondly*, Works of *Charity and Mercy*, which are as much in themselves, and render us as much, *Holiness*

*liness to the Lord*, as the other. These belong to the *second Table of the Law*, as those to the *first*. Pity to the poor and needy, in Obedience to God & Conformity to Him, is Piety and *Sanctity* in his Sight. They are the Lord's *Receivers* as well as his Priests, and we have them *always with us*. And the *pious poor* are among his *spiritual Priests*, rich in Faith, chosen of God and *called*. He that gives to them, for their comfortable Eating and Clothing, with a right and charitable Frame of Spirit, *lends to the Lord*, and honours Him with his Substance. These are *spiritual Sacrifices* with which God is *well pleased*. There is *Worship and Incense*, an *Odour of a sweet Smell* in them, as well as in Offerings at the *Altar of God*. The *Alms* of Believers go up for a *Memorial* before God, with their *Prayers*; as did those of *Cornelius*. The *Great High Priest*, at the *Golden Altar* within the *Vail*, presents the one and the other in the *Cloud of Incense*, his own *Merits & Intercession*. He, the *Holy One* of God, was *Holiness to the Lord* above all the *Sons of Men*; and his *Miracles of Mercy* were like his *Prayers and Devotions* beyond number, and alike honorary to God. God will have *his poor fed*, as well as his *Ministers*. And why not? are they not together *Heirs of his Kingdom*? and has he not put them together again and again, the *Levite and the Poor* \*, in his *Peoples rejoicing* before him on his *solemn Feasts*?

But give me leave more *particularly* to prove, by three or four *Arguments*, that *Works of Charity to the poor* are proper *Holiness to the Lord*.

I. They are *Obedience to the Law of God* which is most holy. The *Word of God* is the *Rule of Holi-*

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\* Deut. xvi. 11, 14. xxvi. 11. 13.

ness, and one of its grand Rules and Laws to us is *Alms-deeds*, and acts of Charity. These are an eminent Branch of that *Holiness* which the Lord requires, Zech vii. 9. *Thus saith the Lord, Shew Mercy every one to his Brother.* Only let what we do be done in Obedience to God, for his Glory, and with a pure Respect to his Will, not to be seen of Men; having true *Compassion one of another, loving as Brethren, pitiful, courteous, tender-hearted* ||; otherwise there is no *Holiness* to the Lord, nor *Reward* from our Father that is in Heaven.

2. To give to the poor out of our Estates is *Holiness to the Lord*, because it is our *Conformity to God and Christ in their Bounties and Mercies to the indigent and miserable.* Conformity to the Holy God is *Holiness*, but *Compassion* and *Mercy* to the poor is *Conformity to God*; *who maketh his Sun to rise and his Rain to fall on the evil and on the good*; *Be ye therefore perfect as your Father in Heaven is perfect.* Mat. v. 45, 48. So *Christ* approved Himself to be the *Holy One* in the Days of his *Flesh*, by filling up his *Life* with *Acts of God-like Charity and Mercy.* They cried after Him, laid themselves in his Way, and he healed them all. This was *Holiness to his Father*, and in the Sight of Men, and we should lay up in our Hearts his memorable Words, Acts xx. 35. *It is more blessed to give than to receive.*

3. A right and charitable Disposition is the *Fruit of the Holy Spirit* in us, & therefore can be no other than *Holiness to the Lord.* “*The Fruit of the Spirit is Love* †. There is much of the *Spirit of God* in *Bowels of Pity* to one another. “*If there be any*

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|| Matth. vi. 1. 1 Pet. iii. 8. Ephes. iv. 32. † Gal. v. 22.  
Phil. ii. 1. Col. iii. 12.

*Fellowship of the Spirit, if any Bowels and Mercies. The Communion of the Holy Ghost, and the Communion of Saints, is experienced & exhibited in these Bowels, which we are therefore exhorted to put on, as the Elect of God, holy and beloved; and because this Charity is the Bond of Perfectness. See the Argument and Demonstration of the Apostle James on this Head, Jam. ii. 15, 16. If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto them, Depart in Peace, be you warmed & filled: notwithstanding ye give them not those Things which are needful to the Body; what doth it profit? q. d. What Fruit, what Evidence of any true Holiness is there, in a Soul or Life destitute of the Fruits of Charity.*

