



ABS. 1. 76. 377









CHRISTIAN  
DIRECTIONS,  
SHEWING HOW  
To walk with GOD  
*All the Day long.*

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By Thomas Gouge Minister of the Gospel.

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1 Sam. xii. 24. I will teach you the good and right Way; only fear the Lord, and serve him in truth with all your heart, considering how great things he hath done for you.

2 Pet. i. 12. I will not be negligent to put you always in remembrance of these things, tho ye knew them, and be established in the present Truth.

Luke xvii. 10. When ye shall have done all those Things which are commanded you, say, We are unprofitable Servants, we have done that which was our duty to do.

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GLASGOW

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To my dearly beloved Friends and Neighbours,  
the Inhabitants of St. Sepulchers Parish.

Grace, Mercy, and Peace from God the Father  
of Mercies, and the God of all Consolation.

My dear Friends

Considering with myself, how besides my Lord's day's preaching, I might be further serviceable to your souls, in promoting your spiritual warefare: It pleas'd God to put it into my heart to draw up some practical directions for your better guidance in the way to heaven. Accordingly I set upon the work with all cheerfulness and alacrity, being much persuaded in myself that some spiritual advantage might thro' God's blessing accrue unto your souls thereby. The Lord, who is the searcher of all hearts knoweth that my only end and aim herein is the advancement of your everlasting salvation, which if it shall be any way furthered by this small treatise, I shall never repent on my pains and cost; but shall very much rejoice that the Lord hath enabled me in any measure to be serviceable to him in the furtherance of the Gospel of his dear Son, especially among you my dear Flock. Several considerations have had some influence upon me in this undertaking; but the main motive is the singleness of my Relation to you, that it hath pleas'd God of his infinite Goodness and free grace to instruct me, a weak, frail, earthen vessel, with that inestimable treasure, The mysteries of the Gospel, and appointed me to preach unto you in particular, the unspeakable riches of Christ. I account it the greatest honour a poor creature is capable of, to be made directly subservient to the glorious count and gracious purpose of his Creator, for recovery and reformation of the world by Jesus Christ: and therefore that we ministers the Gospel to whom God hath vouchsafed this honour, have the longer engagement and obligation laid upon us to preach the Gospel both in season and out of season, and lay out our selves all manner of ways, if by any means we may gain souls unto Christ, and build them up in him. Now this way I have here taken, will have this advantage above others, above my ordinary preaching, and performance of our ministerial duties among you; that whereas by them I can mind on of the things which belong unto your everlasting peace, only while I am in this tabernacle: by

this, as is said of Abel, Heb. 11. 4. I may still speak to you, even when dead. Accept therefore my dear friends and neighbours this little treatise from the hands of your loving pastor, whose heart is exceedingly enlarged towards you, greatly longing after you all in the bowels of Jesus Christ. For what is my hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 1 Thet. 2. 19. Accept it therefore, and testify your acceptance by reading of it, and much more by a conscientious performance of the directions contained in it. I think they will carry their own evidences with them, that they are all agreeable to the word of God. For I have not made it my business to mint new notions, but to press upon you old truths and known duties. I have drawn them up in plain and familiar stile and methods, studying rather to be profitable than accurate: They are of daily use to an holy life, and therefore I hope you will daily peruse them. They are of general use to all sorts of callings; conditions and relations; and therefore, I hope you will give the more diligent heed to them. Some whose callings and business will scarce afford them leisure on a week days to look into such treatises as this, I do earnestly treat them, that at least on the Lord's day after the performance of the publick duties of piety in the congregation, and of privacy in their Families, they would spend some time in reading a part of this book with their family. And the Lord make it abundantly useful and profitable unto you. Yea the God of peace, that brought again from the dead our Lord Jesus that great shepherd of the sheep thro' the blood of the everlasting covenant, may you perfect in every good work, to do his will, working in that which is well pleasing in his sight, thro' Jesus Christ, whom be glory for ever and ever. Amen.

Your affectionate,

Tho' most unworthy Minister

Sepulchers London  
Decemb. 20. 1660.

THO. GOUGH

# Christian Directions,

Shewing how to walk with GOD all the day long.

## CHAP. I.

*How to begin the day with God.*

**I**N regard it conduceth much to the practice of an holy life, to know the ordinary course and method of our duties, I shall therefore begin with those which are at first to be performed by us.

I. At thy first awaking in the morning, consecrate unto God the freshest of thy thoughts, by setting up thy heart to him in praises and thanksgivings for the comfortable rest and refreshment he hath vouchsafed upon thee the night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of death; yea, thou mightest have awaked with hell-games about thine ears. What cause hast thou therefore to bless God, as for the mercies of the night, so for the renewing of his mercies with the day? and then heartily beg of God to keep thee, as from all dangers that day, so especially from sinning against him; as also to direct, assist and bless thee in all thy lawful undertakings.

II. Having thus consecrated thy first awaking unto God, let out thy heart in a serious meditation of God, and of some or other of his glorious attributes: As,

1. *Of his infinite purity, who is of purer eyes than to behold iniquity* with the least approbation; but hates all sin with a perfect hatred, as being contrary to his nature; a serious consideration whereof, would thro' God's blessing, prove very effectual for the suppressing these worldly and impure thoughts, which are apt to arise from thy corrupt heart.

2. *Of the almighty power of God*, whereby he is able to supply all thy wants, to support thee under all thy trials and temptations, and to carry thee thro' all thy undertakings.

3. *Of God's continual presence about thee, and with thee wheresoever thou art, and whatsoever thou doest*; for he is about thy bed and thy path, Psalm 139.3 and taketh notice of all thy actions; and when no man seeth thee, yet he seeth thee, before whose tribunal thou must one day stand to give an account of all thy actions. Surely it would be a special preservative against sin, and a singular means to make thee watchful over all thy ways and actions, if thou didst seriously consider God's all-seeing presence about thee.

4. *Of the omniscience of God*, how he knoweth all things, even the secret thoughts of thine heart, and the inward intentions of the mind, *Before whom all things are naked and open*, Hebrews 4.13. Not an ambitious, worldly, lustful thought in thine heart, but God is privy to it, yea, *And will bring every secret thing to judgment*, Ecclesiastes 12.14. This, if it were seriously considered, how would it make thee watchful over thy very heart, and careful to suppress all wicked, lustful thoughts.

their first rising, and keep thee upright and sincere in what thou doest ; especially in the duties of God's worship and service, as knowing there is no dissembling before him.

III. *Call to mind what sin it is whereunto thou hast thy self most prone, and furnish thy self with the strongest arguments thou canst against it, and then bring up thine heart to a firm resolution against that sin, so against the occasions and allurements thereunto.*

IV. *As thou art rising out of thy bed, take all occasions of holy and heavenly meditations. To give thee some hints,*

1. *When thou seest the nakedness of thy body, let it at mind thee of thy sin, which caused thee first to be ashamed of it. For our first parents before they had sinned, were not ashamed of their nakedness, Gen. 2. 25. And how should the consideration thereof stir thee up earnestly to long after the robe of Christ's righteousness, to be clothed therewith ; which will make thee lovely and amiable in the sight of God.*

2. *Let thy rising out of thy bed mind thee, as of resurrection from the death of sin unto the life of grace here, so likewise of the resurrection of thy body out of the grave unto eternal life at the last day ; when thou, and every one of us must appear before the great Judge, to give an account of whatsoever we have done here.*

3. *Let the light of the day mind thee of Jesus Christ, who is often in Scripture termed Light, or the true light.*

4. *When thou art putting on thine apparel, let*

out thine heart in a serious meditation of the robe of Christ's righteousness. And by faith apply Christ and his righteousness unto thy self, resting and relying thereupon, for the pardon and forgiveness of thy sins here, and for eternal salvation hereafter.

For motives to quicken thee up to a conscientious use of these formentioned directions.

1. *This will be a special means to keep out worldly, wanton and impure thoughts out of thine heart; so that either they will not dare to come in, or shall the easier be kept out.*

2. *Hereby thine heart will be exceedingly fenced and guarded against the suggestions of Satan, who otherwise will not be wanting to cast his hellish fire brands into thy soul.*

3. *Good and holy thoughts first let into the heart of a Christian, will keep it in a better tune all the day long.*

Object. *Haply some will object that to put in practice those rules and directions, will take up too much time, even more than their callings and employment will afford.*

Ans. 1. True it is, some mens callings and employments do not afford them too much time as others do; yet there is none but may find some time for spiritual and heavenly meditations, if it be but in their rising out of their beds, and putting on their clothes.

2. If thou hast not time to put in practice all these directions, at least thou mayest go over some few of them: yea I shall give thee this as my special advice, If thou art straitned in time, rather

rather to fix upon one or two at one time, than in an overly and perfunctory manner to ramble over them all every morning.

Thus much of morning meditation.

## C H A P. II.

*Of secret prayer in the morning.*

**S**O soon as thou art up, go into thy closet, or into some private place, and there offer up unto God a morning-sacrifice of praise and thanksgiving; let any thing be omitted rather than that, if thy business be urgent and great, do the sooner; dare not to attempt any thing, till thou hast commended thyself and thine affairs unto God by prayer. And indeed, how canst thou with any confidence expect God's blessing upon thy pains and endeavours without it? It being the means sanctified by God for the obtaining of blessing. If thou take any liberty to omit this duty, the devil will so work upon thee, that little and little thou wilt wax weary of it, if God's grace be not the more powerful in thee. The morning is the fittest time for this duty of secret prayer, men being then freest and freest from worldly business and distractions. We have saying among us, *Aurora Musis amica*, the morning is a friend to the Muses, as being the best time for study. I am sure it is true, that the *Morning is a friend to the Graces*, as being the best time for any holy service.

Reason and experience teach us, that in the morning our memories and senses are the quickest, and all the faculties of our soul at their best, having recovered fresh strength thro' the sweet

sleep and comfortable rest we had the night past. And in the morning the sooner the better; for if thou shalt enter upon any worldly business or discourse, before thou hast offered up thy morning-sacrifice, thou shalt find it much harder to keep the world out of thine head, and thine heart close unto the duty. But of some extraordinary business have occasioned thee to delay it, do not thereupon wholly omit it, but be careful to take the first opportunity of retiring into some secret place, there to offer up thy morning-sacrifice unto God.

The duty of secret prayer, is both commanded and commended to us in the word of God.

1. It is expressly commanded by our Lord and Saviour, *Mat. 6. 6. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly.*

Our Saviour, having in the foregoing verse, reproved the Scribes and Pharisees for their vain glorious manner of praying in the synagogues and streets, that they might be seen of men; in this verse he commands his disciples to withdraw themselves out of the view of men into some secret place, and there having shut the door, to offer up the sacrifice of praise unto God their heavenly Father.

The reason followeth in these words, *Thy Father who seeth in secret, shall reward thee openly*; wherein is declared,

1. The notice that God takes of our most secret prayers, *He seeth them*; tho God himself



visible to all, yet nothing is invisible unto him.

2. The account that he maketh of them, is in these words, *He will reward thee openly*. Such account God maketh of the secret prayers of his servants that he will not only give what they ask, but reward them for asking.

II. We find secret prayer, in the morning especially, commended to us.

1. By the example of Christ himself, of whom it is recorded by St Mark, Chap. 1. 35. *That early in the morning he was praying alone in a secret place*.

2. By the practice of the saints of God there. It is recorded of Job, that *he rose early in the morning*, and offered burnt-offerings before the Lord, Job 1. 5. He gave unto God the first fruits of the day. And David's morning devotions are often expressed in the book of Psalms, as Psal. 5. 3. *My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer to thee, and will look up*. And it is recorded of Daniel, ch. 6. 10. *That three times a-day he fell on his knees, and prayed, and gave thanks in the morning before he entred upon any business: at noon before he went to dinner: and in the evening before he went to bed*. And that this was his usual practice, appears from the following expression, *As he did aforetime*; that he prayed three times a day, as he was formerly accustomed to do.

By these instances (to which many more might be added) you may see that it hath been the practice of God's people in former ages to make  
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conscience of praying in secret, and particularly in the morning. Oh, how should their example stir us up to a constant & conscionable performance thereof! For certainly their practice is left upon record for our learning and imitation.

For the more profitable pressing this duty of *Secret Prayer*,

I shall give you some motives to quicken you up to a conscionable performance thereof.

2. Give you some directions for the right manner of performing it.

3. Answer some questions and objections.

The motives may be drawn to three heads.

1. The excellency. 2. The Necessity. 3. The Utility thereof.

1. The excellency of secret Prayer, appeareth in these particulars.

1. In that we do hereby highly honour God, and exalt his great name, and glorious attributes for thereby we acknowledge God to be,

1. Omnipresent, present in all places, in the secret closet, as well as in the publick church.

2. Omniscient, that he knows and takes notice of what is done in our most secret retirement, of our sighs and tears that are poured out before him in our closets.

3. Omnipotent, able to supply all our wants to strengthen us in all our weakness to support us under all our trials and temptations.

2. The excellency of secret prayer appeareth in that the faithful therein enjoy most sweet communion with God. In publick prayers there is more communion with saints: but in secret pray

rs there is oft more communion with God. Certainly none have more experienced the grace and goodness of God, in cheering and comforting their hearts with the assurance of his love, and in melting and breaking their hearts for their sins, than they who are most constant in their secret devotions. When *Daniel* was praying alone in secret, it was said unto him, *Thou art greatly beloved*, Dan. 9. 20, 23.

3. The excellency of secret prayer appeareth, in that therein, as the saints ordinarily enjoy the sweetest communion with God; so also the freest and fullest communications from God. Therein he more freely unboloms himself unto them, and discovers such secrets as are not fit for others to know. The more they withdraw themselves from men into a secret corner, the more the Lord unfolds his face, and discovers his love unto them. There are none on earth who know so much of the secrets of his heart as they who most delight to draw near to him in secret. Oh, the sweet embraces that are oftentimes betwixt God and a praying saint! Oh the gracious discoveries that God makes of himself to a soul in secret! And oh the glorious manifestations of his love, which many christians have felt in their secret addresses! When we are upon our knees in a corner, then the Lord looks upon us with singular delight and complacency, and with special intimations of his love and favour: yea, when it is, that we often feel and find soul-ravishing incomes from his Spirit. How highly then doth it concern us to be much with God in secret

II. Another motive may be taken from the necessity of secret prayer, which appeareth,

1. *From the consideration of the manifold secret sins, of which every one stands guilty, which are not fit to be laid open before others, but to be confessed in secret, between God and a man's own conscience.*

2. *From the consideration of the manifold secret temptations whereunto we are subject from our adversary the devil, who as a roaring lion walketh about, seeking whom he may devour.* He sits not still, but is restless to do all the mischief he can, and is ever seeking all advantages against us. If he find us abroad, before we have been with God in secret prayer, we are in great danger to be ensnared and foiled by him. *St. Origen* going forth one morning out of his house, before he had performed his secret devotions, met with a sad disaster. For being apprehended by some who constrained him either to offer sacrifice to an idol, or to suffer his body unnaturally to be abused by a Blackamore; he chose the former, but afterwards reflecting upon what he had done, and searching out the cause thereof, what it was that provoked God to suffer him to fall into such wicked hands, who drew him into so foul a sin; he called to mind, how he had that morning omitted his secret devotions, and thereupon acknowledged God's Justice therein.

3. *The necessity of secret prayer appeareth from the consideration of the manifold casualties whereunto we are subject.* For death lieth every where in wait for us, so that we go every moment in

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danger of our lives. Yea how many have risen well in the morning, who have been found dead before the evening? Oh how sad a thing will it be to be arrested by death, and called to the bar of God's judgment to plead guilty, or not guilty before we have presented ourselves at the throne of grace, to sue forth our pardon!

III. *Another motive may be taken from the utility and profit that attends a conscientious discharge of his duty, which is manifold.*

1. *Secret prayer is one effectual, if not the principal means whereby we attain at the hands of God all the good things whereof we stand in need.* It is the privy key whereby we open the treasury of all Gods blessings, as well spiritual as temporal. If thou art assaulted by Satan, and fearest lest thou should be overcome by his temptation thou may'st (by wrestling with God in secret) obtain, if not present deliverance, yet grace sufficient to resist them, and power at last to overcome them. If thou seelest any lust, any corruption working or stirring in thee, and fearest lest it should get the victory over thee; thou mayst by this means obtain so much power and strength against it, that it shall not have dominion over thee. Lust, as strong as it is, will not be able to stand before secret prayer, if thou be fervent: only be careful that when thou hast prayed, thou set a watch. And certainly one special reason why many christians go so long complaining of the working and stirring, yea of the power and prevalency of their corruptions, is, because they do not so often as they should, wrestle with God in secret for

power against it. This is an experienced truth, that the more careful and fervent any christian is in his closet-prayers, the less power will sin have over him.

2. *It is a special means to preserve a christian from publick judgments in time of common calamity.* God usually takes them into the chamber of his protection, who frequently betake themselves into their chambers of devotion, and there bewail the sins of the times and places in which they live, Ezek. 9. 4. we read, how they *who prayed and mourned in secret for the abominations which were done in the midst of the city, had a mark of safety set upon their foreheads*, whereby they were preserved from the general destruction. As therefore thou wouldst be kept safe to a time of common judgment, be much with God in secret, bewailing the sins and iniquities of the times.

3. *It is a special means to keep up the life of grace and power of godliness in mens hearts and lives.* We are not ignorant that our bodies will decay, if they be not daily refreshed with food. And so will the graces of God's Spirit in us, if they be not daily repaired and sustained, by our constant and fervent addressing our selves to God in secret.

4. *Secret prayer constantly and conscientiously performed, will evidence the truth and sincerity of grace in thee.* He is an Israelite indeed, I mean a sincere christian that delights to converse with God in secret. A man may go to the publick congregation, and join in family-prayer, meerly in  
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ypocrisij, to gain the applause and commendation of men, to be accounted religious; but he that maketh conscience of praying in secret, where none seeth him, but his heavenly Father, questions bath an honest heart, desirous to approve himself unto God rather than unto men. It therefore thou contentest thyself with frequenting public prayers in the church, and the private prayers in the family, but makest no conscience of praying in secret, thou hast just cause to suspect thine holiness and hypocritical heart, *Acts 9. 11.* It is ought as a convincing argument of the reality of *Paul* conversion from a persecutor to be a professor and a chosen vessel unto Christ, *Behold prayeth.* And indeed it is an inseparable property of all true saints in all places of the world make conscience of secret prayer. Tho all that pray in secret are not God's true saints, yet the true saints of God do make conscience of praying in secret, *Psal. 32. 6. For this shall every one that is godly pray unto thee.* Every one that godly doth and will pray unto God. As a child, so soon as it is born, usually crieth, and is thereby known to be alive thereby: in like manner a christian so soon as he is new born, crieth, *Abba Father.* and is thereby known to have a spiritual life. Yea, as there is no surer evidence of a careless soul, than that it is prayerless; so there is no surer sign of a gracious soul, than that it is given to prayer. For a spirit of grace and a spirit of supplication go together, as *Zach. 12. 10. I will pour out upon you, saith the Lord, the spirit of grace and supplication:* Implying, that to whom-

whomsoever God giveth grace to them he also giveth a spirit of supplication, and enabled them not only to pray, but to pray in the spirit. So that our invocation of God, follows God's vocation of us.

I grant indeed, that many of God's own children, who have a work of grace wrought in their hearts, cannot express themselves in such apt words and phrases, and in such manner and form as they desire, and as they hear others do. But know, that the work of the Spirit consisteth not so much in the expression of words and Phrases, as in the intention of the heart, and earnestness of affection, wherein the very form and life of true prayer consisteth.

Thus have I given you several motives and arguments to persuade you to the performance of this too much neglected duty of secret prayer: what now remaineth, but that we should all fall close to the constant practice thereof? what, though by reason of the flesh and corruption in us, we find a backwardness thereunto, and are thereupon loath to set upon the work; will not sweet communion with God abundantly recompence all our pains therein? Did ever any repent of their seeking God in secret, especially if they sought him in truth and sincerity? Enquire of those who are constant and conscientious therein, they will tell you, they never found such discoveries and manifestations of God's love, such ravishing incomes of his Spirit, as in their secret retirements. Oh that I could stir up all of all sort husbands and wives, parents and children, mas-



and servants, to a conscientious performance of this duty; to hold up their communion with God in secret, wherein our blessed Saviour hath gone before us, and hath made himself a pattern and exemple unto us. And shall we not be followers of him, when the very life of a christian doth chiefly consist in his conformity to Christ. Having, as I hope, prevailed with you, to set upon the duty of secret prayer, that you may be instructed to perform it in such a manner as it may be acceptable and pleasing unto God; and beneficial unto your own souls, I shall hint unto you some few Directions.

I. *Set thyself as in the sight and presence of God:* now that when thou art out of the sight of men, God is present with thee, and observeth thy whole carriage in the duty; yea not only thy outward gesture and behaviour, but the inward motions of thine heart: he is privy to every standing and distracted thought in prayer.

II. *Set upon the duty with the greatest reverence of God that possibly thou canst.* To that end seriously weigh and consider his surpassing excellencies, by reason whereof the blessed angels are unworthy to stand before him; and therefore are laid in scriptures to adore him with covered faces, as not able to behold his most glorious majesty. We find it usual with the saints whose prayers are recorded in scripture, to be humble in setting forth the glorious properties of God in the beginning of their prayers. For such purpose, note the prayer of Solomon, 1

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Kings 3. 23. of *Hezekiah*, in 2 *Kings* 19. 1 of *Daniel*, ch. 9. 4.

III. Beg the gracious assistance of God's Spirit which helpeth our infirmities, and teacheth us pray as we ought, therefore called the Spirit grace and supplication, *Zech.* 12. 10.

IV. Put up all thy requests in the name Christ, *John* 16. 23. *Verily, verily, I say unto you* faith our Saviour, *Whatsoever ye shall ask the Father in my name, he shall give it you.*

To pray in the name of Christ, is,

1. To set upon the duty in confidence assistance from Christ, without whom we can do nothing, *John* 15. 5.

2. To set upon the duty in confidence of acceptance both of our persons and services, in and thro the worthiness of his merits, and efficacy his intercession. *Plutarch*, in the life of *Themistocles*, reports of some of the heathens, the *Macedonians* by name, that when they had any matter of consequence to ask of their king, they would get his son the young prince into their arms, and so make their requests unto him. The like course should we take, when we have any request make to the King of kings, carry Christ with in the arms of our faith, and so we shall not need to doubt of audience and acceptance. God is well pleased with his beloved Son, that he likewise will be pleased with all who humbly come unto him in his name, and will deny them nothing which he knoweth to be good for them.

V. Labour to get thy heart into the duty, and keep it close thereunto, which is the main thing

that God looketh after in all our addressees to him. Tho thy prayers be never so well framed in regard of words, and reverently performed as to thy external gestures; yet all is nothing if thy heart be not in the duty. For prayer is not a work of the head or hand, or eyes only, but chiefly a work of the heart; and therefore called in scripture, *The pouring out of the soul*, 2 Sam. 1. 15. and *the pouring out of the heart*, Psal. 62. 8. And indeed the very soul of prayer lyeth in the pouring out of the soul before the Lord. Whensoever therefore thou drawest near unto God in prayer, let it be with thine heart and soul, otherwise thou canst have no assurance of audience and acceptance. For as *Cyprian* speaketh, *Quomodo te audire a Deo postulas, &c.* How canst thou expect the Lord shall hear thee, when thou hearest not thy self? Or, that he should regard thy prayers, when thou regardest not what thou prayest? Certainly that prayer reacheth not the heart of God, which reacheth not our own.

VI. In all thy addressees unto God. labour to keep away, and drive out all wandring, heterogenial thoughts that come into thy disturbance. I grant, it is impossible wholly to prevent them, yea thou must put forth thine outmost care and endeavour to hinder the prevalency of them; to that end, beware of nourishing them in thine heart with delight. Tho roving thoughts, as birds, will hover about thee in the performance of holy duties, yet suffer them not to lodge and settle in thee, but with hatred and detestation resolutely drive them away

For thy better help therein, take these le-  
directions.

1. *When thou art drawing near unto God in prayer, strive to cast the world and worldly things out of thine heart: consecrate thyself intirely unto him for that time, as one that hath nothing to do with any thing, but to enjoy communion with God in that ordinance.*

2. *Beg of God, that he would by the assistance of his holy Spirit, restrain all vain and wandring imaginations; that he would whip out of the soul those theivish thoughts which are like buyers and sellers, and many changers in the temple of thine heart, and that by his Spirit he would keep thy mind so fixed on the business thou art about that it may not be distracted with other cogitations, either sinful or impertinent.*

3. *In the confession of thy sins unto God with grief of heart acknowledge thy manifest roving thoughts in prayer. How, when thou hast been speaking unto God, thou hast been thinking of the world, and of thy lusts, and so hast often gone from God, without God, from the ordinances of God, without enjoying communion with God in his ordinances: hereby thou wilt obtain both the pardon of the sins of thy holy services, as also Freedom from them in great measure. For the truth is, a frequent confession of a sin, will make a man ashamed thereof, and more watchful over himself, that he fall not into the same sin again. This is impeded in 1 John 1. 9. If we confess our sins, God saith,*

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. See how both these follow upon our confession, God thereby moved, not only to forgive us our sins past, but to cleanse us also, and to keep us for the Future from falling into the same.

4. Keep thy mind and heart intent upon the duty of prayer. He that is intent with all his might in God's service, can find no leisure toarken to the suggestions of Satan, to parley with the world. So that the more serious a man in prayer, the less will he be troubled with wandring thoughts.

5. Consider the Folly of these prayers which are accompanied with impertinent and distract-thought: in that there is as much time spent in them, as in the most *serious and fervent* prayers; yet are they altogether *fruitless and unprofitable*: For both time is lost, and the duty lost and our souls too in danger to be lost after all.