4. Is the Sabbath and its Worship Holiness to the Lord? So are Charities and Mercies. There is such a Sanctity in these, that they belong to & are a Part of the Sanctification of the Sabbath. Yea such Regard is had by God to an Act of Mercy to our poor Neighbour, that He has made his own Worship to *wail* and give place thereto for the Time\*. “Go ye and learn this, I will have Mercy and not Sacrifice. Which of you having an Ox or Ass fallen into a Pit, will not straightway pull him out on the Sabbath day? And if a good and devout Man must show this Mercy to his Brute-Creature on the Sabbath day, the Holiness of God directing him so to do; how much more must not Acts of Compassion and Mercy to our poor and needy Brethren, and to the necessitous Members of Jesus Christ, be esteemed by the Lord of the Sabbath to be Holiness to himself? The Zeal for God’s House and Day eat up our Holy Saviour, but more his Zeal for an Act of Mercy to a poor Woman; Luke xiii. 10,—17. He was teaching in one of the Synagogues on

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\* Matth. xii. 7. Luke xiv. 5.

the Sabbath-day, and behold there was a Woman which had a Spirit of Infirmity eighteen Years, and was bowed together, and could in no wise lift up her Self: And when Jesus saw her, he called her to him and said to her, Woman thou art loosed of thine Infirmity! And he laid his Hands on her, and immediately she was made straight, and glorified God. Tell me now which was most Holiness to the Lord, the Sermon of Christ on that blessed Sabbath, or this his Act of Healing the poor Woman? truly both alike.

Moreover, Offerings out of our Estates, and Collections for the poor, do both belong to the Temple of God and to his Sabbaths. - St Luke tells us of a Treasury || of God in the Temple of old, and that on a Time as Christ was looking on the rich Men that cast their Gifts into the Treasury, he saw also a certain poor Widow who threw in two Mites, and said; "Of a Truth She has cast in more than they all. So from Heaven the Lord Jesus still looks with Approbation and Pleasure, on the free-will-Offerings of his Worshipers in his House of Prayer, on Lord's Days and at other appointed Times; the poorer as well as the richer. — And so near a Kin are God's Worship and Contributions for the poor, that they are joyned by the Lord in Affinity, and equally declared to be Holiness to Him, in that Apostolical Constitution and Direction \*, "Now concerning Collections for the Saints, as I have given Order to the Churches of Galatia, so do ye; Upon the first Day of the Week let every one of you lay by him in Store, as God hath prosper'd him, &c Your Prayers and Hearing the Word this Evening † are not more Holiness to the Lord than your Collection is. The

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|| Luke xxi. 1, 2, 3. \* 1 Cor. xvi. 1, 2,

† At a quarter Meeting for Charity, the Lord's day Evening, March 6. 1726.



same God has said to us, “ Remember the Sabbath-day to keep it holy, and hath also said, “ to do Good and to communicate forget not, for with such Sacrifices God is well pleased.

5. And lastly, The Promises made by God to those that are merciful and bountiful to the poor, do abundantly declare that there is *Holiness to the Lord* in true Acts of religious Charity and Mercy. He that is Holy would not be so well pleased with our Charities to the poor and needy, if there were not much *Holiness* in them. He has therefore blessed the merciful, and said that they shall find Mercy. He is not unrighteous to forget this Work and Labour of Love. Not that there is any Merit or Desert herein, but there is of his own *Holiness* in it. If it were not so, Alms would never come up for a Memorial before Him. Nor would they be so remembered, mention'd and rewarded in the Day of Judgment, as Christ has told us they will be; “ Then shall the King say to them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was hungry and ye gave me Meat, thirsty and ye gave me Drink, a Stranger and ye took me in, naked and ye clothed me, &c. These high and everlasting Rewards of the Charities of Saints, prove them to be *Holiness to the Lord*. Blessed and Holy is he that has Part in these Promises\*.

And thus we have seen that the actual Use & Improvement of our Estates in the Service of God, in Works of Piety and Charity, renders them *Holiness to the Lord*. --- But there must be something added by way of Caution and Limitation, and that is

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\* Marth. v. 7. Heb. vi. 10. Acts x. 4. Matth. xxv. 35. Rev. xx. 6.

III. Always provided that what we so devote and use is *acquired honestly and righteously* in the Fear of God and in his Way; and is given by us *with a spiritual Mind, Heart and Affection.*

1. What we *have and give* must be gotten in God's Way, which is the Way of *Holiness*. If we go out of *that we sin*, and whatever we get in *sinful Ways* is necessarily *unholy* before the Lord, and abominable in his Eyes. Now that what we get may be acquired in God's holy Way,

*First, Our Dependence* must be on God for his *Blessing* to make our lawful Endeavours prosperous; For it is the Blessing of God *that makes rich*, and it is *He* that gives us *Power to get Wealth*; it is therefore *prophane and unholy* to act in our worldly Business but with a Dependence on the Governing and overruling Providence of a wise and Sovereign God: James iv. 14. *Go to now you that say, To Day or to Morrow we will be here or there, do this or that, and make Gain; Whereas ye ought to say, If the Lord will we shall do so.* Let *Jacob* teach us how to begin and go thro' the World: Gen. xxviii. 20. *If God will be with me in the Way I go, and give me Bread to eat and Raiment to put on.*

*Secondly, We* must daily commit our worldly Affairs to God in *Prayer*, and more especially at Times our more important Concerns and Interests. Our Lord has taught us to bring these before God in our Prayers: We pray for them in that *Directory or Form* for Prayer which he has given us, the *fourth Petition* in it. We pray "that of God's free Gift  
" we may receive a competent Portion of the good  
" Things of this Life, and enjoy his Blessing with  
" them. It is greatly for the Glory of God, and  
for

for our temporal Interest and daily Comfort that we daily pray for God's gracious Direction to us in, and for his Blessing on our worldly Business: " *That the Lord thy God may bless Thee in all the Works of thy Hand.* So Isaac pray'd for his Son, " *God give Thee of the Dew of Heaven, and the Fulness of the Earth, and Plenty of Corn and Wine.* And so Jacob prayed for himself, " *If God will be with me in the Way I go, and give me Bread to eat.* And so Moses for the Tribe of Levi, " *Bless, Lord, his Substance: The less it is, the more need to pray over it; for the Blessing of God can make a little go far.* The wise Agur has taught us *what to pray for,* " *Feed me with Food convenient for me.* He is *unholy & prophane* whose Prayer is not to God his Heavenly Father, for these Things \*. And they are *sanctified to us by Prayer,* which makes them *Holiness to the Lord.*

*Thirdly,* We must keep from every *sinful & wicked Way* in our worldly Acquisitions and Enjoyments, and govern our Selves by the holy Laws of *Justice and Righteousness, Sobriety and Temperance,* and universal Obedience to the Divine Law. Else all is *unholy and unclean,* and we forfeit God's Blessing and provoke his Curse. It is only sincere, hearty, universal and persevering Obedience to the holy Commandments of the Lord our God, that will render us holy and acceptable in his Sight. Deut. xxviii. 1, 2, 3. *If thou shalt hearken diligently to the Voice of the Lord thy God, to observe and do all his Commandments, all these Blessings shall come on thee, — Blessed shalt thou be in the City and blessed in the Field! — blessed the Fruit of thy Body and the Fruit of thy Ground! — blessed thy Basket and thy Store! blessed shalt thou*

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\* Deut. xiv. 19. Gen. xxvii. 28. xxviii. 20. Deut. xxxiii. 11. Prov. xxx. 18. Matth. vi. 32. 1 Tim. iv. 5.

“ be when thou comest in, and blessed when thou goest  
 “ out.

Fourthly, In Case a Person have acquired Riches in any unjust and unrighteous Manner, by Deceit and Fraud, or by Extortion and Oppression; he must make his Peace with God by Repentance, with deep Humiliation before Him for his Wickedness; and if it be in his Power he must make Restitution; which if he cannot do to the Persons wronged let him do it to the poor, beseeching God to pardon him for Christ's sake and accept his Offering; and then his Merchandise and his Charities shall be yet Holiness to the Lord, notwithstanding his past Unrighteousness and Sin. See the Case of Zaccheus, Luke xix. 8. And Zaccheus stood and said before the Lord, “ Behold, Lord, the half  
 “ of my Goods give I to the poor; and if I have taken  
 “ any Thing from any Man by false Accusation, I restore  
 “ him four-fold: And Jesus said unto him, This Day is  
 “ Salvation come to this House: “ When true Faith, Repentance and new Obedience comes to a House, Salvation comes to it, however great the Sins of it had been before. Zaccheus had been a Publican and an Extortioner, exacting more than was his right. “ Those Publicans had the Ear of the Roman Governours, and by a false Account of Persons and Things could easily be injurious. This Chief among the Publicans was also answerable (it is to be feared) for many Abuses of Power by those that were under him. But he here stood a Penitent before Christ, confessing and seeking Mercy. A Change of Heart and Way, and Fruits meet for Repentance, appear in his Words. “ A very large Proportion of these  
 “ ill-gotten Goods he set apart for Works of Piety  
 “ and Charity. He could not refund to the Men in Trade and Merchandise, whom he had wrong'd in the Seat of Custom; They were gone hither and thither