6. Accustom thyself to holy thoughts, and devout discourse in thy daily conversation, and thereby thou wilt find thy heart in a fitter frame for prayer, and less subject to roving thoughts therein. Should'st thou innure thyself to vain wanton thoughts, and frothy discourse at other times; they will thereby become familiar to thee that they will be sure to accompany thee in thy most holy services, and not easily be kept out, or cast off at such a time.

7. Another special help to keep thy mind from roving after other matters, when thou art conversing with God in secret prayer, is, to use

use thy voice so as to hear thy self, where and when it conveniently may be done without ostentation.

But if notwithstanding that, in praying, the mind and heart hath been sometimes taken up and possessed with vain thoughts and distractions, it will be a good course in thy secret prayers to repeat that again, which so coldly and carelessly passed from thee ; labouring in thy repetitions to repel all wandring thoughts, and to pour forth those petitions again after a more hearty manner.

1. By this means thy prayers at length will be performed with greater attention of mind and intention of spirit, and so prove more effectual for the obtaining thy desires.

2. By imposing this task upon thyself, thou wilt become more wary and watchful over thy thoughts, lest otherwise thou be enforced to continue long at that exercise, unto which through the depravation of thy nature, thou art so backward and averse.

9. *Under weakness of performance, ever have an eye unto Christ, who now sits at God's right hand, and having perfumed our prayes with the sweet incence of his merit, presenteth them unto his Father, and makes intercession for them.* As it is no strength or life in our prayers, that can make them meritorious with God, so it is no weakness nor distraction in them, that we sincerely are humbled for, and strive against, can cause God to reject them, if we present them in the name of Christ, and cast ourselves and prayes

upon him, And know for thy comfort, that thou didst cordially resist and mourn for thy manifold distractions in prayer, they will rather give God's pity to thee, than wrath against thee.

*VII. Pray with all thy strength, put forth whole man in thee, with all the powers and faculties of thy soul.* Tho thy strength be weakness, yet if thy strength be in the duty, will find acceptance with God. Indeed if a man have a male in his flock, and yet offer to the Lord a corrupt thing; I mean, if he hath strength and activity for the following of world-busines, but hath no strength for God's service, but thinks to put him off with cold formal notions, what can he expect but a curse instead of a blessing? *Mal. 1. 14.*

*VIII. Labour to live suitably to thy prayers.* It is no purpose to begin the day with God, and keep the devil company all the day after; be a saint in the morning, and a swine all the following. Having prayed against sin, be sure you set a watch against it, avoiding the occasions and temptations thereunto. For it is impossible to avoid any sin, if we shun not the occasions and temptations thereunto. Having prayed for holiness of life, labour to live holily. Having prayed for humility, labour to walk humbly. Having prayed for sobriety and temperance, labour to live soberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit, for to pray in the spirit, and to walk in the flesh, is a contradiction. The whole course of a christian's life should savour of his

prayers. He who hath all his religion in his prayers, hath indeed no religion at all.

IX *Lastly, Having prayed, look back upon thy prayers, and let the consideration of the manifold weakneses and distractions which have accompanied them, drive thee unto Christ.* As this is one chief end why God suffers corruption to remain in his children, even after their regeneration, and to have an influence into all their holy services, so it is the use we should make thereof. And therefore, so often as thou findest thine heart dead and dull, and thy mind distracted with wandering thoughts in prayer, say with thyself, *Lord, what need have I of Saviour? I see thou mayst condemn me for my bad services, therefore with a disclaiming of all my own righteousness as filthy rags, I expect life and salvation solely upon the account of the righteousness of Jesus Christ, and by the merits of his death and passion.* I shall close this discourse with answering a few questions and objections.

1. *Quest. How often should we pray unto God?*

1. *Ans.* Every day. For, 1. Our saviour hath intimated so much unto us in his platform for prayer, by teaching us to pray for our daily bread, that is, bread needful for the present day. And in regard we daily stand in need of bread, therefore our Saviour would have us pray daily for the same.

2. *Have you not daily wants to be supplied?* wants for your selves, and wants for your children and servants? Have not you daily infirmities both in yourselves and families to be healed? Are you not daily subject to temptations and dangers?



dangers? and do you not daily sin against God? Is it not necessary then that you daily pray unto God for the supply of all your wants, for the healing of all your infirmities, for the preventing the dangers you are daily subject unto, for the strengthening you against all your temptations, for the pardoning of all your sins? Surely our daily wants, our daily infirmities, our daily dangers, our daily temptations and our daily sins, do all call upon us for daily prayers.

2. *How oft in each day are we bound to pray?*

2. Twice at least; namely, morning and evening. This is commended unto us by the morning and evening sacrifice under the law, which we had given in command unto the Jews, *Exod.* 9. 38. 39. And are not christians under the gospel, as well as those under the law, obliged to offer up their morning and evening sacrifice. The day must be begun with our prayers, and ended with them. We must begin the day with prayer, to crave a blessing at God's hand, upon those things we take in hand. For can any christian expect God's blessing upon his gains and endeavours without prayer? And we must end the day with God to crave pardon for the sins committed in the former part thereof and to give thanks as for his manifold favours and blessings, so especially for the mercies of the day: and also to commend our selves to God the night following. How dare any ly down in their beds before they have by prayer commended themselves unto God, and begged the pardon of their sins? Certainly it were less danger.

to ly down in a bed of snakes, than to ly down in our feather beds with our sin unpardoned.

For if God should take us out of the world that night, how sad would our case be? Haply we might awake with hell flames about our ears. Therefore let us not fail, before we go into our bed, to offer up our evening sacrifice of prayer and praise unto God;

3. *Quest. What time in the morning and evening is fittest for the performance of secret prayer?*

*Answ.* For this no certain rule can be prescribed, in regard of the several occasions which may fall out; and by reason of age, sickness and the like, in the persons praying. But it were to be wished, that the morning sacrifice (if possibly) may be sometimes in the morning that our secret devotions be performed so soon as we are ready, before we fall upon any worldly business: for otherwise we shall find it much harder to keep the world out of our heads, and our hearts close unto the duty: and indeed the sooner the better; for both reason and experience do teach us, that in the morning our memories and senses are the quickest, and all the faculties of our soul at their best. And it were to be wished, that the evening sacrifice may be before supper, in regard that afterwards we are generally more heavy and sleepy, and will find it more difficult to keep our heart and spirits in the duty.

Having thus resolved the questions, we come now to the objections raised by diverse, both against secret and family prayer.

*Object. 1. Some are apt to object and se*

*They are convinced of the necessity of praying in secret, but they are altogether unable, they know not how to perform it.*

*Ans.* I would advise such, rather to read some set-form of prayer, than altogether omit the duty; to use crutches, till they are able to go alone: only do not content yourselves therewith; but labour in your words, to pour out your souls unto God in prayer.

For your better help therein, take these directions.

1. Carefully observe the prayers of others, their order and method.

2. Study thine own heart, look back into thy life, call to mind thy sins past, with the aggravating circumstances of them: and withal, consider thy spiritual wants, and take notice of the particular blessings God bestoweth on thee, and put thyself upon the duty of prayer. Confess thy sins unto God, beg the pardon of them, be earnest for such graces as thou standest in need of: likewise bless God for his manifold mercies, and forget not to implore the mercies of his Spirit to enable thee to the duty. By using and exercising that small ability to pray which thou hast, thou shalt encrease it, and grow more able to do it with comfort. Haply thou canst not pray with such apt words and expressions as some others do, but let not that discourage thee; God regards not so much the expressions of thy tongue, as the sincerity of thine heart, and earnestness of thy affections.

*Object.* 2. *Others object and say. The house*

30 *Christian Directions*  
in which I live is so small and so full, that I cannot find any convenient place to retire into.

*Ans.* Thou canst find a place to commit sin so secretly that none can see thee, and hadst thou a great desire to pray in secret, thou wouldst find a convenient place for the same.

2. Tho thou canst not find a convenient place in the house, yet is there no out-house, nor garden, nor field, into which thou mayst withdraw thyself? *Isaac*, we read, went out into the field to meditate and pray, *Peter* to the top of the house. And certainly, dost thou take delight in conversing with God in secret, thou wouldst find some convenient place, either within doors or without.

*Object.* 3. Others plead the multitude of their business, as an excuse sometimes to put off the duty of prayer.

*Ans.* 1. The more and greater thy businesses are, the more and greater need thou hast of prayer, for the obtaining God's blessing thereon; without which, all thy pains and endeavours may signify little, yea prove successless. Assure thyself that the time spent in prayer will prove no less, but rather a great furtherance to thy business. Oh, that such worldlings would seriously consider that expression of our Saviour, *Mark. 8. 36.* *What shall it profit a man to gain the whole world, and lose his own soul?*

2. Dost thou put off prayer for the multitude of worldly business, thereby to increase thy wealth? Know that the wealth is cursed, which is thus gotten: that substance which is the price of

prayer, may for ought thou knowest be the price of blood.

3. What business canst thou have of greater importance, than the glorifying of God, and saving of thy soul? For shame then, let not these things which concern thy spiritual estate here, and everlasting happiness hereafter, give way to any worldly businesses, rather borrow time from them, than omit that necessary duty of prayer.

### C H A P. III.

#### *Of ejaculatory Prayer.*

BESIDES thy solemn morning prayer, it will be good to send up ejaculatory prayers and praises unto God, and that frequently upon all occasions.

By ejaculatory prayers and praises, I mean the sudden lifting up of thine heart unto God upon some present occasion, either in way of petition or thanksgiving.

Which kind of prayer we find commanded under these general precepts of *praying always*, and *praying without ceasing*, Luke 18. 1. 1 Thess. 5. 17. The meaning whereof is not, that thou shouldst wholly & only attend upon prayer, so as to neglect the word and other duties of piety, or the ordinary works of thy calling; but that besides thine ordinary and set times of prayer, thou should'st have a praying frame of spirit, be ready upon all occasions to lift up thine heart unto God in some short ejaculations. And therefore it is observable, that in *Eph. 8. 13.* where the apostle adviseth to pray always, in the original it is not *en oanti krino*, in every particular

time; but *en oanti kairo*, in every fit season that is, when any just occasion or opportunity offered, and so often as the Spirit of God moveth

For the more profitable pressing of this kind of prayer I shall,

1. Give some motives to quicken you up to frequent performance thereof.

2. And some cautions.

The motives may be taken, *First*, From the necessity of these ejaculatory prayers, and that

1. In regard of the sudden dangers and plunge whereunto the people of God are many times brought which will not afford time for continued prayer.

2. In regard of the manifold slips and infirmities of the people of God, which put them upon praying for the pardon and forgiveness of them. So soon as *David* came to a fight and sent of his sin in numbering of the people, he presently brake forth into this ejaculatory prayer *I have sinned greatly in that I have done; and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly,* Sam. 24. 10.

3 In regard of the frequent working and stirring of corruption in the hearts of God's children. Many wanton lustful thoughts, many atheistical and blasphemous thoughts are apt to arise in their hearts, which call for their sudden ejaculatory prayers to God, for power and strength for the suppressing them and keeping them down: and indeed they are often found very effectual for the quenching of lustful thoughts

ed for the driving away atheistical and blasphemous thoughts out of the heart.

4. In regard of the manifold mercies, blessings and deliverances, which unexpectedly we receive from God, there is frequent occasions of ejaculatory prayers and thanksgivings unto him. And also, for many remarkable passages of his providence towards us in ordering things most fully and seasonably for our good, even beyond our expectation: and also for God's special blessing upon us in our ordinary businesses and employments.

11. A second motive may be taken from the utility of ejaculatory prayer, which appeareth,

1. *From God's gracious acceptance and remuneration of the same*; whereof the scripture giveth abundant instances and examples: as of *David's* ejaculatory prayer against *Achitophel*, that God would turn his counsel into foolishness, was graciously accepted and granted in defeating the same, 2 *Sam.* 17. 14. The like we read of *Nemiah's* ejaculatory prayer unto God, to incline the heart of the king to grant his request, which was graciously heard and answered. So also the penitent thief's ejaculatory prayer unto Christ, *Lord, remember me when thou comest into thy kingdom*, was graciously accepted and answered by Christ, *This day shalt thou be with me in paradise*. He did but desire Christ to remember him when he came into his kingdom, and Christ tells him, he should forthwith go into his kingdom, granting to him more than he did desire. Holy ejaculations are the spiritual breath-

ings of a gracious heart; which, as they are very pleasing unto God, so exceedingly advantageous unto christians. For tho they are very short and sudden, yet seldom do they return empty.

1. *These ejaculatory prayers are a special means for improving every opportunity and occurrence of providence to thy spiritual advantage.* When thou observest any providence of God working to thy good (as a wise christian cannot but observe many) if thou dost then lift up thine heart in some ejaculatory admiration and thanksgiving unto God for the same thou would much more improve them to a spiritual advantage than now thou dost thro a careless neglect thereof.

Herein be careful to observe these two cautions

1. Content not thyself with these ejaculatory prayers and praises, as if they were sufficient at thy lying down and rising up, & that thou needest not to trouble thyself with any longer prayers. Oh! let not thy ejaculatory prayers jostle out either thy closet or family prayers; but as God in his word requireth the one as well as the other, do thou make conscience of each, and every of them in their time and place.

2. Beware of formal and profane ejaculations, which come from the lip and not from the heart, as *good Lord*, and *good God*, or *the Lord bless me*, and *Lord have mercy upon me*, with such like; which can be no better than a taking the name of God in vain, in that they are uttered customarily in a way of form, meerly from the teeth outward; for which, without true and



unfeigned repentance, God will not hold thee guiltless.

## C H A P. IV.

*Of reading the scriptures in private.*

**A**Nother duty to be performed alone, is reading the scriptures. And indeed the word and prayer should go hand in hand together, as the christian's daily exercise; *For every thing is justified by the word of God, and prayer.* 1 Tim. 4. 5.

Appoint therefore some set time in every day for reading the word: the morning is the best, when our spirite and wits are freshest. By reading three chapters a day, the whole bible may be read over in a year. But I would not so strictly tye any to this, as still to go on in reading some part of the scriptures every day. And if extraordinary occasions hinder thine ordinary task, double it another time; for by the holy scriptures only we may attain to the knowledge of the whole will of God.

This duty therefore Christ presseth upon all and that with care and diligence, *John 5. 39.* where he commandeth us to search the scriptures. The word in the original *exynate*, translated *search*, signifieth, *with great diligence and industry to exercise ourselves in the scriptures, and to search after the true meaning thereof*: even as worldly men do search in mines for gold and silver; which we should the rather do, because every sentence, letter and title in the holy scriptures is of weight.

And as this duty is commanded by our Saviour

to we find it commended to us by the practice of the saints and people of God. How did *David* exercise himself in the word? as appeareth by his own expression; *Thy testimonies, saith he, are my delight and my counsellors*, Psalm 119. 24. And the *Bereans*, we read are commended for *searching the scriptures daily*, Acts 17. 11. And the apostle *St Paul* sets it down by way of commendation of *Timothy*, *That from a child he had known the holy scriptures, which were able to make him wise unto salvation*. 2 Tim. 3. 15. And the Psalmist makes it the note of a blessed man, *To delight in the law of the Lord, and therein to meditate every day*, Psal. 1. 2.

For the more profitable pressing this duty, shall, 1. Give some rules and directions to be observed,

1. Before the reading of the scriptures.

2. In reading of them.

3. After the reading of them.

2. Give you some motives to quicken you to frequent reading of them.

The rules and directions to be observed before reading are these.

1. Go about it with all holy reverence, as in the sight and presence of God; believing it to be the word of God, written by holy men, as they were moved and inspired by the Holy Ghost, 1 Pet. 1.

21. When thou therefore-settest thyself to hear the word, say to thyself, *I will hearken when the Lord will speak unto me therein*.

2. Quicken and rouse up thyself to all possible attention in reading of the word. As children will

ze up themselves at the reading of their father's will, out of an expectation of some portion or legacy bequeathed them therein by their father; so oughtest thou to rouse up thyself up at the reading of the word, in regard of the many rich and precious legacies which our Saviour hath bequeathed to thee, in that last will and testament of his, sealed with his blood.

3. *Lift up thine heart in prayer unto God as for the Spirit of illumination*, to open the eyes of thy understanding, that thou mayst rightly conceive the word; so for wisdom to apply, memory to retain, faith to believe, and grace to practise what thou shalt read.

II The rules and directions to be observed in reading of the word, are those;

1. *Read the holy lives and actions of God's children, not only as matters of history, but as patterns of imitation*; For this end are they recorded unto us, as St Paul testifieth, *Rom. 15. Whatsoever things were written afore time, were written for our learning*. But that you err not in this particular, know that in matters extraordinary, temporary and finisul, the practice of God's saints is not to be a pattern for us, but in all general holy duties and in such particular duties as belong to thy place and calling, thou art to set them before thine eyes, and to tread in their steps. Therefore when thou readest of Noah's uprightness, of Abraham's faith, of Moses' meekness, of David's devotions, of Job's patience, of Joseph's zeal, of Peter's and John's boldness in Christ

Christ's cause, of *Paul's* labours, of other virtues of the ancient saints; labour to adorn thy profession with those graces and ornaments, and to be inwardly and outwardly endued with like virtues.

3. *In reading the promises and threatening, the exhortations and admonitions, and other parts of the scripture, so apply them to thyself, as if God by name had delivered the same unto thee* whereby the word will become very profitable unto thee. For thus will promises to others encourage thee, threatnings against others restrain thee from sin, exhortations to others stir thee up to thy duty; and admonitions to others make thee wary. Yea thus, *whatsoever things were written afore time*, will prove good instructions unto thee.

III. Rules to be observed after reading of the word.

1. *Seriously meditate of what thou hast read that so thou mayest the better remember and understand the same.* For meditation is a special means to help, as our memory, so our understanding; *I have more understanding than my teachers*, saith David. Mark his reason, *Because thy testimonies are my meditation*, Psalm 119.99. And indeed how is it possible the word thou readest should do thee good, when thou never thinkest on it after thou hast read it?

2. *Labour to work something of that thou hast read upon thine heart, and give not over till thou hast found the affections of thy soul warmed thereby.*

to quicken you up to a frequent reading of scriptures, consider these motives.

*The First may be taken from those treasures* are contained, therein such treasures as men never heard of. The subject matter of the word such mysteries as were hidden in God, and his holy Spirit revealed unto men. All the cruse learning and mysteries of other books writings are but straw and stubble, yea chaff and dung in comparison of the precious pearls in this.

Such things are revealed in the scriptures as the very angels were desirous to know and learn of them, as the apostle St. Peter expreth it, 1 Pet. 1. 12. *Which things the angels desire to look into.* If we respect the truth of matters we search into, the scripture is a word of truth. If antiquities, none comparable thereto, for it beginneth with the beginning of the world. If history, all the books in the world besides cannot afford such store of strange and admirable histories, as of the deluge, of the destruction of Sodom, of God's bringing his people out of Egypt, and settling them in Canaan. If profitable matter, no writings afford more than the scriptures, which alone declares what is truly profitable and most advantageous to our best good, our spiritual welfare. They shew us, as what is the true riches and true honour, so likewise the means how to attain thereunto. Yea as there is a more excellent appearance of the Spirit of God in the holy scriptures than in any other book; so it hath more

more power and fitness to convey the Spirit, and make us spiritual by imprinting itself upon our hearts. As there is more of God in it, so it will acquaint us more with God, and bring us nearer unto him, and make the reader more divine.

2. *Another motive may be taken from the many secret and precious promises which are scattered up and down the word.* For as there is not a condition into which a child of God can fall, but there is a direction and rule in the word, in some measure suitable thereunto: so there is not an affliction into which a child of God can fall, but there is a promise in the word, in some measure suitable thereunto: God has opened his heart unto us in the word, and reached out many sweet & gracious promises for us to lay hold on, and whereon to stay ourselves in our several straits and exigences. To the burthened, we find God hath promised ease and rest, *Mat. 11. 28.* Comfort to those who mourn, *Mat. 5. 4.* Assistance and deliverance to them who are tempted, *1 Cor. 10. 13.* Yea, many promises hath God made of preservation and protection from evil; of a comfortable supply of all blessings, both temporal and spiritual, which by faith we may and ought to apply to ourselves.

## CHAP. V.

### *Of Christian Watchfulness.*

**D**O not think, that having saluted God by prayer, and reading his word in the morning, thou mayest take thy leave of him at the day after: but second thy prayers and reading with christian watchfulness; which is

ly incumbent upon all, being much pressed on us in scripture.

For the profitable handling whereof, I shall shew you,

1. The nature of christian watchfulness

2. The necessity.

3. The extent thereof, or the particulars wherein we are to manifest the same.

I. *For the nature of christian watchfulness*; is an heedful observation of ourselves in all things, and a diligent circumspection over all ways, courses and actions, that we may not please God in any thing, but rather please him in all things.

II. The necessity of which duty appeareth.

1. *From the watchfulness of our common adversary the devil.* For as the apostle Peter taketh, 1 Pet. 5. 8. *Your adversary the Devil as a roaring lion walketh about seeking whom he may devour.* Therefore be watchful. Every word, as it is of special weight, so it contains a special argument unto christian watchfulness.

1. He is your adversary, who will do you the mischief that he can; therefore be watch-

2. He is set forth by his name, Devil, which declares him to be an accuser, and one that seeketh all the advantage that he can against you, therefore be watchful.

3. He is set forth by his cruelty, being termed on, yea a roaring lion, which addeth terror to his cruelty; therefore you have reason to be watchful against him.

4. He is here set forth by his sedulity and pains taking; *he walketh about*, he sits not fast, but is restless to do mischief; therefore be watchful.

5. He is here set forth by his craftiness; seeing, that is, every where prying for his own advantage; therefore be the more watchful.

6. By his *malicious end and intent*, which is the destruction of men's souls, for he *walketh about seeking whom he may devour*. Having therefore such an adversary as the Devil, who is bold, crafty and malicious, it concerneth us to be watchful over ourselves.

II. Besides this foreign adversary, there is *his domesticus*, an inward enemy. Every man carries an enemy in his bosom, which is his corrupt heart, that is no less diligent and dangerous than the devil; and that appeareth in two respects, especially,

1. Tho there be a continual enmity between the devil and us, yet we are not in continual fight; whereas there is a continual combat and fight between the flesh and us, *For the flesh lusteth against the spirit, and the spirit against the flesh*, Gal. 5. 17. So that ye cannot do the things that ye would.

2. The devil himself could not much hurt us without the assistance and concurrence of our corrupt hearts, *Suadere & sollicitare potest, cogere omnino non potest*, Aug. Hom. 12. He may persuade and sollicitate us, but he cannot compel us thereunto. Did not our own corrupt hearts consent unto sin, the devil could little p



with us, whereas our corrupt hearts are to hurt us, without any assistance or con-  
 nance of the devil. There is devil enough  
 in the heart of every one of us, to delude and  
 to hurt us, without the help of any other devil.  
 We are therefore such a dangerous adversary  
 to the devil without us, and a more dangerous  
 adversary within us, *viz.* our corrupt hearts;  
 therefore have we to put in practice this duty  
 of continual watchfulness.

1. For the extent of this duty, the apostle  
 sets it down in general terms. *Watch thou in all*  
*things,* 2 Tim. 4. 3. Which I shall branch into  
 several particulars.

Over thy thoughts, words and actions  
 Against sin in general, and the several  
 thereof.

## C H A P. VI.

*Of watchfulness over our thoughts.*

You must be watchful over thy thoughts  
 that vain thoughts may not lodge in thine  
 heart, Jer. 4. 14. They arise from within us as  
 naturally as sparks from the fire, and they fol-  
 low us continually in every place, and in every  
 time. - If the thoughts of many were exposed  
 to the view of beholders, what worldliness and  
 uncleanness, what pride, what wantonness and  
 lechery would appear in many sepulchres?  
 In the more profitable pressing this duty, I

Give you some motives to quicken you up  
 unto.

Some directions and helps thereunto.

For

For *Motives*; First consider, That wanton, and wicked thoughts, tho they break not into acts, yet are they actual sins. Though tho they are inward, yet are they the acts of soul; and in that they are evil, they are sin. Observeable is that of Peter to Simon Magus Acts 3.22. Repent, if peradventure the thought of thine heart may be forgiven thee; as it hevil thoughts had been a greater sin, than all other wickedness.

2. Evil thoughts are not only sinful in themselves, but they are likewise the cause of all pander of all lusts; For when lust hath conceived, it bringeth forth sin, Jam. 1. 15. Lust thoughts being conceived in the heart, soon bring forth sin, breaking forth into acts of filthiness and uncleanness.

3. Consider that the Lord doth as strictly serve all inward sinful thoughts, as he doth outward acts of sin. He is omniscient, knoweth all things; yea he is the trier searcher of our hearts, and so is privy to every vain and ambitious thought in our hearts; how ever man discern them not, yet the Lord doth, 139.2. Saith David, Thou knowest my thoughts far off, that is, God, tho far off in the heaven yet so far understandeth all things, that our thoughts are known to him; or else thoughts while they are afar off, before they come to be expressly conceived are known to him.

4. Consider that by our thoughts, especially will the Lord judge us at the last day, Rom. 2. God hath appointed a day, wherein he will judge

*secrets of men by Jesus Christ:* Where by  
the secrets of men may be meant, as their outward  
secretly committed, so also the inward se-  
cretly thoughts of their hearts; then must we  
be accountable to God for our evil thoughts, as  
as for our evil works; yea for our vain and  
thoughts, as well as for our vain & idle words.  
In the swarms of our vain, proud, wanton,  
worldly thoughts shall be discovered, and laid  
to our eternal shame before God, angels  
and men, without true and unfeigned repentance

*Evil thoughts without sincere repentance  
sink our souls to hell.* Such of you therefore  
make no conscience of your thoughts, but  
glorify yourselves in vain, wicked thoughts,  
that impertinently, how can you escape the  
punishment of hell!

deny not but the best of men, thro' the  
remainder of corruption in them, are subject to  
worldly, wanton and ambitious thoughts;  
sometimes to blasphemous and atheistical  
thoughts; but these are their grief and their  
torment, against which they strive, and for which  
earnestly beg pardon, and therefore shall  
be laid to their condemnation.