thither, and he knew 'em not nor was like to see some of 'em any more: to those he could find he restored *four-fold*, the Residue he restored to the *Poor*; and Christ accepted him as a humble *Believer* and true *Penitent*, a *Son of Abraham*. — Thus what we get must be in *God's Way*, the *Way of Holiness*. And then

2. We must *use it with a spiritual Heart and Mind*. As, (to add unto *much* that has been already said) We must daily *praise and bless* God for *daily Bread*, for all our *Receipts and Increase*; we must give Him the *Glory* and render Him our *Thanks*; “ *O God, I am not worthy of the least of all the Mercies, and of all the Truth, which thou hast showed unto thy Servant! for with my Staff I passed over this Jordan, and now I am become two Bands.* This was *Holiness to the Lord*. — We must earnestly *desire* and seriously *resolve*, by the *Grace and Help of God*, to *serve* Him in *Righteousness and Holiness* before him, and with *gladness of Heart*, with all the *Good Things* that a bountiful God shall see fit for us, that *the Lord shall be our God*, and we will live *devoted* to him, and *lay out* our selves to glorify him, and make it our *Meat and Drink to do his Will*. This will be *Holiness* unto Him. — The *Abundance of all Things* which the Lord our God may give us richly to enjoy must be so far from *charming* our vain Minds and *chaining* them down to the Things of Earth and Sense, that we must indeed make *Arguments and Motives* of them, to *raise* our Hearts unto and *fix* them on the Things that are unseen, *spiritual and heavenly*. “ *From Men of the World which have their Portion in this Life.* — *As for me, I will behold thy Face in Righteousness! I shall be satisfied when I awake in thy Likeness.* “ *Many there be that say, Who will shew us any Good? Lord, lift Thou up the Light of thy Countenance upon us! Thou hast put*

F 2

“ *Gladness*

“ Gladness in my Heart. more than in the Time that their  
 “ Corn and their Wine increased \*. — Again, We  
 must be ready, thro’ Grace, to *part with*, and *submit*  
 to the Will of God in the loss of all worldly Things ;  
*learning in whatsoever State we are therewith to be con-*  
*tent, both how to be abased and to abound, to be full and*  
*to be hungry.* Let this be our Frame and Temper in  
 the Acquisition and Use of our worldly Estate, and  
 God will write *Holiness* unto Himself on us and it.

Only it must be added, to the Glory of *Christ*,  
 That our *Persons* and our *Estate* are *Holiness* to the  
 Lord only by *Faith* in his *Holiness* and *Righteousness*,  
 who is our *Great High-Priest* within the *Holy of Holies*,  
 ever living to make *Intercession* for us, in *whom* and  
 for whose *Sake* it is that repenting believing Sin-  
 ners are accepted as *Holy* in the Sight of God. *Aaron*  
 within the *Vail* was the eminent *Type* of *Jesus* *entring*  
*by his own Blood.* He is of God made to us *Holiness*,  
 and we the *Holiness* of God in Him. He, the *Holy One*  
 of God was made *sin* for us, that we Sinners may by  
 Faith in Him become *Holiness* to the Lord. With  
 the Heart *Man* believeth in Him unto *Righteous-*  
*ness*, and God is *sanctified* therein while his Mercy  
*abounds* unto the *Chief* of Sinners. Coming to Him,  
 we are built up a *spiritual House*, a *holy Priesthood*. As  
 He went to the *Cross*, he said, “ *For their Sakes I*  
*sanctify my Self, that they may be sanctified.* He was  
*separate from Sin*, that we may come *boldly* to the *Throne*  
*of Grace* ||. Bear this in Mind, That no *Saint* is *Ho-*  
*liness* to the Lord from any *inherent* *Holiness* in him,  
 nor for any *Works* of *Righteousness* done by him, but for  
 the perfect and glorious *Holiness* of *Christ* reckon’d  
 to him.