Thus you see the scripture makes it a neces-  
sary part of godliness to be watchful over our  
thoughts; and questionless, he that is not godly  
in his thoughts, is not truly godly in his acti-

Thoughts shew what a man is, as much  
as words and actions. *For as he thinketh in  
his heart so is he,* Prov. 23. 7. If therefore  
you art truly watchful over thy thoughts,  
not

not allowing thyself in any proud wanton, ked thought, it is a comfortable evidence the truth of grace in thee, and of the uprightness and sincerity of thine heart to God.

The helps and directions are these.

1. *Be sure thou do not make too much of vain, worldly, wanton thoughts, which do arise from thine own corrupt heart, or are cast by Satan.* I mean, do not revolve them in mind, by musing and meditating on them with delight; for if so, thou art in danger to be snared by them.

2. *With detestation speedily reject them, cast out of thine heart.* As in thy judgment thou canst not but condemn them as base & wicked, so in thy actions abhor and detest them, reject and cast them away as abominable. They are easiest and safest resisted in their entrance and their continuance will prove to thy ruin.

3. *So soon as any vain and wicked thought begin to arise in thine heart, fix thy meditation upon good thoughts, especially such as are contrary thereunto.* Thus when vain thoughts begin to arise in thine heart, strive to put them out, by fixing thy meditation upon some serious matter. When earthly, worldly thoughts begin to stir, fix thy meditation upon some spiritual and heavenly thoughts. When lustful & unclean thoughts begin to arise, fix thy meditation on some holy and heavenly subject, think of the excellency and necessity of holiness, without which no man shall see the Lord, Heb. 12

4. *Humble thyself for all thy vain and wicked thoughts*

ghts, of what sort or kind soever. If thou  
done foolishly in lifting up thyself, as if thou  
thought evil, lay thine hand upon thy mouth,  
30. 32. That is, whether thou hast done  
shly, or thought evil, humble thyself before  
for the same, which is there meant by lay-  
thy hand upon thy mouth: and know as-  
suredly, that unless thou here humble thyself  
sincerely for thy vain and sinful thoughts,  
thalt full dearly answer for them here-  
after, at that dreadful day of judgment, when  
the thoughts of thine heart shall be brought  
forth.

Be earnest with God in prayer, that he  
would be pleased, as to suppress and keep down all  
worldly, wanton thoughts from rising in  
thy heart, so that he would rebuke Satan, and  
vain his malice, that he may not cast his bellish-  
t thoughts into thine heart: Or at least, that he  
would enable thee to quench them at their first  
appearance. This course did the apostle St. Paul  
in the like case, as 2 Cor. 12. 7. 8.

#### C H A P. VII.

##### *Of watchfulness over our words.*

As thou much watch over thy thoughts, so  
likewise over thy words, *Psal.* 34. 13. *Keep  
thy tongue from evil, and thy lips from speaking  
vain.* What the Psalmist commended to others,  
and he practised himself, *Psal.* 39. 1. *I said  
I will take heed to my ways, that I sin not with  
my tongue.* If David, whose tongue and  
lips were continually prepared to praise the  
Lord, resolved with himself to keep a strict  
watch

watch over his tongue, how much more ought we who are apt to utter so many vain and idle yea wicked and profane speeches? For your help therein, take these few directions.

1. *Avoid all unchaste speeches, and unsavoury discourses, which argue a corrupt heart:* For as a good man out of the good treasure of his heart bringeth forth that which is good, so an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh, Luke 45. Hereupon saith the apostle James, chap. 1. 26. *If any man seem religious, and refraineth not his tongue, that man's religion is vain;* Implying, that all the devotions and religion that such an one pretends, is mere vanity; it will do him no good, nor stand him in any stead; it will not save his soul, but he may fall to hell for all his religion and profession: therefore saith the apostle, *Eph. 4. 29. Let no corrupt communication proceed out of your mouths.*

The corrupt speeches we ought carefully to avoid, are of several sorts, which may be reduced to these heads.

I. Unlawful swearing, which is in three respects, especially.

1. When men swear falsely; or as we speak, forswear themselves. 2. Impiously. 3. Rashly.

*First,* They who swear falsely, whom we call perjured persons, are such as confirm any thing by oath against their knowledge, or swear to do a thing which they intend not, or intending first to do it, yet afterwards are careless and negligent in the performance of it. Th

These false swearers do not only sin themselves, but as much as in them is, bring God in pass of their sin, and make him partaker of, he is made a witness and an approver of a sin, and therein made like unto the devil, who is the father of lies; which is a most abominable dishonour done to the holy name of God.

To swear impiously, is an unlawful oath, either in regard of the matter, or of the form. An impious oath in respect of the matter, is an oath to bind a man's self to do some wicked thing, as those *Jews* who bound themselves by oath to kill *Paul*, *Acts* 23. 14. And *Jezabel* who took an oath to slay *Elijah*, *1 Kings* 19. 2. This sort of oath maketh God to be approver and patron of wickedness.

An impious oath, in respect of the form of it, when we swear by other things, besides God's holy name; as by any creature, as *Joseph* did by the life of *Pharaoh*.

To swear rashly, is to swear lightly and frequently in our common discourse. This, though a common and ordinary sin, indeed too too common and ordinary; yet it is a most grievous sin, and a sin that crieth loud in the ears of God for vengeance. The hainousness of this sin ap-

<sup>3,</sup> In that God's name is thereby taken in vain, which is a direct breach of the third commandment, for that forbiddeth us to take the name of God in vain, *Exod.* 20. 7. Now then God's name taken in vain, when needlessly,

without any just cause, it is used by any, against which there is a judgment threatned in the next words, *The Lord will not hold him guiltless*; that is he shall not go unpunished.

2. Swearing in our ordinary discourse is the very livery of the devil, and a badge of prophane-ness, *Eccle. 9. 2.* *Solomon* makes it a sure sign of a goodly man to fear an oath; and of a wicked and prophane person, not to fear an oath, and to make no conscience of it. And truly ordinary swearing may well be a badge and note of a prophane person, for such an one will make little or no conscience of any sin, who make no conscience of the sin of swearing, which is so vain and unprofitable a sin, for the excuse whereof, the swearer cannot plead any outward good; neither profit, as the covetous worldling; nor honour and preferment, as the ambitious person; nor pleasure, as the voluptuous; and therefore we may well conclude, that he who makes no conscience of swearing, will make little conscience of any other sin, for that will sin for nothing, as the swearer does, certainly will sin for something: nay, what will he not commit for profit, pleasure or preferment, who sticks not to profane the holy name of God for nothing?

II. Another kind of corrupt speech is, when God's holy titles are upon very light occasions used, and so plainly abused: as when anything suddenly happens out, then we presently say, *O Lord, O God, O Jesus*. Again when we would have any thing, then we are apt to



*For God's sake do this, for Christ's sake do that;* and yet with no reverence do we think of God, or of Jesus, if we think of him at all, for commonly it is but a phraze of course. To say the least of this, is a direct taking of God's name in vain, and so maketh us liable to that curse, *God will not hold him guiltless that taketh his name in vain*, *Exod. 20. 7.*

III. *Imprecations both against others and ourselves, is another kind of corrupt speech.* It is so usual with many to make fearful imprecations both against others, which are ill beseeming christians, and likewise against themselves, wishing some great mischief against themselves, confirm their speeches. Methinks such should be afraid, lest God in judgment should hear them, and justly call the vengeance they call for, fall upon themselves. Let such remember the Jews, who cried out, *His Word be upon us, and on our children*; and from that day to this, hath it lain heavily upon them.

IV. *Unclean and unchast speeches,* some men's mouths are always full of them, which plainly sheweth the pollution of their hearts, and how their minds are wholly set on lust.

V. *Idle and vain discourse which tend to nothing,* *Matth. 12. 30.* Saith our Saviour, *Every word that men shall speak, they shall give account thereof at the day of judgment.* Not onely of filthy, unclean and unchast speeches, likewise of idle words, yea for every idle word. And therefore how doth it concern us to be watchful over ourselves, as against all fil-

thy and unclean speeches, so likewise against idle words.

These are the kind of corrupt speech which we ought the more carefully to avoid, regard of the hainousness of them.

II. *Accustom yourselves to holy conferences, and good communication.* It is not sufficient to abstain from corrupt communication, except you accustom yourselves to good communication. It is a good and gracious speech, which commendeth a good and a sound heart, even as good fruit which commends a good tree. Christians ought to spend that time in serious and profitable discourses, which others spend in vain and frothy talk.

III. *In all thy conferences forbear to speak of others, or whatsoever may tend to their disgrace or disappointment.* For thou shalt be sure to find others that will be as ready to judge and speak vil of thee, as thou hast of thy brother, who will have as little care of thy credit, as thou hast of thy brother's. Which argument our Saviour useth, *Mat. 7. 1. 2. Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*

VI. *Be not lavish in your words, but spare your speech; James 1. 19. Let every man be swift to hear, slow to speak.* We oftner think of our speaking, than of being silent. Let no man with that, which if ever it is discovered, may greatly prejudice thee; for

he is now thy friend, may hereafter prove an enemy, and discover; especially reveal no secret to him, whom thou knowest to affect others more than thyself, for he cannot conceal from them. What thou wouldst not have said to others, tell no body; for if thou canst not, why shouldst thou think another will conceal what concerns thee?

V. Be well advised before thou speakest; for sometimes many men's thoughts do over-run, and outstrip their wits. But do thou forethink, whether that thou be about to speak, be sensible and seasonable, and let not thy tongue run before thy mind.

VI. Let your ordinary speech be plain, without oaths and imprecations; yea, without all vain asseverations and protestations, *Mat. 5. 34.* Let your communication be yea, yea; and nay, nay; that is, let it be plain and naked; for whatsoever is more than these, that is, whatsoever exceedeth a simple affirmation, negation, cometh of evil; in the Greek it is, of the evil one, the devil.

VII. In all your conference speak nothing but the truth. *Eph. 4. 24.* Wherefore putting away lying, speak every man truth with his neighbour. The lying be a sin common amongst all sorts of people, not only children, but also grown men and women, as in their ordinary discourse, so especially in their trading; (wherein what more ordinary than lying and dissemblings?) yet it is a most hainous sin, as will appear by a due consideration of these particulars.

1. It is a sin against knowledge and conscience, it cannot ignorantly be committed ; ignorance is against the nature of a lie. The word in the *Latin* to lie, is as much as to speak against one's mind and knowledge. *Mentis est contra mentem ire.*

2. It is most agreeable to the devil's nature, so that a lying spirit is a diabolical spirit ; and a liar carrieth the very image and picture of the devil, who is the father of lies, *John* 8. 44.

3. It pulleth down God's fearful judgment and vengeance, and that both temporal in this world, and eternal in the world to come. For proof whereof, observe in general what *David* saith, *Psal.* 5. 6. *God will destroy all that speaks lies.* More particularly, for temporal judgments in this world, the prophet *Hosea* chap. 4. 2. reckons up lying among those great sins which caused God to send famine, plague, sword, captivity, and other like judgments on the *Israelites*. For eternal judgments find them likewise threatned against this sin as in *Rev.* 21. 8. Lying is there reckoned amongst those sins which bar us out of heaven. And *Rev.* 21. 8. It is reckoned amongst the sins which thrust us into hell ; *But the fearful and unbelieving, and murderers and whoremongers, and sorcerers and idolaters, and liars shall have their portion in the lake which burneth with fire and brimstone.* Here we may further observe, amongst what hainous and capital sinners liars are reckoned, even amongst murderers, whoremongers, &c. which shews the hainousness of lying.

VIII. Pray unto God to sanctifie your speech, & to direct it by his holy Spirit, that it may tend to the glory of his name, so to the good both of speaker and hearer. All our endeavours are nothing without God, and therefore we had need to go unto him by prayer, so to sanctifie our words and speeches, that they may tend to the good of others, and minister grace to the hearers.

IX. Call yourselves to an account every evening, and ask yourselves what evil you have done that day. Your first care must be for preventing the sin, saying as *David*, *Psal. 39. 1.* *I will take heed to my ways, that I offend not with my tongue.* But your next care must be to repent of the faults which you commit, and to judge yourselves for them, and return.

### C H A P. VIII.

*Of watchfulness over our actions.*

I. That you maintain a special watchfulness over all thy ways and actions. To this end I. Make God's word the rule of all thy actions: for as many as walk according to that rule, shall receive grace and mercy, *Gal. 6. 16.*

II. Propound God's glory as the chief end and aim of all thine actions. *Whatsoever ye do, all to the glory of God, that God may be thereby glorified,* 1 *Cor. 10. 31.* This is that glorious end for which you should spend your strength and time, and lay out yourselves to the utmost: for

1. Without this, your best actions, your most

religious exercises find no acceptance with God.

2. This puts a value and price upon all y<sup>our</sup> actions; the more they aim at this end, the better they are, the more pleasing to God. I grant it is impossible for a man in this life, actually to do, and intend the glory of God in every thing that he doth; yet ought he sincerely to endeavour after it.

I deny not but other ends may creep into the heart, and steal into the performance of thy actions, as thine own profit, applause and like: but know for thy comfort, that the Lord looketh more to the general bent of thine heart and frame of thy spirit in what thou doest, than upon any particular base & by-end, which sometimes creepeth and stealeth into thine heart; he will reckon with thee according to the general purpose and aim of thine heart, and not according to some particular end and aim which he hath crept in unawares thro' the corruption of thine heart.

III. Be sure thou commend all thine actions and businesses unto God by prayer; not endeavouring any thing without seeking direction, assistance and a blessing from him. *It is in vain for you to rise up early, to sit up late, and eat the bread of sorrow, unless the Lord put to his helping hand, and come in with a blessing, which is chiefly obtained by prayer.* And questionless, one special reason why many find not that success in their businesses which they desire, is because they have not first commended them unto God by prayer.

IV. Having commended thy business unto God by prayer, be careful in the use of means for the furthering thereof. For where God hath appointed the end, he hath appointed the means thereunto; and therefore to think to obtain the one without the other, were presumption in a high degree. But therein take these two cautions.

1. Be sure the means thou usest be lawful: neither think to thrive by unlawful means; that will not in the end prove gain, which is got by the loss of thy soul. *What shall it profit a man, if he should gain the whole world, and lose his own soul?* Mark 8. 36. *Cave itaque, ne in acquiras pecuniam, perdas animam,* Aug. temp.

2. Use the means as means, and set them not in the room of God, by placing thy confidence in them, which is the way to blast all thy hopes.

V. Set God always before thee; and ever walk in his sight and presence; Gen. 17. 1. which shall be a special means to keep and restrain thee from many sins. This we read, kept Joseph from yielding to the wanton solicitations of his mistress, tho he had the opportunity of privacy, *How can I, saith he, do this great wickedness, and sin against God?* It was the apprehension of God's all-seeing presence that preserved him from closing with the inordinate affections of his mistress. Yea nothing more keeps up the life of godliness, than a constant awe of God, and his all-seeing presence about us, wheresoever we are, and whatsoever we are doing.

*Of watchfulness against sin, and the several keys thereof.*

**K**eepe continual watch against sin in general, not bearing with thy self in the willing price of any known evil. In vain dost thou expect any true peace in thy soul, so long as thou retainest and savourest any one sin in thyself gainst thy conscience: for as sin hinders communion with God, so communication from God.

For the better avoiding sin, observe these directions. 1. *Carefully shun all the occasions and means which may allure and draw thee unto sin.* It is impossible to eschew the one without the other. It is not possible that he who is inclined to drunkenness, should abstain from wine, if he avoid not the places and company of drunkards. Neither is it possible for him who is wanton and lascivious to abstain from filthine and uncleannesse, if he frequent unchaste company, and pamper himself in gluttony and drunkenness.

2. *If thou art assaulted, resist sin in the beginning.* Do not dally with temptations, as they fly with the flame of a candle, lest thou be burnt before thou be aware, but withstand the first beginnings of sin.

3. *If thou beest overtaken with any sin, labour to recover thy self with all possible speed, by a true and unfeigned repentance, and a fresh recourse to the blood of Christ, and a sincere engagement to a greater watchfulness over thy self for the future.* Be sure thou do not live negligently or lie impenitently in the practice of any



ntst. thy conscience; for so long thou  
rest the devil's livery, and art a stranger to  
peace.

. Being recovered, take heed of relapsing.  
elapse is dangerous in bodily diseases, much  
e in spiritual. Christ therefore gave this  
ce to the poor cripple whom he healed at  
pool of *Bethesda*, *Sin no more, lest a worse*  
*g come upon thee*, John, 5. 14.

. Carefully avoid the society and company of  
ked men; I mean all intimate society, and  
less familiarity with them, they being the  
l's instruments to sollicite unto all manner  
sin and wickedness. So that tho. they do  
find the like unto themselves, yet if thou  
quently consort with them, they will soon  
e thee such. *Prov.* 13. 20.

. Consideration of the fearful issue and sad  
equences of sin would be a special means to  
thee from sin. Questionless one chief  
on why so many men live in the wilful  
tice of known sin, is want of consideration.  
they sometimes seriously weigh and consider  
themselves what is like to be the issue of  
sins, what will become of their precious  
mmortal souls to all eternity, should they  
on in their ungodly courses: did they lay  
ionally to heart, what a folly and madness it  
them to venture the loss of God, of Christ  
heaven, and run the hazard of suffering  
asting burning with the devils and damned  
ell, and all for a little profit; and the satis-  
g a fleshly lust, the pleasure whereof is  
but

but for a moment; certainly they would hate and abhor their sins, yea, and cast them away with indignation.

11. As thou must watch against sin in general, so likewise against the several kinds and sorts of sins. As,

1. *Against thy beloved sin.* There is none of us all, but we have in us our darling and beloved sin, *Peccatum in deliciis*, as St *Austin* calls it, our own idol, as I may say, whereunto we many times do service, to the great offence of almighty God.

For the discovery whereof, take these directions.

1. *Observe which way the stream of thy thoughts run, especially thy morning thoughts.* For whatsoever thy beloved sin is, upon that will thy thoughts most hover. This is a sure rule, *Every man is what he is most in the morning.* As he that is spiritual hath his morning thoughts upon God, or upon some spiritual or heavenly subject; so he that is worldly, hath his morning thoughts upon the world; and he that is unclean, hath his morning thoughts about the satisfying of carnal lusts.

2. *Observe seriously what sin it is thy conscience doth most and chiefly check thee for, especially the time of affliction:* for conscience being thus awakened, will most of all check thee for thy beloved sin.

3. *Observe what sin it is that thou hast most power to resist, and with which thou art oftest and easiest overcome, notwithstanding thy con-*

ence checks thee for the same. Thou hast hereon good ground to conclude that to be thy beloved sin.

4. *Observe what it is thou thinkest upon with greatest delight*: If the thoughts of thine estate and of increasing the same be pleasing and delightful unto thee, then thou hast cause to suspect covetousness to be thy beloved sin. If thoughts of fleshly pleasure tickle thee with delight, then thou hast cause to suspect uncleanness to be thy beloved sin; or whatsoever sin it is that thou thinkest on with greatest delight.

Having found out thy beloved sin, thou must especially watch against that, lest thou be surprised by it

1. *Because this sin is so sweet and delightful to the sinner that he doth very hardly part with it*; therefore it may fitly be called, *the sin that bangs so fast on us, being not easily cast off*, Heb. 2. 2. And Mat. 5. 29, 30 our Saviour calls our parting with our beloved sin, *a plucking out of our right eye, and a cutting off of our right hand*: for saith he, *If thy right eye offend thee, pluck it out and cast it from thee: and if thy right hand offend thee, cut it off, and cast it from thee, &c.* Which words are not literally to be taken, for then they are against the sixth commandment, but metaphorically; the eye and the hand, being there put for our bosom and beloved sin. So that the meaning of the words seemeth to be this, *If thy lust and sin be as dear to thee as thy right eye, yet pluck it out*  
by

by mortification, and cast it from thee. O thy sin be as profitable to thee as thy right hand whereby thou gettest thy living, yet cut it by mortification and cast it from thee; for it is better to mortifie thy dearest sin, thy darling lust than that thy whole body should perish.

2. *One beloved lust in thy bosom so alienates heart that it cannot love Christ as it should.*

As one stranger in the bosom of the wife, so take up her affection, that she cannot love her husband as she ought. We read in the evangel that one covetous lust in *Judas*, one incestuous lust in *Herod*, and worldly lust in the *Roman*, was of strength enough to hold each of them from Christ. As therefore thou desirest interest in Christ, maintain an especial wrath against thy beloved sin, that that may not draw thine heart from him.

For remedies against a beloved sin, take these.

1. Steep thy thoughts in a serious meditation of the bitter fruits and dreadful effects thereof. Tho thy sin be sweet in the acting and committing thereof, yet it will be bitterness in the end. For one of these two things must needs follow thereupon, either the bitterness of repentance, or the bitterness of punishment. Let that let the best come of sin that can come, tho thou savingly repent thereof, yet bitter sorrow, bitter tears and bitter mournings are the issue of it: but if thy sin be not repented of, then comes the bitterness of death, and condemnation with the devils and damned in hell-fire for all eternity. We have a common saying among

*Sweet meat must have soure sawce.* Thus strong drink which goeth down merrily, will butterness in the end, according to that of the prophet *Isaiab*, ch. 24. 9. Strong drink shall be bitter to them that drink it; that is, it shall be turned into bitterness. And Solomon describing the harlot, *Pro.* 4. 5. with the contentments that she offers, concludes, *Her end is bitter as wormwood*; not only her own end, but likewise the end whereunto she bringeth others; and as it follows, *Her feet go down to death*; that is, she carries herself and others that follow her, head-long unto the burning lake, where the fire of lust will be turned unto the fire of hell, without true and unfeigned repentance. Wherefore thou art tempted to any sin, reason thus with thyself, If I yield to this temptation, and thereby gratifie my lust, either I shall repent or not. If I do not repent, I shall be damned; if I do repent, it will cost me much more bitter sorrows and mournings than I shall find pleasure and delight in the acting of it. O then what egregious folly and madness must it needs be in any, for the enjoyment of a short transient pleasure here, to implunge themselves body and soul unto everlasting burnings!

2. *Have frequent recourse to God by prayer.* It is God's power that must support thee against the power of thy beloved lust; and it is prayer that must procure his power. But let thy prayer be, as sincere, so fervent; for it is the fervent prayer only that is effectual. This was the course which *St Paul* took when he was troubled

troubled with that *thorn in the flesh*, whereof complains, *2 Cor. 22. 7, 8.* Which many judicious expositors understand to be some lust or motion and inclination which he found in himself; *For this he besought the Lord thrice, that the might depart from him*, that is, he prayed oftentimes to be rid of it; and thereby he obtained not a full deliverance from it, yet strength sufficient to master it, so as it had not dominion over him, for he received this comfortable answer, *My grace shall be sufficient for thee; sufficient for thy deliverance in due time; sufficient in the mean time for thy supportance.* A questionless one special reason why so many complain of the strength and prevalency of the beloved lust, that it doth even rule and reign in them, is because they doth not pray unto God in the name of Christ, so heartily against it as they should; which if they did, they would feel and find the grace of God sufficient for their supportance and deliverance.

II. *Thou must with as great care and circumspection watch against secret sins, as against open and publick;* making conscience of sinning secret, even when thou hast opportunity of privacy for the acting and committing of them.

1. Because we are more apt to fall into secret than open and publick sins. If we can hide our sins from the eyes and knowledge of men, we are apt to think all is well and safe, and thereupon encourage ourselves to sin in secret; therefore the murderer and adulterer brought in by *Job*, emboldning themselves, saying, *No eye seeth us, Job 24. 14.*

However we may hide our secret sins from the eyes of men, yet it is impossible to hide them from the all-seeing eye of God, who seeth all that is hid, unseen of any; *being present in all places, beholding both the evil and the good*, Pro. 15. 3. David's murder and adultery were committed on very secretly, yet were they visible to the eyes of God. Thou didst it secretly, from the eyes of God, but I will punish thee openly. If thou wilt sin secretly, saith *Augustine*, *quære locum te non videat, & fac quod vis*; seek out a place where he seeth thee not, and there do what thou wilt. But seeing God is present in all places, it is impossible thou shouldst hide thy sins from his all-seeing eye.

As God here seeth and taketh notice of our most secret sins, so he will one day or other bring over those deeds of darkness to thy great confusion, without true repentance, if not repented in this life, yet at the day of judgment, when our most secret sins shall be discovered to the view of all. *Eccle. 12. 14. God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* Then all thy secret sins shall be discovered to angels, men and devils, thy secret unchastities and close adultery, thy pilferings and borrowings, thy false weights and measures shall be brought to the view of all, to thine eternal shame and confusion: Were our heart thoroughly possessed herewith, oh how watchful would it be to keep us over ourselves in secret, and fearful to venture upon any sin, tho we have the opportunity of privacy for the acting of it. III

III. Thou must be watchful against the sin, not esteeming any sin so small and venial that thou mayst safely give it entertainment; continue in it without true and unfeigned repentance; and that for these reasons.

1. By the least sin the law of God is transgressed, his justice violated, and his wrath provoked, and therefore far be it from us to esteem sin little, which is committed against a God of infinite majesty: whereupon, saith St. *Augustine*, *Ne consideras quod parva sint peccata, sed quia magnus sit Deus cui displicent*, Aug. de peccatis vera & falsa, cap. 8. Do not consider the smallness of thy sins, but the greatness of God who is displeased and provoked by them.

2. Little sins are apt to make way for greater: who sees not that by daily experience unclean thoughts and filthy words draw one to unclean actions? Yea, as *Justin* relates of *Ninus'* victories, how every victory means of another conquest: so every small sin is a means and way to a greater. And this needs be so, because God in his just judgment doth usually punish sin with sin: I mean, he doth many times punish some men's lesser sins by leaving them to themselves, and to the corruption of their own wicked hearts, that they break forth to the acting and committing of greater sins. The best means therefore for a man to keep himself from great and hainous sins is to be watchful against smaller sins and to make conscience of them.

3. The least sin cannot be expiated nor purged



without the precious blood of the Son of God: that expression of the apostle is observable, Christ was delivered to death for our offences, 1 Cor. 4. 25. The word in the Greek, *in ta pava-*  
*ta* translated offences, signified properly, slips; implying that our smallest sins could be expiated without the bloody death of Jesus Christ. Oh let us not oversightly account that for which Christ payed so dear a price his own most precious blood!

### CHAP. III.

#### *Of our behaviour at meat.*

Considering our adversary the devil, layeth in every place baits and snares to intrap and especially at our tables; therefore it concerns us in a special manner to be watchful of our selves at meals: To that end,

Forget not to pray unto God for a blessing upon the creatures, whereof thou art to partake.

As the apostle speaketh, 1 Tim. 4. 4. 5. Every creature of God is good, being sanctified by the word of God and prayer. By the word, as

both shew and warrant our right thereunto; by prayer, as it is a means appointed by God

for obtaining the blessing upon his creatures, without which they will do us little good;

man liveth not by bread only, but by every word that proceedeth out of the mouth of God,

Mat. 4. 4. That is, bread doth not nourish by its own power, but by the appointment and blessing of God. And therefore it was the usual

practice of our Saviour to lift up his eyes and give a blessing upon the creature, before

he did partake of them; which hath been a usual practice of the saints and people of God before and since Christ's time, 1 Sam. c. 13. and Acts 26. 30. Having therefore such wise patterns and presidents follow them, not being to partake of any of God's good creature thou hast lifted up thine heart to God, and secured his blessing upon them, for otherwise thou mightest expect from God a curse rather than a blessing? The creatures on the earth, are God's creatures, and therefore they must needs be more bold than welcome, if we make use of them without asking his leave.

II. *Eat as in the presence of God*, who is ever present with us wheresoever we are, as at our beds, so at our boards, eying and observing our actions. It will be therefore thy wisdom wheresoever thou are to carry thyself as if thou wert in the sight and presence, especially at thy meals, for thou art most apt to forget God, and to give thyself to the creature, and to the satisfaction of thy carnal lust and appetite.

III. *In eating and dringing, season thine heart with these and the like meditations.*

1. *Of the Goodness and sweetness of God in his creatures*; else we shall make no better use of them than the brute beasts. Think thou with thyself, Oh! how sweet and good is that which God who hath put such sweetness into his creatures. If the streams be so refreshing and satisfying, oh what refreshment and satisfaction is that which God, the fountain of all our mercies and blessings bestows! If bread be so savoury to an

y, oh how sweet and savoury is Jesus Christ bread of life to an hungry soul!

Of the bounty of God in providing so plentifully for thee, when many of thy betters, in these respects are destitute of ordinary provision and would be glad of the reversion of thy cheer. Say with thyself, what, and who I, that should abound when so many are in want? that I should be so full, when many good Christians have not wherewithal to satisfy their hunger? Oh what thanks do I owe unto God for such singular mercies! And oh that I could express my thankfulness by living to his praise and glory! Thus whilst thou art feeding thyself, mayst thou delight thy soul in the goodness and bounty of God.

Of thine unworthiness of the least of God's mercies, even of a crum of bread, or drop of water, and that if God should deal with thee according to thy deserving, he might justly strip thee of all thy comforts.

Of thine own mortality. As *Joseph of Arimathea* had his tomb in his garden to season his death with the meditation of his death: so shouldst thou in thy greatest delights, let out thine heart to a serious meditation of thy own mortality. At this end the *Egyptians* had a death's head brought into their presence, when they were feasting, even to mind them of their latter end.

*N. Season and sanctifie your meals with spiritual communications, at least useful discourses, that thy soul as well as thy body may be fed and nourished. To this end take occasion to*  
raise

raise up both thine own heart, and the hearts of such as are with thee to an affectionate remembrance of God, by whose goodness and bounty thou enjoyest what is set before thee; that thereby thine heart may be inflamed to a greater love unto him. We read in the evangelists, that it was Christ's usual practice at meals, to fall into such discourse as tended to the spiritual good of those with whom he sat, ministering grace to the hearers: which example herein is worth our christian imitation. And in regard of our great backwardness and barrenness in spiritual discourses, you cannot suddenly find out any fit matter for them; it will be a point of spiritual wisdom for you before hand, to think of some seasonable and savoury heads, whercon to discourse at meals which may tend to the good and edification of others; and resolve to embrace every opportunity that is by any offered to you for such discourse. I deny not but you may lawfully at meals discourse, as of news, so of civil matters and of your own affairs and the like; yet you shall do well to season your civil and moral discourses with some spiritual and savoury expressions, dropping something of the mercy, goodness and bounty of God at every meal:

V. Use the good creatures of God soberly and moderately, not to gluttony and excess. There is no certain proportion of food can be prescribed to men, in regard that all are not of a like strength and constitution, neither have all like stomachs; yet this is a certain truth, for a man to eat

so much as to oppress nature, and to in-  
se him, either to the service of God, or to  
uties of his calling, is a degree of intempe-  
e, which in time will prove very prejudicial  
s health, breading manifold diseases in the  
, by filling it with crudities and dangerous  
uctions, as the stone, stoppage of urine,  
vind-cholick, gout, scurvy, surfeits, fevers,  
the like: yea intemperance in diet doth  
vise weaken the memory, dull the wit  
understanding, stupifie and decay the sen-  
and furiously provoke to lust:

Many I know do usually eat more than is  
, out of a desire of growth and nourishment,  
reas in truth, much feeding hinders them  
; for they proceed not from the abundance  
at, but from a good digestion of what we eat  
perfect distribution thereof: both which are  
th obstructed by excessive feeding.

But if thine health will not prevail with thee  
temperate in eating, consider that thereby  
wilt find more pleasure in thy food: for  
pleasure must needs be greatest, which is  
natural: and such is a temperate man's,  
se appetite to his meat, tho he spare feed-  
is kept fresh to the last, and consequently  
delight: whereas the glutton naturally  
no appetite, but is faine to force it by law-

So that the temperate man finds more  
tness in his ordinary fare, than the intem-  
e in his greatest dainties.

In thy eating, there are two rules worthy  
observation.

1. *To live with an appetite, whereby the stomach will the better digest what it receiveth.*

2. *To feed so moderately, that thou be not unfit for the labour of thy body, nor for the employment of thy mind.* Such therefore as meals do find an oppressive dulness and indolence to any business, may justly suspect, that they have exceeded the bounds of temperance, and perverted the end of feeding, which is not to oppress, but to refresh the spirits, and make the body more vigorous and active. And quietness to accustom thyself to a plain simple diet, it is most healthful, so the best remedy against intemperance.

VI. *Fail not to give thanks for meals, for the comfortable refreshment you have found in the creatures.* This the Lord gave in special command unto his people, *Deut. 8. 10.* *When thou hast eaten and art full, then thou shalt bless the Lord thy God.* Yea, we read that the heathenish idolaters at their Feasts, were accustomed to praise their false Gods; for it is written *Dan. 5. 4.* *They drank wine, and praised the image of gold and of silver, and of brass, of iron, of stone, and of bone.* Is it not then a wonderful thing for christians, after their meals, not to praise the true God, from whom we receive all the good things we do enjoy?

## CHAP. XI.

*Of sports and recreations.*

**A**S you ought to be watchful over yourselves at meals, so likewise at your recreations. For tho some recreations are

re we generally apt to abuse them into li-  
ousness, and to adventure upon all manner  
sports and recreation, without any differ-  
; therefore I shall shew you.

What kind of sports, which are used for re-  
sons, are unlawful.

How these which are in their kind lawful,  
abused, and so made unlawful.

Unlawful sports and recreations may be  
brought to these heads.

All such, wherein neither wit of mind nor  
use of body is used, as dice-play, and some  
at cards: for in them is nothing but an  
Expectation of an uncertain event, wherein nei-  
ther wit of mind, nor exercise of body is used,  
these are the main end of sports and recreati-  
either for the refreshing of our minds, or bo-  
that we may thereby be the better enabled  
in the honouring of God, in the discharge of  
duties of our place and calling.

Such as bring danger to men; as of old was  
wrestling with beasts; and now matches at foot-  
fighting at cudgels, especially fighting with  
weapons and the like.

Such as declare God's punishment on the  
wicked for mans sin: as bear-beating, cock-fight-  
and the like: the enmity that is in one crea-  
against another, is a punishment on the poor  
wicked for mans sin, and therefore ought not  
be a ground or matter of sport and rejoicing,  
but rather of sorrow and humiliation.  
The next thing to be considered, is how these  
that are in themselves lawful, are unlawful in  
manner of using them. D

1. *When too much time is spent in them :* Creations should be as sawces to your meat, sharpen your appetite unto the duties of your calling, and not to glut yourselves with them, so as to make yourselves the more unfit, both for the duties of your callings, and of God's service. You must know, that the main principal end of God's sending you into this world, was not to follow your pleasures, that you should spend your time and strength in the duties of God's service, and in the means whereby you may be fitted thereunto. Will it not be more comfort to thee, when thou art dying, to think of the time thou hast spent in the service of God, and in preparing for eternity, than of that time which thou spendest in cards and plays and other vanities.

2. *When men's recreations are made a trade or merchandise.* As when men play merely to get money : that which a man gains by traffick, he cannot with a good conscience possess and enjoy : it is not by God given him, because he cometh not to it by lawful means, it is rather as stolen goods, over which God's curse hangeth. And, as for the party that is guilty of theft, for that which he hath purloyneth from his wife, children and family, if he have any ; or if not, from the commonwealth, and poor. We are not owners of our goods, but stewards, and must give account of them. Oh, that all our gamesters would consider what a fearful reckoning they are to make at the day of judgment ; not



their precious time lavishly unspent, but of their estates, for the most part wickedly when in their account there shall be found much wasted in gaming, and so little given to poor and charitable uses?

*Is it altogether unlawful to play for money?*

I will not say it is altogether unlawful to play for money, provided that what you play for be a small matter of little value, which is to be asured according to the estate and quality of the person who play. But how is the gaming of men the very exercise of covetousness to win other men's money?

*Unlawful recreations are made unlawful, when they are used at unseasonable times; as on days of humiliation, and on the sabbath-day, in the time the Lord forbiddeth all men to seek their own pleasure, Isa. 55. 13.*

*When they are so used as they raise a man's wrath unto anger, fury and the like: or that cause swearing, cursing, brawling, quarrelling, with the like evil effects. He that cannot moderate his passion, or rule his tongue at such times is not fit for it.*

## C H A P. XII.

*Of the duties of our Calling.*

*Give a special regard to the duties of that particular calling, wherein thou art placed by God's ordinance; in a conscionable discharge whereof use the very life and power of religion: for help therein, take these directions.*

*Begin with God, by seeking unto him by prayer, as for the pardon of thy sins, and sup-*

ply of all needful graces, so for his blessing unto thy lawful pains and endeavours. For it is indeed his blessing alone that maketh rich, and that causeth any thing we take in hand to thrive and prosper; which *Moses* acknowledgeth, *Deut. 8.* where speaking to the people of *Israel*, he saith, *It is the Lord that giveth thee power to get wealth.*

2. Be painful and diligent in the duties of thy calling, according to the direction of the Lord thy man, *Eccle. 9. 10.* *Whatsoever thy hand findeth to do, do it with all thy might:* that is, whatsoever works or duties belong unto thee by virtue of thy calling, do them diligently and industriously; not so much to ingross wealth, as for necessities, and competent provision for thyself, thy wife and children. This likewise our Saviour commendeth to us by his own practice; he saith, *he, I must work the works of him that sent me, while it is day.* This phrase, *to work the works*, is an *Hebraism*, and implieth a thorough doing, or doing of any thing, & that with diligence.

For thy encouragement thereunto know that diligence in our callings is usually crowned with riches and plenty, *Prov. 10. 4.* *The hand of the diligent maketh rich;* And *Pro. 13. 4.* *The soul of the diligent shall be made fat;* that is, shall be enriched with outward blessings; and truly it is a rare, but that a blessing doth accompany a diligent hand.

Yet herein care is to be had, lest while you are diligently following the works of your calling on the one hand, you be not overtaken

idleness and covetousness on the other.

Therefore I shall give you two cautions.

*Be not so diligent in thy particular calling, thou neglect the duties of thy general calling, christian.* I mean, be not so eager in following thy worldly businesses and employments, thou neglect thy spiritual business; as thy morning and evening devotions to God, &c. so thou mayest spend the greatest part of every one of the six days in thy worldly businesses and employments; yet thou oughtest to spend some part of every day in spiritual employments, whereby thy worldly businesses will be the better seasoned and sanctified. When thou comest to ly upon thy death-bed, and look back into thy life, then that time which hath been taken in thy worldly businesses, and spent in praying, reading, hearing, meditating and the like, will yield thee most comfort.

*Labour to be heavenly minded in earthly employments:* to follow worldly businesses with spiritual affections, often lifting up thine heart to God, in some heavenly ejaculations. Yea, labour to make some improvement of that time wherein thou art following the works of thy calling, to some spiritual advantage, by useful meditations; especially if thy employment be such as exercise the hand and not the head. As thou art busily following thy worldly businesses, contemplate on that excellent saying of our Saviour, *Mark 3. 36. What will it profit a man, if he shall gain the whole world, and lose his own soul?*

3. *Resolve and strive to be faithful and steady in all the works of thy calling; and with a* of disdain abhor to get any things by w and deceitful courses; as knowing that a ill got, may impoison a man's whole estate bring a curse upon all that he possesseth: it prove like the *eagle's flesh from the altar*, and coal in it, that devoured the whole nest.

Let there be therefore truth, equity plainness in all thy dealings with men, 1 4. 6. *Let no man go beyond, and defraud his brother in any matter, because the Lord is the avenger of all such; but in all our dealings, let us observe that royal law and standard of all equity, namely, To do as we would be done to; for our Saviour speaketh, Mat. 7. 12 This is the law and the prophets; that is, the sum of all which is in the law, and by the prophets is revealed, concerning our carriage towards our neighbours and dealings with them.*

4. *Having used thy outmost diligence in thy lawful calling, trouble not thyself with care and distrustful thoughts about the issue and success of thine endeavours. Take no thought, for our Saviour, Mat. 6. 31. What shall we eat, what shall we drink, or wherewithall shall we be clothed. The word in the Greek translation take no thought, merimnon quasi meridseion noun, implyeth, a carking distrustful thought whereby the mind is disquieted about the issue and success of our endeavours, which is very unbecoming a christian.*

5. *As oft as thou receivest any blessing from* fo

let not to return unto him the praise and the  
thereof: acknowledging, that whatsoever  
means have been, he is the chief cause and  
principal author of all those benefits and bles-  
sings which thou enjoyest.

## C H A P. XIII:

*Of our behaviour in secret.*

regard of the manifold temptations where-  
unto we are subject, both when we are by  
ourselves alone, and also when we are in company  
with others: it is our duty, and will be our wit-  
to keep a narrow watch over ourselves,  
in our solitariness, and also in company.  
*First*, When we are alone, our care must be,  
we be neither ill employed, nor idle and un-  
profitful; but that we be taken up with spiritual  
heavenly meditations.

*For solitariness is the devil's opportunity;*  
in which he hath always been careful to embrace  
himself to improve to the outmost advantage; as we see  
*David*, who when he was walking alone upon  
the roof of his house, then the devil set upon  
him, tempted him unto lust, and prevailed with  
him. And therefore how doth it concern us to be  
especially watchful over ourselves.

*Because we are then in most danger to be o-  
bayed and foiled with our own sinful lusts;*  
we are most apt to let our hearts in specula-  
tion, wantonness, and contemplative wickedness,  
feeding our fancies, and pleasing ourselves in  
vain thoughts, revengful, lascivious and other wic-  
ked thoughts. In which respect we ought, in  
solitariness, carefully to watch over our

hearts, being then in greatest danger of these ritual raps

To this end, I shall commend that excellent but too much neglected duty of *divine meditation*, which is twofold.

1. *Sudden and occasional.* 2. *Set and deliberate.*

For the nature of *occasional meditation*; it is sudden fixing the mind upon some profitable subject, occasioned by somewhat that we see or hear. The which may be done at all time, and in all places, when we are at home about the work of our calling, or walking abroad. Of this sudden and occasional meditation, there may be much use, by reason of the variety of objects which present themselves to our view; for every creature that we behold doth afford unto us plentiful matter of spiritual & heavenly meditation: from each of them we may and ought to take occasion to meditate of God, and of his attributes shining in him; as his power, wisdom, goodness and other attributes.

For motives thereunto, take these three.

1. It will be a special means to keep away wanton thoughts, and idle motions out of the heart. For if thou give up thyself to idleness, not labouring to possess thy mind with the good and profitable meditation, in that it will both furnish thee with matter, and prepare thy heart to commune with God.

3. Hereby thou shalt make a right use of creatures. The creatures are half lost unto us if thou only employ them, and not take out some spiritual lesson from them.

*Thus much of sudden and occasional meditation.*  
A word or two of the set, solemn and deliberate meditation, in regard there are many excellent treatises published on that subject.

I shall therefore briefly shew you, 1. The nature of the duty. 2. Give you some directions to be observed therein.

For the nature of it, what it is? I answer, *set and deliberate meditation, is a serious applying of the mind to some spiritual and heavenly object, discoursing thereof with thyself, to the end the heart may be warmed, thine affections quickened and thy resolutions heightened to a greater love of God, hatred of sin, &c.*

The directions to be observed herein are these. *Let the subject matter of thy meditation be wholly spiritual and divine.* Thus any part of the creature is a fit subject for thy meditation; as God or any of his attributes; as his omniscience, eternity, immutability, omnipresence, justice, holiness, wisdom, mercy, justice, faithfulness, and other excellencies of God: Also, the blessed and happy estate wherein our parent were created by God, and that miserable estate whereinto they plunged themselves and all their posterity, by their disobedience against God in eating the forbidden fruit, and the redemption by Jesus Christ, and the transcendent love of God in giving his Son for us, & the unconceivable love of Christ in undergoing our cursed death for our redemption.

*Let the particular subject thou pitchest upon by meditation be suitable to thy present state*

*and condition* : to that end, it will be thy dom in setting upon this duty, to observe frame and temper of thine heart. If findest thine heart sad and heavy, then fix meditation upon thy sins, that so thou may turn thy sorrow and sadness for outward things into a sorrow for thy sins. But if thou find thine heart lightsome and cheerful, then fix meditation upon the incomprehensible love of God, or on the freeness of his grace, or on the bounty of God, especially towards thyself.

3. *Having pitched thy thoughts upon some particular subject suitable to the present frame and temper of thine heart, continue thy thoughts up till thou hast found thine heart warmed, and affections quickned therewith; which indeed is the main and principal end of this exercise.*

4. These things premised by way of preparation, fall upon the work itself, which consists of three particular heads,

The *First* I may call cogitations, when I mean a discoursing of the understanding upon the subject matter pitched upon, a calling to mind several truths that belong thereunto; if the subject of thy meditation be death, call to mind and seriously think as of the certainty of death, so also of the uncertainty of time thereof; both in regard of the place where, the manner how, and the time when; then to argue the necessity of a continual expectation of, and preparation for death.

The *Second* is Application, to make some application to thyself of these truths thou hast



to mind, for the warming of thine heart  
quickning of thine affections.

The *Third* and last particular, is resolution,  
resolved purpose of heart to do this, or that  
the subject matter of thy meditation hath  
death, and finding thine heart thoroughly  
ed with the apprehension thereof, especially  
the uncertainty of the time of thy death, re-  
thereupon to be more careful in embrac-  
every opportunity of doing good, thinking  
be the last that will be afforded unto thee;  
to live in a continual expectation of and  
ration for death, by a daily renewing thy  
with God.

#### C H A P. XIV.

*Of our behaviour in company.*

Thou must be watchful over thyself when  
thou art alone, so likewise when thou art  
company looking into thy behaviour therein;  
e rather, because we are generally more apt  
transgress in company, than when we are alone:  
fore I shall set down some directions to  
thee while thou art in company.

*First*, It will not be amiss to premile an  
ent or two to persuade thee to make  
of the good and godly, and by no means  
ked and ungodly persons for thine ordi-  
converse: as also a preparatory advice or  
for the better sitting and preparing of thee  
to converse with men to the best  
advantage.

*Therefore highly prize and earnestly seek the  
company of such as are godly, whereby thou  
wilt*

wilt find a greater increase in thy piety, knowledge, faith, zeal and all other graces. And it may be observed, that where the people of God do not associate themselves in holy communion, there is little thriving in grace & godliness, they live under never so powerful a ministry.

*2. Avoid as much as may be, the society of wicked and profane persons, especially such as scoffers at godliness and religion.*

1. Because we are very apt to be corrupted by the contagion of their sin. 2. We are in danger to be involved in their temporal plagues. We shall thereby encourage and embolden them in their wicked courses; it being a great encouragement unto wicked men, to go on in their wicked and sinful courses, when as they are countenanced with the company of the good.

Now for the better fitting and preparing thyself for profitable converse when thou art in company, I shall only give thee two advices.

1. That thou mayest be the better furnished with matter for useful discourse, often anxiously meditate with thyself on some great head of divinity; as of our wretched and miserable condition by nature, of the all-sufficiency of Christ's sacrifice, of the vanity and uncertainty of all earthly things, of the shortness of this life, of the day of judgment, or the like. By the contemplating of these, or such like things with thyself in secret, thou wilt be better enabled to talk and discourse of them in the presence of others, and that to their good and edification, as well as to thine own.

2. Before thou goest into company, be earnest with God in prayer for grace, so to order thy conversation and discourses that they may tend, to the glory of his name, so to thine own and others good, and spiritual advantage.

These things thus premised, come we now to the directions for the good government of thyself when thou art in company; which I shall lay down, 1. More generally. 2. More particularly. 1. In reference to our behaviour in good company.

In reference to thy behaviour in bad.

The general directions for thy behaviour in company are these.

I. *Let thy carriage and conversation be humble, willing to communicate thy counsels, comforts and experiences to the poorest and meanest Christians, and to partake of their counsels, comforts and experiences: not disdain to learn any good thing of those who in several respects are much thine inferiours.*

II. *In all thy conversing with men, labour to be fruitful and profitable both to thyself and others, by receiving and doing all the good thou canst.*

1. *To thyself, by receiving all the good thou canst from others.* To this end, when thou art in the company of others, diligently observe in what gifts and graces any doth excel, for God hath dispensed various gifts to his people, all are not alike qualified; and then labour to draw forth these gifts and graces to thy spiritual advantage and good.

2. *To others, by communicating unto them such good things as thou conceivest most suitable unto their*

their present state and condition. The more good thou communicest unto others, the more will God communicate unto thee.

III. Often lift up thine heart unto God in some short ejaculatory prayer, that he would open thy lips, that thy mouth may shew forth his praise: that he would enable thee to speak, that thy words and short discourses may tend to the good & edification of others, ministering grace to the hearers.

Having thus given thee general directions for thy behaviour in company, come we now to the more particular directions, referring to thy behaviour in good company.

I. When thou art in good company, trifle not away thy time with worldly conferences and discourses, as the common fault of too too many is, whereof St. Bernard complaineth in his time *Nihil de scripturis, nihil de salute agitur animarum, sed nugæ & risus & verba præferuntur inventum.* But let the subject of thy discourse rather be some spiritual matter.

II. Labour to turn the current of worldly discourse into spiritual; to that end watch every opportunity which may occasion any digression from worldly matters, into some spiritual and heavenly subject.

III. Be ready to communicate and impart such spiritual gifts and graces as thou hast received. Hast thou any competent measure of saving knowledge? Communicate thy knowledg unto others by acquainting them of the mysteries of salvation. Hast thou found comfort after thy spiritual troubles and desertions? Hast thou found support under thy trials and temptations? Hast thou

Do you found gracious answers and returns to thy prayers? Hast thou got the victory over thy lust and corruption? Freely and willingly communicate and impart unto others the experiences thou hast had of God's mercy, power and goodness, in thy several straits and exigences, directing them to such ways and courses whereby thy self hast found much good and benefit. This we find expressly commanded, *1 Pet. 4. 10*. The particular directions referring to our behaviour in bad company are these:

I. *When by reason of some common occasion thou art in bad company, (for otherwise, as we shewed before, thou art by all means to avoid it) see that thy conversation be with a dove-like innocency, harmless and harmless, according to that exhortation of the apostle, in Phil. 2. 15. The truth is there is scarce a better means to propagate the Gospel, and to fasten it on the affections of natural men, than the fair carriage and honest conversation of the professors thereof. It is as the odour of Christ's ointment, the fragrantcy whereof draws the affections of others.*

II. *Be careful that thou partake not of their sins, which direction the apostle giveth, Eph. 3. 11. Have no fellowship with the unfruitful works of darkness. He means that they should no way communicate or be partakers with their sins which he calls the works of darkness.*

*Quest. How may we be said to partake with others in their sins?*

*Ans. Men partake of other sins, as by provoking them to sin, so by approving their sin.*

*Men*

men approve other sins openly, or covertly : openly by word or deed.