\* Psalm lv. 6. xvii. ult. Phil. iv. 11. || Hebrews x. 19, ---22,  
 2 Cor. v. 21. 1 Pet. ii. 4, 5. Heb. vii. 26. Phil. iii. 9.

And having thus said, *When the Traffic & Wealth of a People is Holiness to the Lord*, I come (as was proposed) in the *third* and last place to enquire,

III. *Why it must be so? Why our Merchandise and Hire should be bro't, with our Selves, under a holy Consecration to God, and Use for Him.*

I might easily enter into, and enlarge on, many *Reasons* of this Duty, which are also *Motives* to it, and must pray you to give 'em a just *Consideration*, and so make the *Application* of all that has been said every one to himself.

1. It is the *highest End & best Use* of Man and of all that belongs to him, his *first* and *last End*, to be *Holy to God*. "The Earth is the Lord's, and the Fulness thereof, the World and they that dwell therein. The Heavens, with all their bright Inhabitants, serve to no higher End. "Angels are ministering Spirits, sent forth to minister to the Heirs of Salvation from this Earth of ours. Those Watchers and Holy Ones on High use and employ all their Powers and Riches, in Bounties to the poor and needy Children of Men, the poor Saints below. And can we do better than They to serve the Ends of *Holiness*, and the Glory of God? "Whether they be Thrones, or Dominions or Principalities, or whether we be higher or lower in Rank and Estate on Earth, all are created by Him and for Him; to Whom be Glory for ever\*.

2. This is therefore the *prescribed, commanded Use* of our worldly Riches, that they be *holy to God*. "This is the Will of God in Christ Jesus concerning us, and our

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\* Psalms xxiv. 1. Heb. i. 14. Daniel iv. 13. Col. i. 16. Sanctification.

Sanctification. God cannot *will better* concerning us, than that *we* and all that belongs to us be *holy* to Him. This is *his good and acceptable, his royal and perfect Will*. Let us put our *Amen* to it and say, “*Father, thy Will be done on Earth as it is in Heaven* ||

3. It is the *greatest Honour and Dignity* put on us, and our worldly State, that we and that be *Holiness to the Lord*. “*This Honour have all the Saints, and only They; praise ye the Lord!* The Glory of God is his *Holiness*. He is the *High and Lofty One*, whose *Name is Holy* \*. A Ray from his *excellent Glory* shines on *Angels* above, and on *Saints* on Earth, and makes them *Stars in his Firmament*. This was the peculiar Honour of *Israel*, “*Ye shall be a holy People unto Me*. God has not a brighter *Stone* in his own *Crown* than his *Holiness*, nor a brighter *Crown* for the Head of *Creatures* than to make them *holy*.

But it is remarkable, and the World may well wonder at the *Beast*, That the *vainest and proudest* Creature on Earth affects this sacred & *lofty Style, His Holiness!* He takes the Name of God *in vain*, in the most horrid and monstrous manner, and the Lord will not hold him *guiltless*. The *Man of Sin* calls himself *His Holiness!* was ever any thing more *absurd*, and yet more *natural*? Only the *Man of Sin* durst take the most blessed and incommunicable *Name*. The *jealous God* will *consume that wicked One*. Nothing on this side *Hell* can be *further* from the *Holiness of God*. † The *Scarlet Whore, drunken with the Blood of Saints*, impudently and blasphemously calls herself *His Holiness!* *Monstrum, informe, ingens!*

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|| 1 Thef. v. 18. iv. 3. Rom. xii. 2. Jam. ii. 8. 1 Pet. ii. 9.

\* Ifai. lvii. 15. Dan. xii. 3. Deut. ii. 21. † 2 Thef. ii. 4, 8.



No, the Honours of Heaven go with the *poor in Spirit*, the meek and lowly and merciful. All the Riches and Dignities of *Kings* are below these *poor* of Christ's little Flock, to Whom it is the Pleasure of the *Father* to give the *Kingdom*.