By word, 1. When they commend others for their sins. 2. When they patronize and defend them in their sins.

3. When tthey sooth them up, and flatter them therein. Men approve of others sins by deed, when they be companions and agents with them in the same sins. Covertly men approve others sins when they tacitly consent unto them. He may be said tacitly to consent, that either reveleth not the sin he knows, when he ought, or shews no dislike at it when he beholds it. And this ostentimoe is as hurtful in respect of the offender, as ill counsel ; for as evil speech moveth men to sin, so evil silence leaveth men in sin. *Ut malus sermo inducit in peccatum, sic malum silentium relinquit in peccato*, Aug.

III. *Grieve and mourn for the sins thou discernest amongst them.* It is noted oft, and commended as a special grace in sundry of Gods saints, that they have been greatly troubled in themselves at the dishonour done to God, even by the sins of others, as *Moses*, *Nebemiab*, *David*, *Jeremiah*, and others ; *Deut.* 29. 18, 19. *Neh.* 1. 4. *Psal.* 119. 58. *Jer.* 13. 16..

IV. *When thou observest any wickedness committed by thy neighbour, reprove him for the same.* Which duty we find much pressed upon Gods people in the scriptures, *Lev.* 19. 17. *Thou shalt not hate thy brother in thine heart, thou shalt in any ways rebuke thy brother, and not suffer sin upon him.* Wherein are implied two things.

1. That he who doth not reprove his brother when

in he seeth him do amiss, doth indeed hate and not love him; for there is no love the love of reproof.

That by not reproving thy brother, thou rest him to run on & continue in his course, which will at last prove his destruction. In the right manner of performing this duty, certain general rules must be observed, and particular, according to diverse circumstances. General rules are these.

*He that reproveth another, must lift up his heart in prayer unto God, that he would so guide his tongue, and move the other's heart, that his reproof may be profitable unto him. For without God's blessing, all our admonitions and reproofs prove but words spoken in the air.*

Our reproofs must be done in love, aiming only at our brothers good, and not at all at his disgrace. For as the apostle speaketh, *1 Cor. 16. 14. All things must be done in love:* and as all things, especially this of reproof. Concerning particular rules, both the state of the party reproving and of the party reprov'd, and the quantity of the reproof together with time & place must be observed. The state and condition of the party reprov'd must be observed. As they who have authority over others have greater liberty to reprove, so they have to deal with notorious, scandalous sinners, they then may and must do it.

*With authority, as the apostle exhorteth, 1 Peter 4. 15. Rebuke with authority, Tit. 2. 19.*

*Sharply, so the apostle commandeth, Rebuke sharply, Tit. 1. 13. The word in the Greek trans-*

translated *sharply*, properly signifieth *cutting to the quick*. Eli failed herein, tho he reprimanded his sons for their wickedness, yet it was *sharply* and *to the quick*, but with too much gentleness and mildness.

2. The mind and disposition of the party reprimanded must be observed. For if he be flexible and ingenuous, he must with mildness be reprimanded, even *with the spirit of meekness*, as the apostle Paul expresseth it, *Gal. 6. 1*. But yet severity must be used, when lenity prevails not.

3. The state and condition of the party reprimanded is to be observed. For,

1. If it be our superiour, it must be done with all reverence and humility rather beseeching than exhorting, than rebuking: as *Naaman's* servants did their master, *2 Kings 5. 11. 13*.

If the party to be reprimanded be our equal, the reproof must be done without bitterness, even with love. Reproof is a bitter pill, & therefore it must always be rolled with sugar, expressing much meekness, spirit & compassion of heart; shewing in the hatred of our brother's sin the love of his person.

4. The quality of the sin reprimanded must likewise be observed.

1. Private offences must be privately reprimanded: for saith our Saviour, *If thy brother trespass against thee, go tell him his fault between thee and him alone*, *Mat. 18. 15*. But open and scandalous offences must be reprimanded openly, *1 Tim. 5. 20*. *Them that sin*, viz. openly and with scandal, *blame before all*, i. e. before the whole assembly of the church, that others also may fear.



Sins directly tending to God's dishonour must be reprov'd with a holy zeal and indignation. Christ often reprov'd the scribes & Pharisees, and Peter reprov'd *Simon Magus*, Acts 8. 20. The seasonableness of the time must with great wisdom be observed. To rebuke a drunkard in his drunkenness is folly; *Abigail* knew as much, and therefore said nothing to *Nabal* in his drunken fit, but in the morning when the wine was gone out of him. So neither is it seasonable to reprove a man for his passion in his passion; wait rather for a fit time, till a man's fit passion be over.

*The seasonableness of the place must likewise be observed.* Unless it be for due and just censure, sin must not be in publick assemblies, open streets, or the like. But if by the way thou observest a man sin whom thou knowest not whether or no thou shalt see again or no, then as privily as thou canst, thou mayest meekly rebuke him. Thus shalt thou manifest thy zeal for God's glory, thine hatred of sin, and thy care of thy brother's salvation.

### C H A P. III.

#### *Directions to the rich.*

As the apostle *Paul* knew how to be abased, and how to abound, how to be full, and how to be hungry, Phil. 4. 12. that is, he had learned in the school of Christ, how to carry himself christian-like in a rich, and in a poor estate; so it will be a point of special wisdom in us, to know how to carry ourselves christian-like thro' various conditions; how to manage every estate

state. For your better help herein, I shall give you some directions.

1. How to carry yourselves christian-like in rich and full estate.

2. How to carry yourselves christian-like in poor and mean estate: for the former.

I. *Look up unto God, and often think of him as the author and doner of all the good things thou dost enjoy.* When thou hast gotten wealth, not, this I have gotten by my own wisdom or policy: for how many men of as great understanding and wisdom as thyself, have no notice of thy estate? Neither say, this I have gotten by mine own travel, pains and labours: for how many men have been as industrious as thyself, and yet have not found success which thou hast done? And therefore with *Job, ch. 1. 21. The Lord hath given.*

II. *Bless God for what thou hast.* in every thing thou give thanks, saith the apostle, *1 Thess. 5. 18. this is the will of God in Christ Jesus concerning you.* As if he had said, This is that the Lord his Son Jesus Christ hath signified to be his will; and after a sort, the whole he requires of us for all the mercies we receive from him. therefore as thou receivest any mercy and blessing from God, fail not to give unto him praise and glory thereof.

III. *Labour to see God's special love in all his mercies.* For what good will the enjoyment of any thing do thee, unless thou canst see God's love to thee, as well as his bounty therein.

Quest. *How may I know that these out-*

*to I enjoy, are bestowed on me in love & favour.*

*Ans. 1.* If they inflame thine heart with a love to God, causing thee to love him the more, because he hath been so bountiful unto thee. For as a sure rule, *Whatsoever causeth love, cometh of love.* Examine therefore whether these outward good things which thou doth so plentifully enjoy, have wrought up thine heart to a true love of God: for if so, then thou mayest assure thyself that they were bestowed upon thee in love: and thou mayest look upon them as tokens of God's special love and favour.

If thou findest in thyself a willingness to lay out our God in the use of these good things which thou hast received from him, by laying out a portion thereof towards the maintainance of God's worship, or the relief of God's poor, then thou shalt have a comfortable evidence that they are bestowed upon thee in love.

If it be the grief of thine heart that thou dost not answer the loving kindness of the Lord towards thee; that thy conversation is so unsuitable to his gracious dispensations towards thee; that thou dost not in any measure live up to his bounty towards thee; this is an evident sign, that what thou hast received from God, was bestowed on thee in love, and thou mayest look upon them as tokens of his special love and favour.

V. Beware of being puffed up with pride, and of not being humble under thine abundance; to be so in thy thoughts, when thou art high in the world, which indeed will prove thy glory

ry. For humility is an ornament, as the apostle *Peter* implieth under that word, *Be clothed or covered with humility*, as with an ornament, 1 *Pet.* 3. 14. Many men think humility a debasement, but the Spirit of God counteth it an ornament: therefore saith the apostle *James*, ch. 1. 10. *Let the rich man glory in that he is made low; but let him glory in his humility, because God hath given him an humble and lowly heart, notwithstanding his riches and glory in the world; because he hath a low mind in an high condition: for it is the glory of rich men, that when God hath made them high in the world, they are low and humble in their own thoughts.*

V. Labour for the true spiritual riches; namely, saving sanctifying graces, that thyself may be rich, and not thy chest only. And truly rich men, of all others stand in most need of sanctifying graces in regard their riches are great snares unto them, and occasions of sin, as a long coat in greater danger to be draggled than a short one. Oh, therefore beg of God, that he would not put thee off with the things of the world; but that together with his outward blessings he would give thee his inward blessings, true, saving, sanctifying graces, especially the grace of spiritual poverty, which is the foundation of blessedness, as *Mat.* 5. 3. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* It was an excellent speech of *Luthers*, when the princes of Germany sent him in great presents, *valde potestatis sum, me nolle sic ab eo satiari*: I confess, saith he, the Lord shall not put me off so. Do thou in like manner take up the same resolution.

I. Earnestly labour and seriously desire in the use of all means in interest in Christ, in whom are riches and treasures above all the riches and treasures of the world. He is that pearl of great price, that treasure hid in the field, for which the merchant went and sold all that he had. *Adam*, tho he had abundance of all outward things, yet cries out, *What is all this, seeing I go christless?* Do thou in like manner, in the enjoyment of thy outward abundance, cry out, Lord, what is all this, seeing I go christless.

II. Communicate out of thy store towards the relief of others. Giving to the poor, as it is a commandment upon all that are able, so especially upon the rich. The apostle *Paul* therefore wrote to *Timothy*, *To charge each as are rich in this world, that they do do good, that they be rich in good works,* 1 Tim. 6. 17.

For the better to quicken you up to this duty, consider these few things:

1. This is an especial end of God's giving more abundance to some than to others, that they who have more abundance, should thereout give to them that have less. This inference doth *St Paul* make, 2 Cor. 8. 12. 13. from the distribution of manna, *Exod.* 16. 8. For they who gathered more than was sufficient for themselves and their households, gave their abundance to such as had not enough. Rich men are not Lords of the abundance that they have; but stewards, and must distribute thereof according to the mind of the Lord: some part thereof to the poor. And beware of all unmerciful men, such as are rich and

and have enough for themselves and others are worthy of most blame. Such an one that rich man in the parable, of whom it is *Luke 16. 19. &c.* that he was clothed in purple and fine linnen, and fared sumptuously every day; and yet it is implied, that he afforded to poor *Lazarus* the crumbs that fell from his table. Let such unmerciful rich men well wile the end of that rich man, and be henceforth stirred up to take due notice of a main duty lieth upon them, which is to be free and liberal, and bountiful in distributing the necessities of the poor. It is not sufficient for rich men to do good, unless they be *rich in good works*. As your riches are God's seed for you, so your good works are your seed sown for God; as you ought to bring up a crop answerable to God's seed, so God will give you a crop answerable to your seed. In this respect, saith the apostle, *2 Cor. 9. 6. He that soweth bountifully shall reap bountifully.* Thus God rewardeth not by way of merit for their works sake, yet he will render to every man according to his doings. *Rom. 2. 6.* So all rich men shall lose nothing by being rich in good works, but rather gain very much thereby.

It is the great mistake in many, to think that what they give to the poor is lost; whereas truth it is the best means of encreasing their state. *Prov. 11. 24.* saith the wise man, *That which scattereth, and yet increaseth; and that which withholdeth more than is meet, but it tendeth to poverty.* And again, *Pro 10. 17. He that*

*When the poor, lendeth unto the Lord, and that he hath given, he will pay again. Here you as I may call it, a bill of God's own hand, which he doth acknowledge himself a debtor to every merciful man.*

**C H A P. XVI.**

*Directions to the Poor.*

Having given directions to the rich, I come now to give directions to the poorer sort, stand in as much need as the former.

Labour to be content with thine estate, as that portion God hath allotted unto thee; chide not against his providence, because thou hast not a larger allowance; which is the counsel of the apostle *Paul*, 1 Tim. 6. 8. *Having food and raiment, let us therewith be content.*

*Quest. Wherein doth this contentedness consist. Answ.* In bringing down your minds to your present state and condition.—It is the great mistake of many to think that contentedness consisteth in abundance, in raising their estates to a high pitch, conceiving they should then be content: whereas indeed true contentedness consisteth rather in an evenness and suitableness, and proportion between a man's estate and his mind: that he is the contented man, whose mind's fire lieth level with his estate.

For the better to persuade the poorer sort to this sort of contentedness, I shall propound some considerations.

That such as have convenient food and raiment, enjoy as much as the richest men on earth; as upon saith the apostle in the foremention-

ed place, 1 Tim. 6. 8. *Having food and raiment let us therewith be content.* Tho a man possess never so much of this worlds goods, yet doe not enjoy no more thereof, than himself eateth weareth, for the rest goeth to others and is nothing to him. So that the rich man can have no more real good from his great estate, than his servants have, for their bellies must be filled and their backs cloth'd out of his estate, as if it were his own.

2. That every man's estate is ordered by God who, as he is the sovereign Lord of heaven and earth, and may do with us what he pleases, he is infinite in wisdom, and thereby knoweth what estate is best & most convenient for us, & is better than we ourselves. Yea, and is rich in mercy and goodness, and thereby willing and ready to do that which in his wisdom he knoweth to be best and most convenient for us: which if we seriously considered, would be a special means to work up our hearts to some measure of contentedness in our meanest estate and condition.

3. That riches are great hindrances in the way to heaven; mark what our Saviour says, Mat. 18. 24. 25. *How hardly shall they that have riches enter into the kingdom of God:* implying riches to be the great hindrances to men's salvation. Is it not then an evidence of God's love to us, that he maketh thy way and passage to heaven less difficult and dangerous, than thy rich neighbours? Surely when thou comest to die, thou wilt have little cause to complain of thy want of plenty and abundance.



*I. Labour to be rich in grace : -yea the poorer  
you are in purse, labour to be the richer in grace  
then thy worldly poverty will be no hind-  
rance to thy spiritual preferment-but rather a  
cherance, in that it puts thee into a better ca-  
city ; seeing they are the poor of the world,  
from the Lord usually makes rich in faith, and  
of his kingdom. And we often read that the  
first received the gospel, not only the poor in spi-  
rit but the poor in purse. And therefore tho thine  
ward condition be poor and mean, yet know  
thou art as capable both of grace here, & of glo-  
ry hereafter, as any whatsoever. Stir up thyself  
before by fervent prayer, diligent reading, and  
frequent hearing of the word, to grow in grace,  
to grow rich in grace, that tho thou art  
poor here, yet thou mayest be an heir of heaven;  
when thou diest, with *Lazarus*, be received  
into *Abraham's* bosom.*

*II. In the greatest wants and exigencies, labour  
to live by faith on God's providence, resting  
confidently upon him for a comfortable supply  
of needful temporal good things. For thine  
encouragement thereunto, take notice of that  
ancient promise, *Psa. 34. 10. The young li-  
ons do lack and suffer hunger, but they that seek  
the Lord shall not want any good thing. He doth  
not say they shall have abundance, but, they  
shall want nothing that is good for them. And  
before saith our Saviour, *Mat. 6. 25. 26.*  
*Take no thought for your life, what ye shall eat,  
nor yet for your bodies  
what ye shall put on ; is not the life more than***

meat, and the body than raiment? Behold fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they? Here our Saviour by several arguments labours to dissuade his disciples from all distrustful thoughts and cares about their food and raiment, and to persuade them to live by faith in God's providence for the same.

1. The first argument is taken *a maiore ad minus*, from the greater to the less; as thus, (God) hath given you the greater things, therefore he will give you the less; he hath given you a body, therefore he will not withhold food; he hath given you your essence or substance, therefore he will not withhold any thing necessary appertaining thereunto.

2. The second argument is taken, *a minori majus*, from the less to the greater, and may thus be framed; he that provideth for fowls, will he much more provide for men; but God provideth for the fowls of the air, therefore he will he much more provide for men; which argument is here amplified and confirmed by two reasons.

1. First, From the means of provision afforded to men, which the fowls of the air want: whereas men plough, and sow, and reap,

er their corn into barns, and thereby have  
 ns of provision which the fowls of the air  
 : *for they sow not, neither do they reap, nor*  
*er into barns* ; that is, they have not, neither  
 hey use the means of provision which men  
 yet are they not unprovided of conve-  
 t food, for God feedeth them. Why then  
 ld men who have such means of provision,  
 ust God's providence, and thereupon vex and  
 lex themselves with care for food, what they  
 eat, and what shall they drink, seeing God  
 rideth for the fowls of the air, who have no  
 nary means of provision ?

From the excellency of men above fowls,  
 ressed in these words, *Are ye not much better*  
*they*. Intimating, that men are much better  
 the fowls of the air; and therefore seeing  
 d provideth for the fowls of the air, much  
 e will he provide for men, especially for his  
 n children. For who is there that feeds his  
 ks and his hounds, that will suffer his chil-  
 to starve for want of convenient food? And  
 efore you have good caule in all your straits  
 exigencies, to live by faith in Gods providence

## C H A P. XVII.

*Of christian-like carriage under reproaches.*

**B**Eware of manifesting any distemper or pas-  
 sion under your reproaches. I deny not, but  
 may and ought to be sensible of the wrong  
 e to your name; for as a good name is a preci-  
 ous pointment, *Can. 1. 3.* so to have an evil name is  
 eat judgment; therefore you ought not to  
 insensible of the reproaches done to your  
 name

name by slanders and reproaches, saying, *men speak of me what they please, I care not, long as I know my own innocency*; for the testimony of your own innocency be a gro of comfort unto you, yet your care must be only to approve yourselves unto God, but as unto men, to be as careful of your good name as possibly you can, but yet you are not to manifest any distemper or passion upon the reproachful speeches of others against you.

1. That will give others just occasion to conclude, that you are verily guilty of those things whereof you are reproached.

2. Your distemper and passion will much disquiet your spirits, and indispose you to the right manner of performing any good duty.

II. *Beware of returning reproach for reproach, or railing for railing, which is very unbecoming a christian, being therein so unlike our Christ, who as the apostle Peter speaketh, 1 Pet. 2. 23. When he was reviled, reviled not again.*

III. *Seem to take little or no notice of those reproaches that are cast upon you.* The wise man saith, *Pro. 19. 11. It is the glory of a man to pass over a transgression*; i. e. to seem to take no notice thereof. And truly, it is the best kind of revenge you can take of your reproaches; for there can be no greater vexation to your malicious reproacher, than to see you take little or no notice of his reproaches against you; and whoever will make trial, shall find that his adversary is more vexed with his silence, than if he should return like for like.

*V. When an evil report is raised of you, be not such inquisitive who raised it, as to make a good use and sanctified improvement thereof. To* end know, and consider that the report raised of you is either true or false; if true, then you may discern the finger of God at your enemies tongues end, pointing unto your sins, and laying upon you to humble yourselves for the same. But if the report raised of you be false yet you may hearken to it, as to a call from God; look more narrowly over yourselves, lest you be mistaken with that sin wherewith at the present you are falsely charged: for God knowing your temper and disposition, happily seeth that you are inclinable thereunto, and therefore suffereth others to charge you therewith, tho falsely, chiefly for the preventing thereof, that you may not be overtaken therewith. And thus may you make a good use of the falsest and bitterest reflections of your adversary against you.

*W. Labour to walk contrary to what is charged on you tho falsely.* As for instance, if you are charged with hypocrisie, that you are no better than hypocrites; labour the more for sincerity, and resolve to perform all you do out of respect to God, more than unto men. If you are charged with pride, carry yourselves the more humbly and lowly, that your humility may appear unto all, and so your conversation give your enemies the lie.

*VI. Go and spread your reproaches before God in prayer;* as good *Hezekiah* did the reproaches *Rabshekah*, and make known your cause un-

to him, desiring help and strength from him to bear them christian-like, and then you shall need to doubt of his gracious comfort & support.

### C H A P. XVIII.

*How to improve losses, crosses and afflictions*

**I**N regard that all men so long as they live in this world, are subject to manifold losses, crosses and afflictions; therefore it is necessary that I should give you some directions how to carry yourselves in reference thereunto.

The directions are these:

1. When God shall exercise you with any losses, crosses or afflictions, labour to bear them christian-like. To this end observe these rules.

1. *Bear them sensibly*: The Lord expects we should be sensible of the weight of our afflictions; he would not have us as Stoics or stocks, who are not affected with his stripes, but like children he would have us sensible of the smart of the rod. Thus was *Job*, ch. 1. 20.

There are two extremes whereunto we are very prone in time of afflictions; the one is a despising of afflictions, the other is a fainting under them; both which are hinted to us by the author to the *Hebrews*, Heb. 12. 5. *My son, despise not thou the chastening of the Lord, nor faint when thou art buked of him.* These are the two extremes we are carefully to avoid in times of afflictions.

1. Not to despise or slight the chastisement of the Lord, saying, if God will have my estate, let him have it; if he will have my husband, wife, or child, let him have them: this is a despising of the chastening of the Lord, a little

ing, yea, a condemning thereof, as the *Greek* *implieth*, which is very displeasing unto God.

Not to faint under our losses, crosses and  
afflictions, as when children die, then the spirit  
of the parent to die also; or when the husband  
dies, then the spirit of the wife to die also; this  
fainting under the burden of afflictions, as if  
they were unsupportable, not to be endured.

If you would bear afflictions christian-like  
with them with patience and silence, according  
to the example of *David*, who when God laid his  
hand upon his back, he presently laid his hand  
upon his mouth, as appeareth by his own expres-

*I was dumb, I opened not my mouth, because  
I didst it, Psal. 39.9.*

This patient silent bearing of afflictions, is  
reduced to two things.

To an inward repining of the dispensations  
of God towards you.

To the outward complaining & murmuring  
against them, both which you must carefully avoid.

You must carefully avoid all inward repin-  
ing at the dispensations of God's providence to-  
wards you, whatsoever storms are without you,  
and blow upon you, yet your heart within  
should be calm and quiet; what tho' the  
Lord's dealings with you be very sharp, yet you  
are not to repine at them, but quietly & silently  
submit thereunto, acknowledging the equity  
of God's proceedings with you, that as he is right  
in all his ways, so in particular toward you  
hereupon to say, with good old *Eli*, & *Sam.*

*It is the Lord, let him do what seemeth him*

good; and with our blessed Saviour, *Luke 22. 42. Father, not my will, but thy will be done.* And, if you bear your afflictions thus quietly, you shall bear them with much more ease at present, and find them more profitable in the end.

2. As you must carefully avoid all inward pining, so likewise all outward complaining, and murmuring under the sad dispensations of God's providence. As you must not entertain any high thoughts of God, as if he punished you above your deservings, or more than you are able to bear; so neither must you express any discontented words against the Lord's dealing with you: for tho' a christian may mourn under sad providences, yet may he not murmur at them; he may groan, yet not grumble, but quietly bear losses, crosses and afflictions, both in opposit to an inward repining, and outward murmur.

3. If you would bear your afflictions christian-like, you must bear them willingly & cheerfully. To help you herein take these few considerations.

1. *That no afflictions befall any without the ordering providence of God; as Eliphaz implies Job 5. 6. Affliction cometh not forth of the dust, neither doth evil spring out of the ground.* True, there is not a warrant comes to arrest thy body with pain and sickness, but it comes under the hand and seal of thy heavenly Father: there is not a *Habeas-corpus* comes to remove thy yocell fellow, child, or friend, but it is signed by the heavenly Father. This consideration has been ground of comfort unto the people of God.



their afflictions: *The Lord, saith Job, hath gi-  
ven, and the Lord hath taken away, blessed be the  
name of the Lord, Job 1.21.* And this must needs  
be ground of comfort, yea and joy unto all the  
people of God, especially if you shall consider  
the next place.

*That the end God aims at in your afflictions  
do you good, yea some special good, that could  
not be done so well in any other way. The Lord  
worketh us for our profit, Heb. 12.10.* Every cross  
bring with it some blessing or other, if the  
good be not in ourselves; yea the greatest cross  
bring the greatest blessing.

As God doth intend our good thereby, so  
soon as it hath effected that good which God intend-  
eth thereby, he will soon remove your affliction  
from you: for the Lord taketh no delight or  
pleasure in your pains or sufferings, but *delighteth  
in his mercy, Mic. 7.8.* and therefore will not; neither  
will he suffer his afflicting hand to lie longer upon  
you than in his wisdom he seeth to be needful  
and necessary for the effecting that good which he  
intends you thereby: and therefore, if your afflic-  
tions seem long unto you, know they are no  
longer than needs must, and that that good for  
which God sent them, is not yet effected.

*That God will either proportion your afflictions  
to the measure of your strength, or your strength  
to the measure of your afflictions, laying no more  
upon you than he will enable you to bear, ac-  
cording to that of the apostle, 1 Cor. 10.14. God  
is faithful, and will not suffer you to be tempted  
above what you are able to bear.*

IV. If you would bear your afflictions christian-like, you must bear them fruitfully labouring to make a sanctified use and improvement of them, whereby they will become comfortable blessings unto you, for a sanctified affliction is a great blessing.

*Quest. What course should I take to have afflictions so sanctified unto me that I may be able to say with David, It is good for me that I have been afflicted, Psal. 119. 71.*

*Ans. 1.* In every affliction take notice of the displeasure of God against thee: for tho the Lord doth sometimes afflict his children for the trial and exercise of their graces, rather than for the displeasure he hath conceived against them, as *Job's* case it was, yet usually he strikes not to be provoked by our sins; and therefore it will be thy wisdom in every affliction to take notice of the displeasure of God against thee.

*2.* Search into thine own heart, and labour to find out the cause of God's displeasure against thee: for it is not for nought that God afflicts thee, something or other is amiss in thee, where God would have amended and reformed; considering that the Lord doth not only in general correct us for our sins, but visiteth our special sins with special judgments and afflictions: therefore whensoever the Lord visiteth thee with sickness, or exerciseth thee with any affliction, know it is thy duty to make a strict and diligent enquiry into thine own heart to find out the special sin or sins God aims at therein, and find out the plague of thine own heart.

the people of God under their sad affliction they called upon one another to the practice of this duty; *Let us search and try our ways*, said *Lam. 3. 40.* For as the disease can never be cured till the cause thereof be first found out and discovered; so neither can any affliction be rectified and removed, till that which hath occasioned it be in some sort found out & discovered for the better discovery of the particular sins God aims at in thine afflictions, take these rules and directions.

When God visiteth thee, or any of thy dear ones with sickness, or exerciseth thee with affliction, or doth but shake his rod over thee, thyself as in his sight and presence, and then examine thy soul and conscience thoroughly; make an exact survey and search into every corner thereof, to find out the particular sin God aimeth at.

Take notice what sin thy conscience doth bring to thy remembrance, for conscience is God's deputy to convince thee, and to tell thee, that by living in the practice of such and such a sin, or in the omission of such a duty, thou art justly brought upon thee such a judgment, as thou mayest see in the example of *Joseph's* brethren, who for their cruelty toward their brother, adjudged themselves worthy of all the miseries which they suffered: for their consciences seem in their distress, chiefly checked them for this; therefore they had good ground to suspect it to be the cause of their present distress; un- every cross and affliction, therefore listen

ten to the voice of conscience, which will impartially with thee.

3. Take special notice of the kind of thin-  
fliction, for it is God's usual manner to pu-  
nish sin in kind, by way of retaliation, observing  
analogy, proportion and similitude between  
quality of the sin, and the punishment which  
inflicteth, and so leadeth us as it were, by  
hand, that we may come to find and feel in  
his guidance and direction; for men's pun-  
ishment often bears the image and superscription  
their sin upon it. Thus God oftentimes  
punisheth drunkards with dropfies, and covet-  
men with thieves, who rob them as they have  
robbed others. Thus God often punisheth  
profaning of his sabbaths, by inflicting se-  
vere judgments upon us on that day; and our care-  
neglect of family duties, by taking away fam-  
ily-relations. Thus there is often times a pro-  
portion between men's practices and Gods  
punishment, by comparing whereof we may  
many times come to find out the particular sin,  
sins for which God hath afflicted us.

4. When Gods afflicting hand is upon thee, con-  
sider for what sin especially thou hast often been  
reproved, either by the motions of God's Spirit  
or by the admonitions of his ministers, or by  
checks of thine own conscience, and yet hath  
refused to reform the same; thereupon suspect that  
sin in special to be the sin at which the Lord aim-  
eth in thy present affliction; for it is usual with  
God to proceed from words to blows, to make  
us give more diligent heed thereunto.

Be earnest with God in prayer, that he  
d help thee in this search, that he would  
ver and make known unto you the sin or  
t which he especially aimeth. Thus did Job  
o. 2. *Shew me, saith he, wherefore thou con-*  
*sist with me;* for what sin or sins thou doest  
afflict me. And afterwards he cries out in  
flictions, *Make me to know my transgression*  
*my sin,* Job 13. 23. In like manner do you in  
affliction, fly unto God by prayer, beseech-  
him to shew unto you wherefore he doth  
ntend with you, and to make know unto  
what is your transgression, and your sin  
hath provoked his displeasure against you.

I. *Having sound out the particular sin* God  
d at in your affliction, then go and confess it  
God in prayer with the aggravating circum-  
es thereof, freely judging and condemning  
rself before God for the same with a broken  
contrite heart; to such as confess their sins  
e is a promise of forgiveness made, 1 John

To thy confessions and earnest and fervent  
er unto God, as for the pardon and forgive-  
e of thy sins thro' the merits of Jesus Christ,  
or reconciliation with that God whom thou  
so much provoked by thy sins, beg of him,  
o love you freely, so to receive you gracious-  
and not to contend with you for ever.

V. *Whereinsoever upon your examination, thou*  
*est thyself to be faulty, you must endeavour to a-*  
*nd and reform;* for as the end of thy search  
o discover what is amiss in you, so the  
of thy discovery is to amend and reform  
what

what hath been amiss in thee. And truly with this, it will little avail you to pray unto God for the removal of your affliction; for the Lord himself noteth continuance in sin, to be the cause of the continuance of his hand of affliction upon his people, *Isa.* 9. 12. 13.

V. *The afflictions are special opportunities of spiritual advantage, yet seeing they are not in themselves able to work any good in thee, without special assistance of God's Spirit working together with them, be earnest with God in prayer for sanctified use and improvement of them; that as he doth afflict thee, so he will teach and instruct thee by his holy Spirit, how to make a good use thereof, to the spiritual advantage of thine own soul. In all thy addresses unto God by prayer beg of him that no affliction may pass away without sanctified; and pray more for the sanctification of them than for their removal.*

VI. *In the time of thy affliction vow and promise unto God better obedience for the time to come, that thou wilt be more careful in avoiding those sins, for the commission whereof, and the performing of those duties, for the omission whereof thy conscience checks thee. David, *Psa.* 66. 14. speaks of vows which he had made to God in the day of his trouble and distress, and truly this vowing unto God newness of life and better obedience, and a greater watchfulness over ourselves for the time to come, is a necessary duty to be oft performed by us especially in the time of our sickness and afflictions; there may be good motions, purposes and intentions in com-*

### *How to walk with God*

as, yet thro' the weakness of our flesh, not to start from them. Now a promise and law is a special means to keep us from starting from our good motions and purposes. *Per immobiliter voluntas firmatur in bonum.* n. Sum. 22. b. 88. art. 6.

1. *Be careful to perform the vows and promises thou makest unto God in the day of thy trouble & stress: for by thy vow thou hast bound thyself to performance, and therefore, saith the Lord, Eccle. 5. 4. 5. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: noting it to be egregious folly in thee to be forward in making vows unto God, and then afterwards to be backward in performing what they vowed.*

### C H A P. XIX.

#### *How to close the day with God*

Having shewed how to walk with God all the day long, I come now to shew you how to close the day, & ly down with God in the evening. The directions may be brought to these two.

1. Such as concern our behaviour in the day. 2. Such as concern our behaviour at going to bed.

The directions which concern our behaviour in the evening are these:

*Withdraw thyself into some secret and retired place, and there look back, and call to mind how thou hast spent the day. Consider how thou hast performed the forementioned duties belonging to several parts of the day: to that end put questions to thyself.*

1. How

1. How did I awake in the morning? my morning thoughts upon the world, and satisfying my lusts? or upon God, and to his glorious excellencies?

2. Did I so soon as I was up, offer unto my morning sacrifice of prayer and thanksgiving, first in secret, and then with my family?

3. After what manner were they performed? Did I do them out of form and custom, or out of conscience in obedience to the command of God? Did I draw near unto God with my soul as well as with my body? Did I put the strength of my affection in prayer, or was it performed in a cold and formal manner, with much heaviness of heart, and distraction of mind?

4. Have I read my portion of scripture this day or no? did I do it overly and slightly, or with holy reverence, as in the sight and presence of God; and have I meditated on what I read, so I might the better remember the same?

5. Have I this day been watchful over my thoughts, not suffering any wanton, or vain thoughts to lodge in my heart: but with detestation rejected, and cast them away soon as they have risen there?

6. Have I been watchful over my words, avoiding all unchaste speeches, and unsavoury discourses, not suffering any corrupt communication to proceed out of my mouth but that which was to the edification of others?

7. Have I this day been watchful over my ways and actions, making God's word my rule, and his glory the chief end and aim of them?



*How to walk with God.*

commended all my business unto God  
not enterprising any thing without seek-  
-tion, assistance and a blessing from him?  
Have I set God always before me, walking  
in his sight and presence?

Have I this day wittingly adventured upon  
committing of any known sin? Have I there-  
-by stumbled myself before God, and turned  
-back by true and unfeigned repentance.

Have I seasoned and sanctified my meals with  
-spiritual communication, & useful discourses  
-of something of the mercy, goodness and  
-love of God, that thereby my soul, as well  
-as body, might be fed and nourished?

Have I followed my worldly businesses with  
-careless affections, often lifting up my heart un-  
-to in some heavenly ejaculations? and have I  
-been just and honest in all my dealings with  
-others, not desiring to get any thing by wicked and  
-unlawful courses?

What hath been my carriage in secret?  
-Have I there let out my heart in contemplative  
-ness, by feeding my fancy, and pleasing  
-myself in ambitious, revengeful, lascivious, and  
-other wicked thoughts? or have I improved my  
-time, by fixing my thoughts upon some spi-  
-ritual and heavenly subject, discoursing thereof  
-with myself?

What hath been my behaviour in compa-  
-ny? Have I trifled away the time in worldly  
-pleasures and sinful discourses, giving too  
-much way to the satisfying my carnal lusts and  
-desires? or have I laboured to be fruitful and  
-useful therein, both to myself & others? As

As he is the tradesman who every day evening taketh an account of his worldly and gains; so he is the best christian that day in the evening, taketh an account spiritual losses and gains, whether he go forward or backward in the ways of Godliness. He tells us of many heathens who were worthy evening to revise the transactions of the day as of *Sextus* the Roman philosopher, of whom is recorded, that every evening as he was to bed, he would question his soul, *What had hee done, what vice he had withstood that day, what regard he was better than before.* An example worthy our christian imitation, and a shame it would be to us to fall short of heathens.

II. Call to mind the passages of God's providence towards thee, and treasure them up in heart and memory, labouring to make a right use of them. The truth is, it is an argument of a profane and irreligious heart to let the remarkable passages of God's providence pass away without any due observation of them. For, as the psalmist speaketh, *Psa. 111. 4. The Lord hath so done marvellous works, that they ought to be had in remembrance.* Therefore it is thy duty, and with thy wisdom, as in the day to take notice of the passages of God's providence towards thee, so in the evening to call them to remembrance, that they may take the deeper impression upon thee.

III. If thou hast been moved unto anger in the day time, let not the sun go down upon thy wrath, *Eph. 4. 26.* whereby the apostle im-

speedy suppression of anger, that it may  
step with thee: for saith he in the next verse  
*to give place to the devil*: who saith, *Gre-*  
*en* the night season cometh to the angry  
in his bed, and setteth before him the great-  
the wrong done unto him, and aggravat-  
same by all the amplifying circumstances  
, to heighten up his anger to a revenge;  
ere saith the apostle, *Let not the sun go down*  
*on your wrath.*

Before thou goest to bed, be sure to offer  
God thine evening sacrifice of prayer and  
answering. This is hinted to us under the  
where the Lord required his evening-  
ce, as well as his morning, *Exod. 29.*  
*10.* Therefore much more doth he require  
ning, as will as morning sacrifice under the  
. And truly, if thou shalt ly down in thy  
repented of, thou may'st haply awake  
hell flames about thine ears. And therefore  
it from thee to presume to go to thy bed,  
thou hast offered unto God thine evening  
ce of prayer, and therein heartily begged  
don and forgiveness of all thy sins in and  
the merits and mediation of Jesus Christ.  
If't thou put off the performance of this  
ill thou art in thy bed, as the practice of  
so many is, it is very likely thou wilt fall  
before thou hast made any progress therein.  
those prayers which thou makest in thy  
ill prove but drowsie yawning prayers at  
it. Therefore be sure to offer up thine e-  
vening

vening sacrifice before thou goest into the bed, and, if conveniently thou canst, before supper; for by experience we find, that our bodies grow much more drowsie, and our spirits much more dead and heavy after supper than before.

Having shewed you the duties to be performed by you in the evening, before thy going to bed: I come now to the duties to be performed by thee at thy lying down.

1. *Take all occasions of holy and heavenly meditations*: to this end, as thou art putting on thy clothes, think how it will not be long before thou be stripped of all, and go out of the world as naked as thou camest into it; which excellently expresseth, *Job 1. 21. Naked came I out of my mother's womb, and naked shall I return thither*: not into his mother's womb again, that is impossible; but to the grave, the common mother of all. So his meaning is, I shall go out of this world as I came into it. Hence death is called *an unclothing*, *2 Cor. 5. 4.* because it strips a man of all his ornaments, not only of his apparel, but also of his honour, wealth and riches.

How should the consideration thereof stir thee up to labour for the true riches & spiritual clothing! I mean the saving graces of Gods Spirit, the robe of Christ's righteousness, and then thou shalt not go out naked, but adorned and enriched.

Again, as thou art laying thyself down in bed, let the bed mind you of your grave, the sheets mind you of your winding-sheet,

Keep mind you of death, for death is but a sleep: sleep is a short death, and death is but a long sleep. Hence sleep and death are often set out the one for the other in scripture, and is often set out by sleep, *Deut. 31. 16. Dan.*

*John 11. 11.*

As thou art going to sleep, commend thyself and body with thy relations, on God's protection, knowing that they are safe whom the Lord loveth. And then labour to fall asleep as thou meditating of some good thing: for so will sleep be more sweet, thy dreams more comfortable, and thy heart in a better plight when wakest.

## C H A P. XX.

*Directions for sanctifying the Lord's day.*

Having shewed you how to walk with God on the week days; I shall now shew you how to walk with God on the sabbath-day, so as it prove a more comfortable day unto you. To this end I shall,

Give you some grounds for the change of the Sabbath, from the last day of the week to the first, making our Lord's day to be now the true sabbath. Give you directions how to sanctifie the same. Add some motives to quicken you up to a careful observation of the directions.

Grounds for the change of the sabbath. from the last day of the week to the first, are briefly

1. *Divine institution*, even the institution of God himself. Which appeareth two ways. First by the title given to the first day of the week, *the Lord's day*; for whatsoever in holy

writ is said to be the Lord's denominatively, that Christ is the author and institutor : as instance, the *Lord's supper*, because he instituted it ; the *people of the Lord*, because he chose them ; the *Lord's messengers* because he sends them ; on the same ground the first day of the week is denominatively called the *Lord's day*, and not by *creation*, for so every day is from the beginning : but by *divine institution*, because it is instituted by Christ the Lord, for divine worship and service, & for the memorial of the great work of redemption wrought by him. Agreeable herunto is that of St. *Austin*, who saith, that the apostles appointed the *Lord's day* to be kept with all religious solemnity, because on that day our Redeemer rose from the dead ; and therefore called the *Lord's day*. *Dominicum diem apostolica religiosa solemnitate habendum sanxerunt; quia in eadem Redemptor noster a mortuis resurrexit, que ideo Dominicus appellatur*, Aug. S. 151 de civitate.

2. By the practice of the apostles who constantly assembled together the first day of the week, which is our *Lord's day*, and that without doubt, upon the command of Christ himself, for, whereas he continued forty days on earth after his resurrection before he ascended into heaven ; it is said, in that time he gave commandment unto his apostles, and spake unto them of things pertaining to the kingdom of God, Acts 2. 3.. That is, he instructed them how they should change the bodily sacrifices of beasts into the spiritual sacrifices of prayer and praise.

sacrament of circumcision into the sacrament  
 of baptism: the sacrament of the passover into the  
 sacrament of the Lord's supper. And then like-  
 wise he instructed his apostles touching the  
 change of the sabbath into the Lord's day.  
 which is agreeable that of learned *Junius*,  
 saith positively, *That the change of the sab-*  
*bat was not by the tradition of men, but by the ob-*  
*edience and appointment of Christ*; who both  
 on the day of his resurrection, and on every le-  
 vel day after, unto his ascension into heaven,  
 appeared to his disciples, and came into their as-  
 semblies. Hereupon we read the apostles met  
 together on every first day of the week to preach  
 the word, and to communicate the Lord's sup-  
 per. *John 20. 19. 26. Acts 2. 1. & 20. 7.* and in di-  
 verse other places. And we find it expressly or-  
 dered by the apostle *Paul*, that the weekly col-  
 lection for the poor should be on that day, *1 Cor.*  
*16. 2.* Now concerning the collection of the saints,  
 we have given order to the church of Galatia, e-  
 ven so ye: upon the first day of the week, let eve-  
 ry one of you lay by him in store, as God hath pros-  
 pered him, &c. And why on that day? Surely no  
 reason can be imagined, but that their as-  
 sembling together to partake of the ordinances  
 was wont to be on that day: and there-  
 fore such works of charity suit well with du-  
 ty, and that by the ordinances then dis-  
 cussed they might be stirred up to a more free  
 and useful contribution: the apostle ordained  
 that the collections for the poor should be  
 on the same day, viz. the first day of the week.

II. Another argument proving the first of the week, commonly called the Lord's day, to be the true christian sabbath now and for ever, may be taken from the constant practice of the church and people of God, since the apostles time. As I have shewed you, that it was the practice of the apostles to observe the first day of the week, which is argument to warrant the day, they being guided by the Spirit of God in an especial manner; so it doth clearly appear, that it hath been the practice of all holy Christians since the apostles times, to observe this day, that under the name of the Lord's day. Ignatius who lived in St. John's time, saith, *Omnis amator Dominicum celebret diem, regis principem dierum omnium*, Ignat. ep. 3. ad Trallians, that is, *Let every one that loveth Christ, keep the Lord day, which is the queen of days*. As Hieronimus in his ecclesiastical history, lib. 4. plainly shews how the church and people in several ages after the apostles times, observed the first day of the week, as instituted by God, and ordained afterwards by the apostles. I spend much paper in shewing how this day hath been observed in all ages, from the apostles to these days. Now the constant custom of the church is not to be slighted. That expresseth the apostle, 1 Cor. 11. 16. *If any man see the churches of God, sheweth that the custom of the church is a matter to be regarded*.



I. The resurrection of Christ both giveth and for the sanctifying of our christian sabbath, and likewise sheweth a reason for the change of the day; for the work of redemption wrought by Christ, being far more excellent than the work of creation, did much more deserve a daily memorial. That the work of redemption is more excellent, appears, in that it cost more to redeem the world of God's elect, than to create the whole world. For to create the world it cost God but a word, as it were, *He but spake the word and it was done*, Psal. 148. 5. But to redeem the world of God's elect, it cost no less than the precious blood of the Son of God: so this work hath swallowed up the former, as temple did the tabernacle. And we who live by Christ's resurrection, are as much bound to celebration of the first day of the week, as they were lived before, to the last.

It is very observable, that a seventh day hath been observed to the honour of God ever since creation; and such a seventh as never a week without alteration was without a sabbath, and never a week had two sabbaths; for as the week ended with the former sabbath, so the next week began with our sabbath; which could not have been, if any other seventh day had been chosen.

I may shall ask why the change of the day is more clearly expressed in the new testament? Answer, because there was no question moved at the same in the apostles times. Which may also serve as a reason why in the new te-

stament there is no expresse command for the baptizing of infants in particular, namely, because there was no question moved about the same at the apostles times.

II. Having given you some grounds for change of the sabbath from the last day of week to the first.

Come we now to the directions how to sanctify the Lord's day. To the sanctification whereunto two things are required.

1. *An observing of a rest.*

2. *A consecrating that rest wholly to the work and service of God.*

I. There must be a resting, and that from several things. As,

1. *From all the ordinary works of our calling* which is expressly set down in the commandment *Exod. 20. 6. 10. Six days shalt thou labour, and all thy works, but the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, viz. of thy calling; and let not any pretend the greatness of their charge, as a plea for their working; but know assuredly, that what you get day by your labour, will contribute little to your charge; for whatsoever is got on that day will not be blessed of the Lord, but prove like Achan's wedge of Gold, which being got contrary to the command of God, brought the first God's curse upon all the rest which he had fully gotten,*

2. *From all kind of recreations, especially as tend to carnal and sensual-delight; which they maybe lawful at other times, yet are un-*

the Lords day, being as exprefly forbidden  
 God himfelf as the works of our calling, as  
 we fhall find in *Iſai* 53. 13. where the Lord ſpeaks  
 of his people, *That they turn away their  
 from doing their own pleaſure on his holy day,  
 that they call the ſabbath a delight, the holy of  
 Lord, honourable, and honour him, not doing  
 own ways, nor finding their own pleaſures.*  
 It is found by experience, that recreations  
 ſteal away our affections from heaven-  
 meditations, and diſtract us in God's ſervice,  
 the works of our calling: whereupon St.  
*Cyprian*, *Quanto melius eſt arare, quam ſaltare  
 ſabbato?* Aug. enarrat. tit. *Plai.* 91. *How  
 better is it to plow on the Lord day as to*

*From all immoderate eating and drinking,*  
 whereby we are fitter to ſleep than to attend up-  
 on the ordinances of God. And therefore how  
 unworthy are they who make the Lord's day  
 of feaſting their neighbours and friends?  
 ſhall it be lawful upon this day to make ſuch  
 feaſts as ſhall be convenient for our own fa-  
 tisfaction and for the relief of our poor neighbours:  
 ſhall we make ſolemn feaſts upon this day, as is  
 the cuſtom of too many, whereby ſervants are  
 ſet from the publick ordinances, and ourſelves  
 whoſe ſouls are more indiſpoſed to the duties of  
 worſhip and ſervice, muſt needs be un-  
 profitable. And therefore, tho we be not forbidden on  
 the Lord's day to kindle fire for the dreſſing of  
 our ſelves, yet we muſt take heed that we make not  
 a flame as ſhall kindle the fire of God's  
 wrath againſt us.

4. *From all worldly words, and discoursing earthly affairs. Not speaking thine own words.* saith the prophet, *Isa. 58. 13.* which imports talking and discoursing of worldly matters on sabbath day. For where the Lord hath commanded the whole man to rest from worldly works, he commands, as the hands to rest from working, so the tongue from talking of worldly matters. But in the fourth commandment, the Lord hath commanded the whole man to rest from worldly works, *Exod. 20. 10.* where he saith, *Thou shalt have no manner of work,* &c. Therefore he commands the tongue to rest from talking of worldly matters, as well as the hand from working of service and worldly works: How blame-worthy therefore are they, who make the Lord's day a reckoning day with workmen and servants, or at least a visiting day amongst their friends and neighbours, and so consequently a day of idle tattle about their profit, pleasures or other men's matters.

5. *As from worldly words, so from worldly thoughts as much as we can: For,*

1. *Know that every commandment extends to every thoughts, binding them as well as the outward actions.* As for example, the sixth commandment is from murder, as well as from the act of murder. The seventh from adultery and lustful thoughts, as well as from the act of adultery. The eighth from covetous thoughts as well as from the act of covetousness.

2. *Know that the Lord requireth not only outward man and external actions to be consecrated.*

*Culture, Morning*

to him, but especially the inward man. In regard we ought as much as possibly we sequester our thoughts from worldly things, that they may be wholly taken up with al and heavenly meditation.

There is another rest expected from every one Lord's day, and that is a resting from sin; we ought to do as much as in us lieth at all, but especially on the Lord's day, which is to be kept as a holy rest. And truly we offer unto God a greater indignity, than we the devil in the works of darkness on Lord's day, which is consecrated to the honour and service of God. Thus much of the first and requisite to the sanctification of the day, namely, an observing of a rest.

Come we now to the second viz. *A consecrated rest wholly to the worship and service of God*. It is not enough that we keep a rest, but we must keep a holy rest; barely to rest on the Lord's day, is but a sabbath of beasts. *We must observe the sabbath day to keep it holy*. For this is the chief end whereunto the outward rest tendeth. Now the consecration of the sabbath's rest consisteth in three parts. 1. In our preparation thereunto. 2. In a reasonable performance of those duties the Lord then requireth of us, which may be brought under three heads, viz. 1. *Duties of piety*. 2. *Works of mercy*. 3. *Works of justice*. Duties of piety are of three sorts, 1. *Publick*. 2. *Private*. 3. *Secret*. The which because they are so tangably mix'd with one another, therefore we shall interchangeably speak of them. The duties to be performed by way of preparation, are

1. Remember the day before hand, to the end you may so order and dispose of your worldly affairs, that they may be dispatched in convenient time on the evening of the sabbath, that both yourselves and servants may go to bed each time, that your bodies may be well refreshed with sleep, and your minds fitted for the duties of the day. This the Lord intimateth in the beginning of the fourth commandment, saying *Remember to keep holy the sabbath day.* Where remembering it, may be meant, a minding it before hand. How blame-worthy then are they who sit up themselves, and keep their servants late up in the night before the sabbath, that they are enforced to ly longer in their beds than ordinary on the sabbath day? Yea, and when they are come into the congregation, are fitter for sleep than to hear. *Is this to remember the sabbath day to keep it holy?*

2. *At your first awaking in the morning, lift up your hearts to God in prayer and thanksgiving,* for that comfortable rest and sleep he hath vouchsafed unto you that night past: for it is he that giveth his beloved sleep, and who reneweth his mercy every morning. And then beg of God the assistance of his Spirit, to carry you thro all the duties of the day.

3. *Rise early on the sabbath day.* For in regard there are, as secret duties of piety to be performed by you in your closet, so private duties of piety in and with the family, if you live in a family, before you go to the publick congregation.

ought to rise so early, that you may have convenient time for these duties, and be at the sick assembly at the beginning of the exercises. For blame worthy then are they, who on the Lord's days can rise betimes to follow their worldly businesses, but on the Lord's day do ly longer in their bed than ordinary, giving themselves up to their carnal ease and rest. Is this to keep the sabbath day, thus to sleep away the first and chiefest part thereof.

*In your rising, let out your hearts in a serious meditation of Jesus Christ, and of the great things he hath done and suffered for you, and of many good tidings whereof in and thro him you are made partakers.*

As soon as you are up and ready, withdraw yourself into some private place, and there read some portion of the scriptures, which will be an excellent means to season your hearts, and comfort your minds; yea hereby you will be the more prepared to hear the word preached, and thereby enabled to try the doctrines delivered.