4. Our *worldly Goods* will be vilely *abused* to the *Dishonour* of God, and the *Hurt* of our Selves and others, if they be not *holy* to God. They are the *Mammon of Unrighteousness* for want of this, and gender to all *Ungodliness*. They become a *Provision for the Flesh, to fulfil the Lusts thereof*; the *Fuel* of *Pride* and *Vanity*, *Gluttony* and *Drunkennes*, *Lewdness* and *Uncleanness*. Or thro' *Covetousness* they become *Idolatry*. The *Love of Money is the Root of all Evil, Sin and Sorrow*, to our Selves and others; ruinous to our own Families, and also to our Neighbours, by *Dishonesty* and *Unrighteousness*, *Deceit* and *Fraud*, *Extortion* and *Oppression*. For where *Charities* and *Mercies* fail, and *Works of Piety*, the forenamed odious *Vices* grow up in their stead, offensive to God and Man; *Roots of Bitterness, bearing Gall and Wormwood*, all manner of *Corruption* and *Iniquity*, *Calamity* and *Mischief*. But let our *Merchandise* and *Hire* be *holy to God*, and all this is prevented, and our *Goodness extendeth* to the needy and the *excellent of the Earth, in whom should be all our Delight*; and we become *Eyes to the blind, and Feet to the lame, and Fathers to the poor, and abundant Blessings* in our *Generation* \*.

5. The *Merchandise* and *Hire* of *Persons* and *Places* should be *Holiness to the Lord, that the Lord their God may bless them in all the Works of their Hands*.

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\* Psalm xvi. 2. Job xxix. 11, 16. Philem. v. 7.

The Way of *Holiness* is the Way of *Blessing*. God has promised to bless his People in *this* his required Way. It is He that gives us *Power to get Wealth*. Read his *Promises* to an Obedient holy People, Deut. xxviii. “ *All these Blessings shall come upon thee, — Blessed shalt thou be in the City and in the Field, &c.* He has *threatned to curse* an unholy People in the same Instances. If he *blow* upon ’em they are *blasted*. God justly *impoverishes* the Places that *rob* him of his Offerings and Alms. To with-hold his *Dues* tends to Poverty. But *prove me now, saith the Lord, if I do not pour out a Blessing*, when you pay to Me and mine my Part out of your Estates †. “ Alas! says “ an excellent *Divine*, that Men have generally so little Faith in God’s Providence or Promises! “ Few believe Him when he says, “ *Let there be Meat in my House* that there may be eno’ in your own! few can *trust God* as to the *Gains of Piety* “ and Charity.

6. Our Merchandise and Hire should be holy to God, that so *his spiritual Blessing may come on our Souls*. This lies especially in a spiritual Mind, and heavenly Affections, and the Comforts of Grace: These are the *perfect Gifts* from the Father of Spirits, and are more (infinitely more) than all present *Riches*. God gives the Power to *eat* our Bread, and use it *holily*. To him that has this Heart, he will add more Grace. He shall increase with the *Increasing of God*. Thus *the liberal Soul is made fat in Spirituals, and he that watereth is watered again*. And well repaid is he that *sowes* in worldly Things, and *reaps* in Spiritual: Like the *Woman of Samaria* who gave Christ a little common Water, and received of Him

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† Deut. xxviii. 15, 16, 17. Hag. i. 9. Prov. xi. 24. Mal. iii. 8, 12.

a Well of living Water, within her Self, springing up into everlasting Life. \*

7. Let your Merchandise and Hire be Holiness to the Lord, and you shall have Riches in Heaven. So our Lord proposed to the young Man that came to him. The Promise is, "He that soweth to the Spirit, shall of the Spirit reap Life Everlasting. The Promises of this Nature are multiplied || in the Book of God, because our carnal Minds are so averse to the Belief of them. But will Christ fail us in a Point that he has so often repeated? He has said, "Thy Father which sees in secret will reward thee openly. Thou shalt be recompensed at the Resurrection of the Just. Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into everlasting Habitations. Provide Bags which wax not old, a Treasure in Heaven that faileth not, where no Thief approacheth, nor Moth corrupteth.— These are true Sayings of God, He is faithful that hath promised. Both in our Devotions and Charities we should have Respect unto the Recompense of Reward: Knowing (says the Apostle) that in Heaven ye have a better and more enduring Substance; Cast not away therefore your Confidence which hath great Recompence of Reward.

You must be just to God and your Selves, and make these Reasons of your Duty so many Motives to it.

You see 1. That the meanest Things may be of good and great Use to the Glory of God; and the most contrary Things be made to turn to our Salvation. We may so serve God and our Selves of

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\* John iv. 14. Prov. xi. 25. Gal. vi. 8. || Luke xiv. 14. xvi. 9. xii. 33. Heb. x. 24.