As prayer is a duty to be performed every day, so especially on the Lord's day morning, which is in some measure to be suitable unto. Having therefore confessed your sins, & obtained the pardon of them, together with power to resist them, and grace to serve God, then pray for the minister and for yourselves.

*For the minister, that God would give him power of utterance, that he may open his mouth to publish the mysteries of the gospel, yea that he may speak the word truly, sincerely,*

powerfully and profitably, delivering that which is suitable and seasonable to your condition.

2. *For yourselves*, that God would banish of your head all worldly, wandering thoughts which may distract your minds in the hearing the word, and choking that heavenly seed, and make it fruitless: and that he would give you, as attention to hearken, so understanding to conceive, wisdom to apply, judgment to discern, faith to believe, memory to retain, and grace to practise what you shall hear, that so the word may prove unto you *a savour of life unto life and not a savour of death unto death*.

These two last duties of reading the word, and prayer, are not to be performed only alone in secret, but likewise with your families, if so be you be parents and masters of families. And therefore before you go to the publick ordinances, call your family together, and pray with them, as to other things, so especially for the influence of God's grace, and the income of his Spirit upon your hearts and spirits in the holy duties you shall take in hand, that so you may perform them after such a manner, as glory may redound to God's name, and some spiritual good, and advantage to your own souls. These are the duties to be performed by way of preparation.

Having thus fitted and prepared yourselves

1. *Call your family together, your children and servants, and take them along with you to the publick congregation*; and let Joshua's resolution be oft in your mind, *As for me and my house, we will serve the Lord*, Josh. 24. 15.



*As you are going, consider whether you are yiz. not to fair or market, but to the house of God, where God himself is present to behold you; yea where God himself speaketh by the mouth of his ministers.*

*Being come into God's house, set yourselves as in the sight and presence of God, who not only observeth your outward carriage and behaviour, but who understandeth all the imaginations of your heart, and is privy to every wandering thought in your heart, bearing, and other holy duties, which will be special means to keep your minds from roving to other matters.*

*Besides publick duties, there are both private and secret duties of piety required to the true sanctification of the Lord's day, of which you should be as careful and conscionable, as of the publick duties in the publick congregation. For sanctification requires the whole day, and not a part only. Therefore you would not be contented your service should work for you an hour or two of the six days; so neither should you yield less to God, than you require for your selves. As for private duties of piety, I mean such as are performed in private family; and by secret, such as are done in some secret and retired place before God and ones self alone.*

*The private duties of piety which are especially required of such who are parents and heads of families, and wherein every member is to join, are these.*

*Repeating the sermons they have heard with their family, and examining them one after another*

ther what they remember, explaining the same unto them, which is commended to us by the practice and example of our Lord and Saviour Jesus Christ, who when he was come home, said unto his disciples, *Mat. 13. 51. Have ye understood all these things?* viz; that he had preached unto the multitude. And St. Mark saith, *Mark 4. 34. When they were alone, he expounded all things to his disciples.* Whereupon one observeth, That Christ by his example doth instruct every master of a family how to carry himself in reference to those under his charge on the Lord's day after their departure from the publick congregation. Chemn. exem. ca. de dieb. fest.

A treble benefit will follow hereupon.

1. In respect of yourselves; for the more ye build up others, the more yourselves are built up in knowledge, faith and every grace of God.

2. In respect of your children and servants; for it will make them to hearken more attentively to that which is delivered in the publick congregation, if they know they shall be called to an account for the same when they come home.

3. It would much help both yourselves and servants in the understanding, and believing of that which you have heard in the publick, if at home you would repeat it, and confer of it and examine the proofs that have been delivered for confirmation of it.

II. Another private duty is singing of Psalms. For this may and ought to be performed in your families as well as in the congregation. This is also commended for one duty of the sabbath.

al. 92. 1. The title of the Psalm is, *A Psalm or*  
*for the sabbath day.* And thus it begins, *It is a*  
*thing to give thanks unto the Lord, to sing*  
 *praises unto thy name, O most High.*

For the manner of performing of this duty, the  
 title, Col. 3. 16. giveth us these directions in these  
 words, *Singing with grace in your hearts to the Lord*  
*First,* Therefore it must be *in the heart*, or  
*with the heart*; that is, our hearts must go with  
 our voices, the one must be lift up as well as the  
 other: for God is a spirit, and therefore will be  
 worshipped with our hearts and spirits, as well  
 as with our bodies. And truly, singing with the  
 voice without the concurrence of the heart and  
 spirit, is no more pleasing unto God than a sound-  
 of brass and a tinckling cymbal.

As we must sing with the heart, so with grace  
 in the heart; that is, we must exercise the graces of  
 Gods holy Spirit in singing as well as in praying,  
 pouring to express the same affection in sing-  
 ing the Psalm, as *David* did in penning it. As if it  
 be a Psalm of confession, then to express some hu-  
 mility, and brokenness of heart & spirit in sing-  
 ing. If it be a Psalm of prayers and petitions, then  
 must our affections be fervent. If a Psalm of praise  
 and thanksgivings, then must our hearts be  
 cheerful. And thus must the affections of the heart  
 be ever suitable to the quality of the Psalms.

II. *Another private duty to be performed with*  
*the family, is prayer.* For if this duty ought to be  
 performed every day, twice at least, viz. in the  
 morning and evening, then especially on the  
 Lord's day, which the Lord hath wholly con-  
 secrated to his worship and service.

IV. *Reading the scriptures is another duty to be performed in and with our family,* that so they maybe acquainted with the body of the scriptures, yea and with the precepts and promises, the directions and consolations of the word, for their directions and comforts.

Besides the publick and private, there are likewise secret duties to be performed by every one alone in their closet or chambers, which are briefly these :

1. *Reading some part of God's word, or other good books.*

2. *Meditating of what you have heard or read that day:* which is an excellent means to make the word both read and preached profitable to you. For as meat, tho it be never so wholesome nourisheth us not, if it be not concocted and digested ; so it is with the word of God, the food of our souls, if it be not by meditation concocted and digested, it will nothing at all profit us ; but being by meditation digested, it will then prove effectual to the nourishing of our souls.

3. *Examining ourselves,* as of our former life and conversation, so especially of your carriage the last week, and of the manner of performing the duties of the day. And as you should be humbled for your failing therein, so you should resolve with the assistance of God's grace to be more watchful over yourselves for the time to come, and to be more careful in sanctifying the Lord's day, by a conscionable manner of performing the duties thereof.

4. *Praying unto God,* is another duty to be per-

performed by you in secret, as well as publickly, privately; yea you should double and treble your prayers on the Lord's day. Under the law, we read how the Lord required double sacrifices on the sabbath day; for besides the daily sacrifices, two lambs more were appointed to be offered upon the sabbath day, four in all, to shew holiness of the day, *Num. 28. 9, 10.* In like manner ought you to double your spiritual sacrifices of prayers and praise on the Lord's day, earnestly beseeching him for Christ's sake to pardon your sins in general, so in special, the manifold infirmities and imperfections which have proceeded from you in the performance of your holy duties, and to enable you by his Spirit to perform them for the time to come with more life and vigour, with more fervency and affection. Having thus shewed you both the publick, private and secret duties of piety to be performed on the Lord's day: come we now to the works of mercy, which is another head of duties that ought to be performed on that day. And because mankind consists of two parts, *viz.* of soul and of body, both of them are subject to many maladies; therefore the works of mercy may be brought under these two heads:

*Such as concern the soul.*

*Such as concern the body of our neighbour:*

The works of mercy which concern the body of our neighbour, are these and such like;  
To instruct the ignorant in points of doctrine needful and necessary to be known.

To draw sinners to repentance, by letting  
be-

before them, as the severity of Gods justice against all impenitent sinners, so the freeness of his grace and richness of his mercy to all penitent sinners.

3. To comfort such as are comfortless through apprehension of the number and hainousness of their sins, by setting before them the all-sufficiency of Christ sacrifice, and the gracious offer in the gospel, to all who find their sins a burden to them.

4. To reprove and rebuke such as are scandalous.

5. To resolve the doubtful and offensive in their ways.

6. To strengthen and establish such as are weak in grace.

By a conscionable performance of these, the poorest that are, may be rich in good works.

II. The works of mercy which concern the body of our neighbour are these and such like.

1. *Visiting the sick, and such as are otherwise restrained of liberty.*

2. *Relieving such as are in want.* The apostle in 1 Cor. 16. 1. 2. injoining the *Corinthians* to lay something up in store, every first day of the week, which is the *Lord's day*, implieth, that this is a very fit season, not only to do such works of mercy which are then offered unto us, but also to prepare for other times. And surely, if every one would every Lord's day, set apart something out of his comings in that week, for a stock to give to charitable uses, much good might be done thereby. For as men by this means will have more to give, than otherwise they would find in their hearts to do on the week days, so they will give more bountifully and more willingly.

use the stock out of which they give, is prepared before hand; and (it being a sacred stock, by voluntary setting apart to such an use) our conscience will account it sacrilege to lay it out any other way. If poor men that live by wages, would every Lord's day lay up of halfpennies, or pence for this end and purpose these might have, without any sensible damage to themselves, a stock for the poor. How much greater stock would be for the poor, if rich men according to God's blessing on them, would so do.

Besides these duties of piety, and works of mercy, which are commanded to be done on the Lord's day, there are some things which the Lord permits unto us, in regard of the weakness and infirmities of our bodies, *viz.* sleep, food and apparel. Because we cannot with strength and vigour spend the whole day in sabbath duties without competent rest, food and apparel; therefore it is lawful for us to spend some time in sleep, so in apparelling ourselves, and in feeding our bodies with food, which otherwise we should be ready to faint: and by a moderate use of these, we are enabled to do the things we take upon us the more cheerfully.

But herein two cautions ought carefully to be observed.

*You must spend no more time about them than you must.* Wherefore your bodies being refreshed with moderate sleep, you ought to get up early on the Lord's day, as about six or seven of the clock, and to use all possible speed in dressing

sing yourselves, and not to sit longer than need must at your meals, that so you may have the more time for the duties of God's worship and service on his day. And truly, since the Lord is so good and gracious unto you, as to afford you some part of his own day for the refreshment of your bodies, far be it from you to abuse his goodness by lavishing away more time therein than need must.

2. *Second Caution.* Do them as the sabbath-day works; which is done two ways.

1. *By doing them for this end, that thereby you may be better enabled to serve God.* Thus when at your lying down the evening before the sabbath you desire God to give you quiet and comfortable sleep, that thereby your weak bodies, may be refreshed, and you the better enabled to serve him the next day in the duties of his worship and service, this is a sabbath's sleep. In like manner, when you eat and drink, for this very end that your bodies may be refreshed, and your spirits revived and you thereby the better enabled with cheerfulness to serve God the remaining part of the day; this is a sabbath day's eating and drinking.

2. *By raising spiritual and heavenly meditation from the same.* At your first awaking, you should call to mind what day it is; and having blessed God for your comfortable rest and sleep that night, you should beg of him the special assistance of his grace to carry you thro all the duties of the day. When you are rising out of your beds, you should think, as of the resurrection of Christ's body out of the grave early on that day, so lik



of the resurrection of your souls here out of the death of sin to the life of holiness; of your bodies at the last day, out of the grave to the life of glory in heaven. In apparelling yourselves, you should then think of the long white robe of Christ's righteousness, and of the happiness of those who have interest therein. When you are washing your faces and faces, then form the cleansing virtue of water you should take occasion to meditate on the cleansing virtue of Christ's blood, which washeth your souls from the filthy spots & stains of sin. When you go to your tables to partake of God's good creatures, your corporal food for the nourishment of your bodies, should minister occasion of meditating upon the spiritual food of your souls, whereby they are nourished to everlasting life. The bread on your tables, and mind you of Jesus Christ who is the bread of life that came down from heaven to quicken dead souls. Thus from every thing should you endeavour to draw matter of spiritual meditation, labouring to keep your hearts in an holy remembrance all the day long. What our Saviour said to his disciples concerning the loaves and the fishes, *gather up the fragments, let nothing be lost*; the Lord teacheth to speak unto you concerning the Lord's day, *gather up the parcels thereof, let not of the day be lost, no not the least minutes, for they are precious, as the least filings of Gold.* If the Lord doth permit unto you some things which your weak bodies stand in need of, that there

thereby you may be the better enabled to serve him on his day ; so he is pleased to allow for things to be done by you, even on this day, if they hinder the performance of the proper works thereof ; and they are such things as are of absolute necessity.

*Quest. If you ask what I mean by works of absolute necessity ?*

*Answer.* Such as must needs be done, and could not be done the day before the sabbath nor put off till the day after without great prejudice. But on the other side, such things as no way further the sanctification of the day, rather hinder the same, and may as well be done the day before, or the day after, or some other time, ought not to be done on the Lord's day.

Having thus done with directions for right sanctification of the Lord's day.

III. Comewe now to the motives to quicken us up to a conscionable observation of direction.

1. *A right sanctification of the Lord's day, much to the honour of God.* Mark what the Lord himself saith to his church in this case by his prophet Isaiah, ch. 48. 13. *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day and call the sabbath a delight, the glory of the Lord, honourable, and shalt honour him.* Here it is expressly said, that by a right sanctifying of the sabbath, we honour God.

2. *A right sanctifying of the sabbath is profitable to yourselves ;* and that in a double respect.

1. In regard of your outward temporal estate.  
2. In regard of your inward spiritual estate.

The sanctification of the sabbath is profitable regard of your outward temporal estate. For more conscionable any man is in sanctifying sabbath day, the greater blessing he may expect from God upon his labour in the six days: it is not your own labour and toiling, but the blessing of God that maketh rich, *Prov. 10. 22.* The sanctification of the sabbath will be profitable in regard of your inward and spiritual estate. For this was one main end why the sabbath was ordained; namely, that God might by it, the use of his ordinances, enrich our souls in spiritual blessings in heavenly things. And accordingly the sanctification of the sabbath is an especial means both to beget grace, and to strengthen grace; for the Lord hath ordained it to be a market day to the soul. And truly were we but as sensible of the good of our souls, as we are of our bodies, the best husbands that be, could not more diligently keep market days than the Lord's day.

A right sanctification of the sabbath is very profitable to the people of God, in that they do enjoy intimate society and communion with God in his ordinances on that day, which is the greatest happiness poor creatures can possibly attain to in this life, being an heaven upon earth to enjoy communion with God, and some degree of the heavenly joys which we shall enjoy hereafter more fully in heaven. How should the consideration hereof stir you up to a careful, conscionable sanctifying the Lord's day, that so you may

may taste of those sweet comforts and refreshments which others have so plentifully enjoyed.

4. *The sanctification of the sabbath will exceedingly promote the life, of Godliness all the week following.* This is a certain truth, that he who makes no conscience to keep holy the sabbath will make little conscience of keeping any of the other commandments, so he may do it with discredit to his reputation nor danger of malice. But look how a man is careful and conscientious in the performances of the duties of piety to God on the sabbath day, in like manner is he careful and conscientious in the performance of the duties of holiness to God, and of righteousness towards his neighbour on the week days.

5. *Another motive may be taken from the equity of sanctifying this day.* In that the Lord hath allotted unto us six days in seven for our own work and reserved to himself but one for his worship and service, whereas he might have required six days for his worship, and afforded but one for his work, is it not most just and equal, that we should make conscience of giving unto God his day, consecrating it wholly to his worship and service? As Joseph said to Potiphar's wife when she tempted him to uncleanness, *My master hath not left back any thing from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?* Gen. 39. 9. In like manner say thou unto thy vain companions when thou art tempted any way to profane the sabbath, *O the sovereign Lord and master of the world, I have kept back no time from me but one day, because*

this: how then can I do this great wickedness,  
sin against God?

## C H A P. XXI.

*Directions for the worthy receiving of the Lord's  
supper.*

Of the worthy partaking of the sacrament of  
the Lord's supper, there are three sorts of  
things required. 1. *Duties antecedent*; that is such  
must go before the sacrament, 2. *Duties con-  
comitant*; that is, such as must accompany the act-  
of receiving. 3. *Duties subsequent*; that is such  
may follow after.

For the *duties antecedent*, tho they are ma-  
ny yet they may be all brought under this one  
of examination, which is not only comman-  
ded by the apostle, 1 Cor. 11. 28. *Let a man exam-  
ine himself, and so let him eat of that bread, and  
drink of that cup*: but urged and pressed upon us  
with greater severity than any precept in the  
law of God. For saith the apostle in the same  
place, *he that, thro' a neglect of this duty of  
examination, eateth and drinketh unworthily,*

*He is guilty of the body and blood of Christ,*  
1 Cor. 11. 22. 2. *He eateth and drinketh damnation to  
himself,* v. 29.

3. *To be guilty of the body and blood of Christ,*  
is some measure to have our hands in his bloody  
sweat and passion; and so by consequence to be  
partners with Judas in betraying him; with the  
Scribes and Pharisees in accusing him; with Pilate  
in condemning him, and with the cruel sol-  
diers in crucifying him. As therefore thou would-  
st not be found guilty of this horrid and dread-  
ful

ful sin, put in practice the apostle's counsel, namely, to examine thyself before thou presumest partake of that ordinance.

2. *He that eateth and drinketh unworthily, eat and drinketh damnation to himself*; so our translators render it: but the word in the Greek translated *Damnation*, may as well signifie *temporal chastisement*, as *eternal punishments*.

And questionless, as *hypocrites and unbelievers while they eat and drink unworthily, eat and drink damnation to themselves, if they repent not*: so as such as are faithful and sincere christians, while they thro infirmity and negligence do partake of this ordinance unworthily, incur thereby temporal judgments; as *sickness, and sometimes death itself*. For, saith the apostle, *1 Cor. 11. 30. I speak of the believing Corinthians, who had not prepared themselves to that ordinance, For this cause many are weak and sickly among you, and many fallen asleep, or die. For what cause? Namely, because they received the sacrament unworthily and irreverently, without any preparation or examination of themselves.* I grant the best cannot be said in themselves to be worthy to partake of this ordinance; yet if thou beest a believing christian, and dost sincerely endeavour to receive it in that manner, and with such affections as the Lord doth require of thee, thou mayest be said, how unworthysoever thou art otherwise to be a worthy receiver.

*Having thus shewed the necessity of the due examination, come we now to the extent thereof, which may be brought to two heads, viz. 1. Graces. 2. Thy sins.*

1st, *Thou must examine thyself of thy graces, especially of thy knowledge, faith, repentance &c.* Touching knowledge, I shall shew, 1. That knowledge is required of every worthy communicant. 2. The necessity; 3. The trial of. 1. For the first. What knowledge is required? I answer in general, knowledge of all fundamental principles of religion. Particular knowledge of the doctrine of sacrament.

Fundamental principles of religion are such as salvation is founded upon, without the know-whereof a man cannot be saved; and they these. That there is a God. That there is one God. That that only true God is distinguished into three Persons, Father, Son and Holy Ghost, all equally God. That that God is Lord and governor of all things. That all things were made good by him, and are still governed by him righteously. That man in particular was made perfectly righteous by him. That he continued not long in his happy estate, but by transgressing the commandment of God, eating the forbidden fruit. That we are guilty of Adam's sin, being in his loins when he committed it. That every one of us brought into the world with corrupted & polluted natures, natures as full of sin, as a toad is of poison. That unto this natural corruption we have added a numberless multitude of actual transgressions, and that in evil thoughts, evil words and evil deeds. That by these sins we have made ourselves liable to the wrath of God, to the curse of the law, to all

judgments and plagues here, and to eternal death and condemnation hereafter. That no man can free himself out of that miserable condition whereinto by sin he had plunged himself, neither can any meer creature help him. That God of his free grace and rich mercy, did send his only son out of his bosom into the world to take flesh and nature upon him, that therein he might become our surety and Redeemer. That Christ was God and man in one person. That he was conceived by the Holy Ghost, and born of the virgin *Mary*. That he died upon the cross to save people from their sins. That he rose again the third day from the dead, ascended into heaven, and sits at the right hand of God, and makes continual intercession for us. That by faith we are partakers of Christ, and of the benefits of his death and passion. That faith is the gift of God, wrought in us by the Spirit of God thro the ministry of the word, whereby we receive Christ upon the terms of the gospel, and rest upon him alone for the pardon of our sins, for eternal life and salvation. That it hath pleased God to make with us in and thro Christ, a new covenant of grace, wherein he hath promised the pardon of our sins, and the salvation of our souls, upon the condition of faith and repentance.

Particular principles concerning the sacrament of the Lords supper, are these: That is warranted by Christ himself, as a memorial of his great love in offering up his life a sacrifice for our sins. That this, as well as the sacrament of baptism, is a seal of God's covenant, where



himself to perform his promises made unto  
 Christ for strengthening our faith there-  
 at the outward signs in the Lord's supper  
 bread and wine, by which are set forth the  
 body and blood of Christ, which the worthy re-  
 ceivers do partake of in the sacrament. *That who-  
 soever eats and drinks unworthily, is guilty of the  
 Lord's blood of Christ*; and therefore that e-  
 very one is to examine himself. Having thus  
 shewed what is that knowledge which is requi-  
 red of every worthy communicant.

I shall now shew you the necessity thereof,  
 which appeareth:

*Because without this knowledge a man can ne-  
 ver attain to any of the other graces*: for an igno-  
 rant man can never believe, nor repent, nor love  
 his neighbour aright.

*Because without this knowledge a man can-  
 not discern the Lord's body, which if he do not, he  
 eats and drinks damnation to himself, 1 Cor. 11. 29*  
 Therefore it is absolutely necessary, that  
 every one that receives the Lord's supper, should discern  
 the Lord's body, that is, should perceive that  
 which is more to be received than that which is  
 seen with the eye of the body: to the bodily eye  
 appeareth nothing but bread and wine up-  
 table; but by virtue of the divine insti-  
 tution there is also Christ's body and blood; if  
 not discerned, the benefit of the sacrament  
 is lost; but it is not possible without knowledge  
 (the eye of the soul) to discern that bo-  
 dy and blood under the elements of bread and  
 wine: therefore is the forementioned know-  
 ledge absolutely necessary. G

Examine  
 Learning  
 1781 (1782)

III. For the third particular, *viz.* The thy knowledge, whether it be a true knowledge, thou may'st know it by the properties thereof, some whereof are these;

1. True saving knowledge is experimental whereby a christian hath a spiritual sense and feeling of what he knows. He hath not only a general & a notional knowledge of God and Jesus Christ; but he hath likewise an experimental knowledge of God, and of his attributes; of his power in supporting him under his trials and temptations; of his faithfulness in making good his promises unto him. He hath likewise a true feeling of his own wretched condition and nature, and an experimental knowledge of Christ; so that he knoweth Christ to be his Saviour and Redeemer, and resteth upon him alone for life, and for salvation. By this thou may'st try and examine thy knowledge, &c.

2. True saving knowledge is humble, and accompanied with meekness of spirit. For the more knowledge a man hath, the more he discovers of his own ignorance, yea and vileness, by reason of his sins; and therefore you shall find those christians who were most eminent both in knowledge and grace to complain most, as of their ignorance and of their own base and naughty hearts; as you may see in *Paul*, and others, *Rom. 7. 24.* &c. and no marvel, considering that true knowledge discovers unto a man his vile and wretchedness by reason of his sins; his own unworthiness, yea his own emptiness and nakedness, in regard of any goodness of his own.

as unsanctified knowledge is apt to puff a  
up with pride and self-conceit, even to the  
smning and despising of others; which the  
le plainly expresseth, 1 Cor: 3. 1. where he

*Knowledge puffeth up.* By this then, try  
xamine thy knowledge, whether it be a sav-  
nowledge or no.

True saving knowledge is active, and operative  
ever accompanied with practice and obedi-  
; so that it worketh reformation in the heart  
ife of him that hath. By this then, try and  
nine thy knowledge, whether it be a saving  
tifying one or no.

The second grace necessarily required of c-  
ommunicant whereof thou must examine thy  
is faith. Concerning which, I shall shew you  
What faith this is. 2. The necessity thereof.  
Some signs and notes for the trial thereof.

For the first, What faith this is?

Answer, a true, saving, justifying faith, which  
be thus described, Faith is a grace wrought  
the heart of a sinner by the Spirit of God thro'  
ministry of the word; whereby being convinced  
is sinful, miserable condition, and of all dis-  
ty in himself, or any other meer creature to  
him out of the same, he goeth wholly out of  
self unto Jesus Christ, and receiving him as his  
sufficient Saviour and Sovereign, resteth upon  
perfect righteousness, and all-sufficient sacri-  
for the pardon of their sins, and resigneth up  
self unto his will and government.

I. The necessity of this grace of faith to every  
municant appeareth, 1. Because without Faith

it is impossible to please God in any holy ordinance. Heb. 11. 6. But true faith will commend our persons and services unto God; so that shall find acceptance with him, tho they be of weakness and imperfections. This made A sacrifice so acceptable to God: if therefore come to this ordinance without faith, instead of pacifying God, thou shalt purchase his displeasure.

2. *Except thou hast faith before thou approach to the Lord's supper, the sacrament cometh but a seal to a blank, and serveth only to seal up t unbelief and condemnation.* So that faith is necessarily required of every worthy communicant before he cometh to the Lord's supper: for ordinance is not instituted for the working faith, but for the strengthening thereof. It was instituted for such as are out of Christ, to bring them in, but for such as are in Christ to bring them up in him. As a man must be born before he can eat; so he must be begotten again by the Spirit of God before he can feed upon the body & blood of Christ for his spiritual nourishment. I do say, that all who come to the sacrament must have the same measure of faith; but it is necessary that they all have the same truth of faith.