*Mammon*, as to make it a *Friend* to Him and our Souls. We may extract *Holiness* out of the *Dirt* and *Clay* of this World, the *thick Clay* wherewith so many load themselves and bury themselves. God sits as a *Refiner* and does this for us. *Grace* turns all it touches into *Gold*. It is a *Stone* that attracts and fixes the very *Iron* to its *Pole*, which is *Holiness*, Heaven and God. As *Phylosophy* has found out the richest *Virtues* in the meanest *Herbs* and *Plants*, so *Divinity* teaches us how to improve and use the mean *Things* of this World to the most *spiritual* and *heavenly Ends*: And when we serve God and our Souls of earthly *Things*, then are they indeed *wisely* and *rightly* used.

2. Let us be *humbled* for the *ill Use* we have made of our *worldly Business* and *Gains*, our *abuse* of them unto *Unholiness* and *Sin*. What is more *Enmity* to God and our Selves than this? Mens *worldly Affairs* engross and eat them up! eat out the *Heart* of that little *Religion* they profess. *The Cares* of the *World* and the *Deceitfulness* of *Riches* choke the *Word*. Men go, one to his *Farm* and another to his *Merchandise*. God, and the *poor*, and their own *Souls* are forgotten and neglected by them. They trust in *uncertain Riches*, and renounce the *living God*. They fall into *Temptations*, and *Snares*, and many *foelish* and *hurtful Lusts*, which drown them in *Destruction* and *Perdition*. They are filled, and they fill the *World*, with all *Unrighteousness*, *Fornication*, *Wickedness*, *Covetousness* † What a *shameful Abuse* is this of the *Bounties* of *Providence*! and a *turning his Glory* into *Shame*!

3. See the *Honour* and *Happiness* of a *religious People*. They and all that belongs to them are *Holiness* to the

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† Luke viii. 14. Matth. xxii. 5. 1 Tim. vi. 9, 17. Rom. i. 29.  
Lord.

*Lord.* Blessed & holy is He that hath part in *this*. They are in God's Church here in the *Image of Jesus*, the great *High Priest* of their Profession. They are a *holy Priesthood*, a *spiritual House*, the *Household of Faith*. What can *Angels* be, and what can *Heaven* be more than *this*, *Holiness to the Lord*? *Jesus* is *this*, within the *Holy of Holies*, at the right Hand of God. He calls his chosen into *Fellowship with Him*, and with his *Angels*. His People are a *Kingdom of Priests*, a *holy Nation*. There are *Garments of Glory and Beauty* provided for them, wherein shortly to enter the *Holiest of all*. So the *Apostle* salutes and supercribes; — \* “ *To the Church of God* “ *which is at Corinth, sanctified in Jesus Christ, called* “ *to be Saints; with all that in every Place call upon the* “ *Name of Jesus Christ our Lord, both theirs and ours!* “ *I thank my God always on your behalf, for the Grace of* “ *God that is given you by Jesus Christ.*

4. and lastly, I beseech you *Brethren*, by the *Mercies* of God, that you present *your Selves*, *Children*, *Families*, *Substance*, *Gifts*, *Talents*, all you are and have, as *living Offerings* to God, *holy and acceptable thro' Jesus Christ*. How should an *unholy Person* offer to God in a holy manner? The *Person* is more than his *Estate*. *Christ seeks not yours but you*. The *Soul* is *his*, and *all Souls* are so. There are the *Riches* of *Souls*, their noble *Faculties* and *Powers* with every natural and acquired *Gift*; and what should be thy *Gift* to God but *These!* thy whole *Self*; *Body*, *Soul* and *Spirit*, which is your *reasonable Service*. Prov. xxiii. 26. *My Son, give me thy Heart.*

Next to thy *Self* are thy *Children*: Give *these* to God as thy best *Riches*, thy richest *Jewels*. They are *holy* to Him by *Covenant*, as the *Family of Abra-*

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† 1 Cor. i. 2. 1 Pet. ii. 5, 9. Exod. xix. 6.

ham was. This Blessing is come upon us Gentiles, thro' Faith in that Blessed Seed, in Whom the Families of the Earth are blessed: and thro' Whom the Offerings of the Gentiles are acceptable to God, being sanctified by the Holy Ghost. What can a Man give to God in Exchange for his Soul and the Souls of his House? will he give his Estate, and think it will be accepted? I trow not.

God values our Hearts and Spirits above all our Silver or Gold, our Herds and Flocks. If a Man would give all the Substance of his House instead of Love, the Loves of his Soul and the Souls of his House, it would be contemned. Thousands of Rams were a dogs-neck in lieu of the Love of one Soul.

We owe the first and greatest Piety and Charity to our Selves and at Home. We and ours are made for ever, if we are holy to the Lord: But we are profane and miserable without it.

The rich and the poor equally owe Themselves to God, and are equally able to render it. The Lord is the Maker of them both, and they are alike acceptable to Him. The one must be rich in good Works, ready to distribute, willing to communicate; and the other must be rich in Faith, Heirs of the Kingdom.

It is a holy Thing to give unto such as these, from Faith and Love which is in Christ Jesus.

I will read you, the best Offering that any Man can make to God! read it and make it, and I have done: Gen. xviii. 19. I know Abraham, that he will command his Children and his Household after him, and they shall keep the Way of the Lord; — that the Lord may bring upon Abraham that which He hath spoken of him.

F I N I S.

E R R A T U M.

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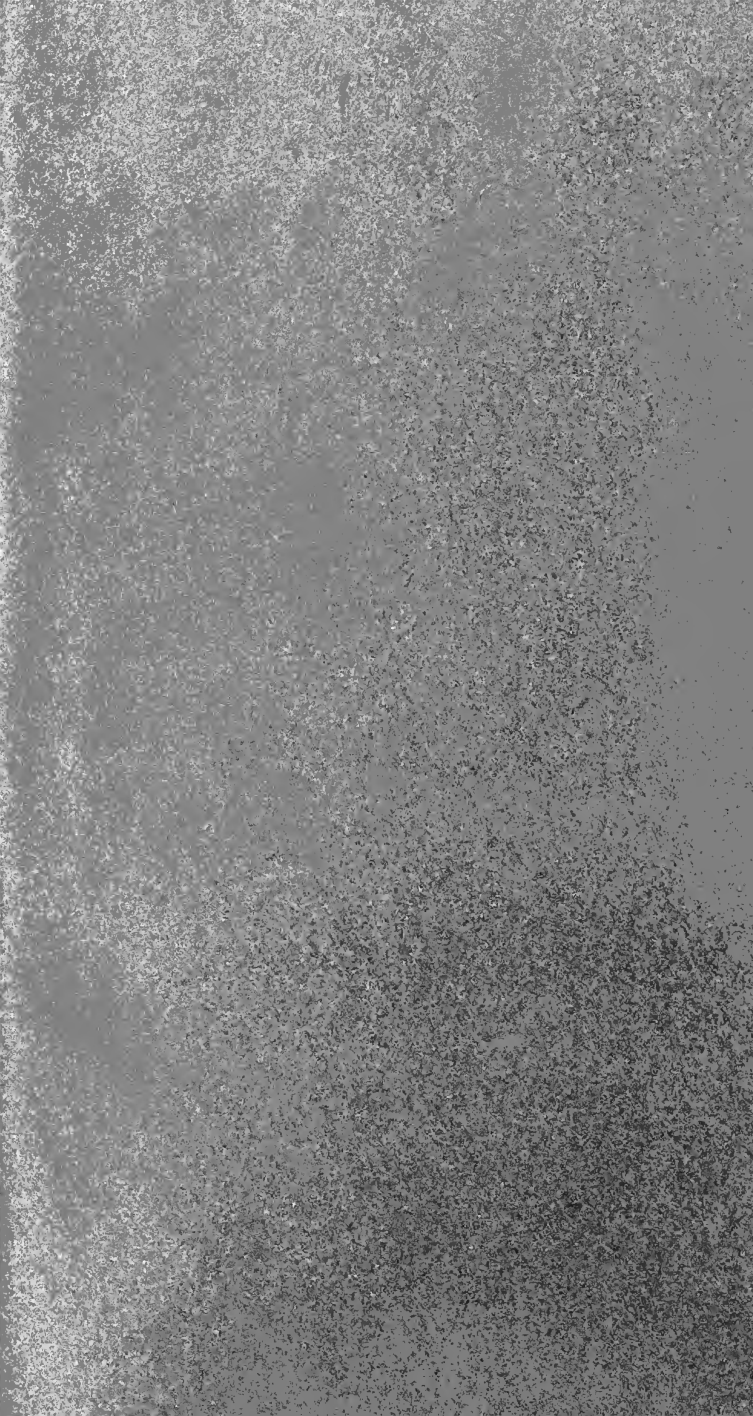
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