III. For the third particular, the trial of faith, whether it be true and saving; thou may know it by these two characters, to omit many others. 1. *True faith doth receive Christ in all his offices:* not only as a priest to make satisfaction and intercession for us, but also as a prophet to teach and instruct us, and as a king to rule and govern

The true believer doth as willingly cast himself at the feet of Christ in subjection to him, as he doth embrace the arms of Christ for salvation from him. He is as willing to serve Jesus Christ, as to be loved by him; as desirous to submit to his service, as to enjoy his priviledges. For in true faith, there is not only a fiducial reliance upon Christ and his righteousness, but also an universal subjection to the will of Christ, and a ready submission to his government. Christ is held forth in the gospel not only as a Redeemer, but as a Lord, and a Governor; and these are inseperably connected and joined together, and therefore he that is willing to love Christ as a saviour but not as a sovereign, will deceive his own soul. By this therefore mayest thou try the truth of thy faith. 2. *True faith is heart-purifying grace, it purifieth the heart.* The character of faith the apostle *Peter* expresses *Acts 15. 9. Purifying their hearts by faith.* When purifying the heart implieth two things. 1. *That the believer maketh conscience of his inward thoughts:* whereas unbelievers, with the Pharisees, make clean the outside of the cup, labour to keep themselves from gross and scandalous sins, but suffer their hearts to rove into a world of vain and wanton thoughts, of profane and fruitless imaginations, and that without any remorse or check of conscience. 2. *That faith putteth a purifying disposition into the heart;* so that it abhors and detests sin, yea, and strives against it: tho it cannot altogether purge and cleanse itself from sin. When the heart is once

seasoned with Faith, it will not willingly harbour sin, but labour to work it out more and more. By this then, try the truth and soundness of Faith, whether it hath wrought in thee a purging purifying disposition to strive against corruptions, and to work them out of the heart more and more.

III. *The third grace required if every wor- communicant is repentance: concerning which I shall shew, 1. The nature of repentance, what it is. 2. The necessity thereof to a worthy partaking of the Lord's Supper. 3. Some signs the trial thereof.*

I. For the first, what true repentance is? answer, *It is a grace of God's Spirit, whereby the heart and affections within, and also the words and actions without are reformed.* In this description, I take the full nature of repentance to be comprised: many do add hereunto an inward sorrowing and mourning of the heart, which indeed doth always accompany true repentance but it is not of the nature thereof. For if wheresoever sorrow for sin were, there should be true repentance, which is not so, as the example of Saul, Judas, & other wicked men do declare.

Briefly to open this definition of repentance.

*First, I say, It is a grace of God's Spirit: that is, a gift freely given of God, and wrought in us by his Holy Spirit. So that it proceedeth not from man's free will, nor from any power & ability of his nature. Again repentance is a reformation, wherein consists the very nature thereof, as the words of Turning, Renewing, Chan-*

the like, which in scripture are attributed to  
 stance, do imply. Now this reformation  
 first be of the heart; for the heart of a man  
 fountain of all his actions. Now in rea-  
 the Fountain must be cleaned and purged,  
 that which issueth and streameth from it  
 be wholesom. There must be therefore first  
 renewed heart, before there can be a reformed  
 for it cannot be, that the stream of our acti-  
 should be good, if the Fountain of our heart  
 corrupt. Hence it is that the prophets so often  
 for the cleansing of the heart, and the apostles  
 the renewing and changing thereof, without  
 all external and outward reformation is  
 mere Pharisaical ostentation. In the last place  
 ed *a reformation of the life and actions with-*  
 or as to make some outward shew of refor-  
 on, without reforming the heart within, is  
 pharisaical ostentation, whereby we deceive  
 us: so to pretend an inward reformation  
 out the outward Fruits of amendment, is but  
 Folly, whereby we deceive ourselves. For it  
 not be, that reformation should be truly root-  
 ed grounded in the heart, but that it will bud  
 , and shew itself in the Fruits of a godly  
 That man therefore deceiveth himself, who  
 his heart is purged and reformed, when his  
 polluted. For as the Fruits declare the tree  
 actions of men manifest their affections.  
*The necessity of this grace of repentance in*  
*worthy communicant upon his approaching to*  
*ord's table appeareth*; because we come to  
 es a sacrifice for sin; but to offer to receive

a sacrifice for sin, without a turning from it is to count the blood of the covenant an unholy thing. We are not ignorant, that one main end of our approaching the Lord's table, is to receive Christ as he hath offered himself a sacrifice and price of redemption for our sins. Now he that looketh for pardon of sin, must have a full purpose, and according to his purpose, a faithful and resolute endeavour, to forsake sin, which will be the mind of every true penitent, and also it ought to be. The Lord therefore rejecteth of them who bring their sacrifice to him for pardon, *that they take away the evil of their hands, and cease to do evil, and learn to do well, Isa. 1. 16.* And therefore inferreth this gracious invitation, ver. 14. *Come now, let us reason together.* With what force then dares an impenitent person, that is not touched with any remorse for sins past, nor hath any purpose to turn from sins for the time to come, offer to take that which was broken, and that blood which shed for sin: such an eating and drinking of Christ's body and blood, is a plain trampling of God under foot, and accounting of the blood of the covenant an unholy thing, a thing that should not be mixed with impure and unholy things. How can he be not to be guilty of the body and blood of Christ, what can be?

III. For the trial of thy repentance whether be sound and sincere, thou may'st know by these signs and notes,

1. *By a godly sorrow for sins past.* By a sorrow, I mean, such a sorrow as maketh



ject; that is, when we grieve and mourn for more out of respect to God than for fear of punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord & Master. It is not but it is good and commendable to weep and mourn for sin, in respect of punishment, for fear of hell, for it is a good preparative to a godly sorrow; but we must not rest in it. By this therefore try and examine the truth of thy repentance; for wheresoever there is true repentance, there must be this godly sorrow. *turning from those evil ways wherein we have formerly walked*; as you may see in the example of those penitents that are recorded in scripture; *Paul, Peter, Zacheus* and others, who upon true repentance turned from those evil courses wherein they had formerly walked. Hereby therefore, try the truth of thy repentance. Hath it wrought a change and alteration in thy course? Is there a forsaking of former sins? Hast thou left thy swearing, thy drunkennels, thy uncleanness, thy cozenings by false weights and measures? Canst thou say of thyself, as *Paul* did to the *Corinthians*, *I was once a swearer, a drunkard, an adulterer, an extortioner, a covetous person, and the like*; but now I am washed, now I am justified, yea and justified in the name of the Lord Jesus Christ, and by the Spirit of my God. Canst thou thus say of thyself, and that in truth and sincerity of heart? Then thou hast some considerable evidence of the truth and soundness of thy repentance. But how vainly do they deceive themselves, who because they had made

con-

confession of their sins unto God, and haply with some few tears, flatter themselves with a colour of true repentance, when yet they still live continue in their former sinful courses, wallowing like swine in the filth of sin, and mire of sinful Filthiness.

3. *A turning unto God.* For where there is repentance, there is not only a turning from sin, but likewise a turning unto God; whereby is a sincere endeavour to serve and please God with newness of life, and better obedience, then the sense and smart of thy former warnings made thee earnestly to wish, that thou mightest please God better for the time to come. Make much of such affections in thy soul, this is a good sign of some change there.

IV. *A fourth grace necessarily required of a communicant before he presume to come to the table, is Love.* Yea, a twofold love is required of every worthy communicant, viz.

1. *A love of God and of Christ.* 2. *A love of our neighbours.* Both which are inseparably knit together. Yet for a more distinct handling of them I will sever them in my discourse, and treat of them apart, shewing you, 1. *The necessity of them to a worthy partaking of the Lord's Supper.* 2. *Some signs and notes for the trial of them.*

1. For the love of God, that is necessarily required of every communicant, because the greatest evidency that ever was given of Gods love is there set before us. For Jesus Christ the only Son of God, and Saviour of man, is the greatest evidence of Gods love that ever was, or can be.

And set himself to make another world, & to confer on that world a greater gift than he hath conferred on this world, namely, his only begotten and dearly beloved Son, we may boldly say could not. Neither can the creature receive the Creator give a greater gift; and that both in regard of the excellency of the gift itself, and in regard of the need wherein we stood thereof, and of the good we reap thereby. Thereby God's love in this evidence thereof, is so set out doth beyond all expression, *John 3. 16. God loved the world, that he gave his only begotten*, &c. So unutterably, So unconceivably, So infinitely, as who shall endeavour to express this So the full, shall do it *So, so*. Seeing then such an evidence of such love of God to man is set out at the Lord's table, should not every one who approacheth thereunto, to partake of that evidence, come with an heart filled with a love to God, and with a resolution to shew forth all fruits of a true love to God on all occasions.

*And as we must come with a love to God, so with a love to Jesus Christ, who so loved us, as to die a cruel, cursed death for us, and thereby manifested greater love to us than to himself; to the members of his mystical body, than to the members of his natural body; for he offered up a natural body as a sacrifice for the redemption of his mystical body. What greater love than this can be imagined? Oh how doth it then constrain us to go to that ordinance with hearts inflamed with a love to Jesus Christ! Thus much of the necessity of our love to God, and to his Son*

*Jesus*

Jesus Christ. II. For the trial thereof, you may know it by these notes and characters.

1. Where there is a hearty love to God, and Jesus Christ, the heart will be much taken with the thoughts of them. Such an one will often thinking of God and of Jesus Christ, and their transcendent love manifested in the great work of redemption. *David* having said, *Psalm 119.97. Oh how do I love thy law!* he presently adds, *It is my meditation all the day.* And whatsoever and whomsoever we love, we cannot but frequently think and meditate on.

Indeed such as love God and the Lord Jesus Christ in truth and sincerity, may have multitudes of vain, wanton, worldly covetous thoughts in their hearts; but they take no true delight in them, they are rather their grief and their burden; but the thoughts of God and of Christ, are very sweet and comfortable unto them. By this therefore, try and examine the truth of thy love unto God and Jesus Christ.

2. Where there is an hearty love to God, and Jesus Christ, such an one will be often speaking of them. For the tongue cannot but be speaking of those things, and persons upon whom the heart is set. If the heart of man be set upon the world and the things thereof, his tongue will be more frequently talking and discoursing of them. In like manner, if the heart of a man be set upon God and Jesus Christ, his tongue will be frequently talking, and discoursing of them. By this try and examine the truth of thy love unto God and Jesus Christ. For he that saith, he loveth

God, and the Lord Jesus Christ, and yet I think of them, or speaks of them, certainly he loveth himself; for we cannot but be thinking and speaking of those whom we truly love.

*Where there is an hearty love to God, and to Christ, it will make a man willing to suffer anything for them.* It is said of the primitive saints out of their abundant love to the Lord Jesus Christ, they accounted not their estates too dear for but took joyfully the spoiling of their goods, Heb. 10. 34. Neither did they account their lives too dear for it is expressly said, Rev. 12. 11. *They loved their lives unto the death for him*, that is, despised their lives in comparison of Christ; willingly exposed not only their goods and estates to the spoil, and their persons to all manner of shame & contempt, but also their bodies to painful death for the cause of Christ. By this then we may examine the truth of thy love to Jesus Christ; namely, by thy willingness to suffer for the sake and truths of Jesus Christ.

Love of thy neighbour is another branch of that love which is required of every communicant. Teaching which I shall briefly shew, 1. The necessity thereof in every communicant. 2. The manner thereof. 1. The necessity thereof appeareth, that the Lord will not accept of any service thou performest unto him, if thou be not in love and charity with thy neighbour; *Mat. 5. 22. 23.* *Our Saviour, If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother*

*ther, and then come and offer thy gift.* Here is implied, that if there be any variance between thee and thy brother, peace and reconciliation must be speedily sought. For without it, God will not accept of any worship or service thou offerest unto him. Tho' Jesus Christ here instruct but one in one kind of worship, which is the offering up of sacrifice, yet under this is comprehended all the parts and kinds of God's worship, as praying, hearing, receiving the sacrament, or the like. So that Christ's meaning is that whensoever thou settest upon any part of God's worship and service, and then remember *That thy brother hath ought against thee*; that thou hast any way wronged and offended thy brother: or as St. Mark hath it, Ch. 12. 25 *thou hast ought against thy brother*; that is, if he hath wronged thee, *first be reconciled to thy brother, and then go to the ordinance of God.*

II. For the trial of the truth of thy love to thy brother, thou mayest know it by these notes.

1. *If thou hast truly forgiven thy brother, thou wilt be so far from doing him any harm, that if it is in thy power, that thou wilt not wish anything unto him.*

2. *If thou hast truly forgiven thy offending brother, thou wilt willingly embrace occasions of doing him good, that so he may know and be assured that thou art reconciled unto him.* This our Saviour requireth of all his disciples, *Mat. 5. 44.* when he saith, *Love your enemies*; that is, those who have in any way wronged you. And as an evidence of

truth of your love, he addeth, *Do good to that hate you*; intimating that it is not sufficient that you speak friendly and peaceably to enemies, but you must likewise take all occasions of doing them what good you can, which is true christian love and charity.

Having thus spoken largely to the first head examination, namely, our graces, I come now to the second, namely our sins, wherein I shall be brief.

As it is the duty of every communicant to examine himself concerning his graces, so likewise concerning his sins; which are like that accursed gourd whereof God speaks to *Jeshua*, ch. 7. 12. they must therefore be searched out. Yea, they are like the wild gourd that brought death into Egypt. If they be not searched out, and cast away, they will turn the sacramental bread and wine into spiritual bane. *He therefore that covereth his sins, shall not prosper; but whose confesseth and forsaketh them, shall have mercy*, Pro. 28. 15. It is said of the viper, that when she goeth to with her mate, she casteth out all her poison. How much more oughtest thou, when thou art to have communion with thy heavenly Father in the Lord Jesus Christ, cast out thy sins, which are a spiritual poison, worse than the poison of any viper.

In this examination, thou must search after evil thoughts, words and deeds; as also thy sins of omission and commission, so in any sinful manner of performing holy exercises: and especially after the sins thou hast committed.

committed since thy last receiving the blessed sacrament, and such as are most against the words and covenants that formerly thou madest with God, and which do most gall thy conscience, most disgrace thy profession, or are greatest occasions of dulling thy spirit; that these be found out, they may be the more lamented, and pardon for them more earnestly desired.

In examining thyself, it will be a good help to read such a treatise as doth in particular set forth the several sins against the several commandments. For when by such a treatise thou art shewed that such a thing is a sin against such a commandment, thy conscience will upon the coming of such sins, tell thee that therein thou hast sinned. Having examined and searched thy heart thoroughly of all thy known sins, humble thyself before the throne of grace, with true and unfeigned acknowledgment and confession of them, freely judging and condemning thyself before God, with a broken & contrite heart.

That thy confession may be performed in a right manner, it must have these properties.

1. It must be particular, and of special sins. In thy confession thou must descend to special particular sins. The profane wretch in the world may in a general manner confess and say, I acknowledge myself to be a sinner. But if thou wilt make a true confession of sin, thou must open thy sins in particular before God. And for thine encouragement thereunto, know, that the more particular thou shalt be in thy confession, the more comfort thou wilt find therein.



Thy confession must be, as particular in respect of sins, so likewise full, in regard of the aggravations of them. Thus did *David* in his confession of that sin of numbering his people, *1 Chron. 21. 17.* *I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away mine iniquity of thy servant; for I have done very foolishly.* See what terms of aggravation he heapeth up. 1. I have sinned. 2. I have sinned greatly. 3. I have done foolishly. 4. Very foolishly. And thou desirest pardon of thy sins, let them forth as full, let no circumstance of aggravation be wanting, by which they may appear the more heinous and filthy.

Thy confession must be with inward remorse and sorrow of heart, that thou hast sinned against so good and gracious a God. Thou must not content thyself with a meer verbal acknowledgment of thy sins and transgressions, being affected with no more grief in the confessing of them, than thou wast in the committing of them. But thy sin confessed, should be as a dagger, piercing thee to the very heart: at least thou should'st feel that thou canst no more grieve for thy sin, if thine heart should bleed because thine eye doth weep.

And having confessed thy sins, pour out thy heart in hearty prayer unto God for the pardon and forgiveness of them all. And then be earnest with him to make the sacrament effectual to thy comfort, effectual to the mortifying of thy lusts, to the strengthening of thy graces, especially to the confirming of thy faith, in the assurance of pardon & forgiveness of thy sins, &c. II.

II. Having shewed the duties antecedent, we now to the duties concomitant; that is, as much accompany the action of receiving.

But first, I shall premise some few directions touching the manner of thine approaching to Lord's table.

1. *Having thus prepared thyself, go not in strength of thy preparations, but in the strength of Jesus Christ, looking for acceptance only in thro' his merits and mediation.* Nor tho' thou hast prepared thyself after the best manner thou canst, yet if with an impartial eye thou shalt look back upon thy preparations, how of weakneses, infirmities and imperfections thou find them? So that if Christ doth not cover both thy person and preparation, with the merit of his righteousness, and sprinkle them with his blood, neither thy person nor thy preparation will find acceptance with God. Cast then all thy preparations at the Feet of Jesus Christ and say, *Lord I come not in the strength of my preparations, but only in the strength of thy Christ: I come in the alone name and mediation of thy Christ, to partake of the body and blood of thy Christ, and of the benefits of his death and passion.* thou mayest then be confident, that God will overlook thy manifold weakneses and imperfections in the work of preparation, and accept thee, and of thy services, in and thro' his beloved Son Jesus Christ.

2. *As thou are going, meditate on the end & design of that solemn ordinance.* Some whereof are

1. *The remembrance of the death of Christ, being instituted as a memorial thereof*

• The spiritual nourishment of our souls.

• The strengthening of our faith in the assurance of pardon and forgiveness of our sins.

• The sealing of the covenant of Grace with all blessings thereof unto the believing soul.

• The increasing of our spiritual union and communion with Christ and all his members. A serious meditation of these, will be a special means to stir up in us some spiritual appetite after the promise, that we shall go with hungering and thirsting desires after the same.

• Go to the sacrament with a strong expectation to receive much from God in and thro that ordinance: knowing that God will enlarge himself to all those who come with enlarged hearts, with a strong expectation of many good things. When thy mouth wide, saith the Lord, Psalm 81. and I will fill it. So that if thou open thy mouth wide, in a longing expectation of great matters, he will fill it: yea the more thine heart enlarged in desire and expectation, the more will Gods heart be enlarged towards you. As therefore God hath promised in the covenant of grace, To be thy God, to write his law in thine heart, to pardon thy sins, to subdue thy corruptions, to give thee a soft heart, yea to give thee grace here, and glory hereafter, and the like: go with expectation of these, or any such like blessings and thou shalt not be disappointed of thy hopes.

4. Approach the Lord's table with all holy reverence, in respect of God's glorious Majesty, who

who is in a special manner present at the ordinance to behold his guests, *and will be sanctified of all those who draw nigh unto him*, Lev. 10.

5. *Approach thereunto with all humility*, in respect of thine own vileness and unworthiness: who art but sinful dust and ashes, and if thou hast any light of grace in thee, canst not but be conscious to thyself of more corruptions in thine own heart, than thou knowest to be in the heart of another. And therefore say not, such an one is ignorant, and such an one is loose in his conversation; but say, Lord, I am ignorant, I am unworthy to draw nigh unto thee in so holy ordinance, not worthy to gather up the crumbs under thy table. And know that the more unworthy thou art in thine own account, the worthier guest thou art in the account of God.

6. *As thou art going to the Lord's table, cast away thy worldly thoughts and business out of thy heart*, which otherwise will carry away thine heart from the ordinance, and exceedingly disturb you thereat. In Job 1. 6. we read, *There was a day when the Sons of God came to present themselves before the Lord, and Satan also came among them*. In like manner, on the day when God's children come to present themselves before the Lord in that solemn ordinance, Satan will insure to appear among them, to disturb & distract them therein, as much as possible he can, by casting into their head vain & impertinent thoughts. And therefore it concerning you to be watchful over your thoughts, and to keep thy heart clo

the ordinance. To that end, it will be thy  
 to often to eye the outward elements of  
 bread and wine, and diligently observe the out-  
 ward rites and actions in the ordinance, & there-  
 by to meditate on the spiritual things signi-  
 fied thereby.

These things premised, come we now to the  
 to be performed at the ordinance: which  
 these:

When thou art present at the ordinance, put  
 all the strength you can in the partaking  
 of, I mean, the strength of thy affections.  
 Tho thou art weak, yet if thou put forth  
 weakness God will accept thereof. Content  
 thyself with a meer participation of the Lords  
 supper, but let thy care be to bring up thine  
 mind and affections to the ordinances, and put  
 forth what strength you can.

Remember the death of Christ, which is  
 the Lords command in the institution of this ordi-  
 nance: for saith he, *This do in remembrance of me;*  
 in remembrance of my bitter death and  
 passion. For the apostle *Paul*, explaining this re-  
 membrance of Christ, applieth it to his death,  
 and shewing it forth. *This do, saith he, in re-*  
*embrance of me. For as often as ye eat this bread*  
*and drink this cup, ye do shew forth the Lords*  
*death till he come,* 1 Cor. 11. 25, 26. So that this  
 ordinance of the Lords supper, was instituted for  
 a perpetual memorial of that great sacrifice, the  
 of Jesus Christ, that his death might never be  
 forgotten, but be ever fresh in our memories.

And

And why must his death be thus remembered? Surely because thereby was the covenant of grace ratified and sealed, our redemption purchased, our sins, expiated, our reconciliation made with God, and the foundation of our glory laid. And therefore at the table, let out thy heart in a serious meditation of the manifold sufferings of Christ, which is the *to ergon* main business of this ordinance. And meditate not only of his sufferings at his death, but likewise in the whole course of his life, even from his *cratch* to his *cross*, from his *birth* to his *death*. For his whole life was a continual suffering. Meditate therefore of his mean birth and life in his infancy, of the manifold reproaches which were cast upon him from time to time, yet of his manifold persecutions, of their cruel handling of him at the time of his death; when they apprehended him like a thief, bound him, arraigned and condemned him as a malefactor, buffeted him with their hands, beat him with staves, scourged him with whips, making deep furrows on his back; plating on his head a crown of sharp thorns, laid an heavy cross on his back, nailed his hands and feet to that cross, gave him gall and vinegar to drink, and sundry ways much afflicted him. Thus was his life broken with torments. In relation hereunto is said of him, *That he was a man of sorrows, acquainted with grief*, *Isai. 53. 3.*

Especially when thou art present at the sacrament, take a turn with Christ in the agony, by meditating of his bitter agony, w

did sweat great drops of blood, which was read nor heard of in any before nor since. The blood that then Christ did sweat, was thin watery blood, but thick blood, as Greek word properly signifieth, *Luke 22.42.* the evangelist, *Being in an agony, his sweat as it were great drops of blood falling down to ground.* Which latter clause sheweth, that blood of Christ passed thro' the pores of his skin in such a plentiful manner, that it trickled to the ground in great abundance. So that Bernard speaketh, *Non solum oculis, sed membris omnibus flevisse videtur*; Not only the eyes Christ, but all the parts of his body did seem to weep, and that tears of blood.

This sweat of Christ, here are three things remarkable, which do exceedingly set forth the effects of his agony.

1. *It was a cold night*, for which cause afterwards kindled a fire in the high priest's hall.

2. *He lay upon the cold ground*; both which were to drive the blood inward, *Mat. 26.39.*

3. *He was in exceeding great fear*, which naturaweth the blood from the outward parts of the heart, and yet in a cold night lying upon the ground, and being in great fear, he sweat drops

*Mat. 26.39.* Who can imagine the bitterness of our Saviour's agony at that time, and

what was that put him into that agony?

Answer, the apprehension of what he was to suffer, as appears by his prayer in his agony,

*if it be possible, let this cup pass from me.*

Which is the apprehension of what he was to

suffer was so bitter; Oh how bitter things were his sufferings upon the cross, when he cried out, *My God, my God, why hast thou forsaken me?* Which words do not imply, that divinity was severed from the humanity; but that the Father had withdrawn from him all sensible feeling of his loving Favour, had restrained the influence of those beams which might have refreshed his troubled soul: so that Christ himself well take up the words of the captive *Jerusalem*, *Behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?* Lam. 1. 11.

These things call to mind in the time of administration of the sacrament, not only when thou art eating the bread, and drinking the wine; but also when thou seest the bread broken, the wine poured forth, then thou should'st reflect how Christ's body was broken with torture, and his blood shed for the remission of sin; also when thou seest others taking the bread and the wine; thou should'st then be steeped in thoughts in the meditation of Christ's death, and manifold sufferings.

This remembrance of Christ's death at the sacrament, must not be a bare historical remembrance of the history of Christ's death, as is set forth by the evangelists; but it must be a operative and practical remembrance, which will stir up thine heart.

1. *To an unfeigned love of God, who by his free grace and rich mercy, did send his beloved Son out of his own bosom*



world, to take our nature upon him and therefore to die a bitter cursed death for man's redemption. Who can sufficiently admire the riches of God's love to man therein! How may we with David cry out, and say, *Lord, what is man that thou art so mindful of him?* Especially that thou shouldst be so mindful of him, as to give the Son thy love to suffer a cursed death upon the cross, to make us who were children of wrath, and bone-slaves of Satan, Sons of God, & heirs of eternal life and salvation. And how should this incomprehensible love of God, fire and inflame our cold and frozen hearts with a fervent love to him again?

*2. The remembrance of Christ's death should work up our hearts to an ardent love of Christ, for that wonderful love of his in giving himself for us, his body to be crucified, his blood to be shed, his soul to bear the intollerable burden of Father's wrath due to our sins, which made him sweat great drops of blood in the garden, to cry out on the cross, My God, my God, why hast thou forsaken me? Oh how should this fill our souls with admiration of so great love; and inflame our hearts with love again to him, who died and suffered so much for us! How should the meditation of the manifold sufferings of Christ, especially of his bitter death and passion, work in us an holy passion of love?*

*The remembrance of Christ's death should work in us a care to please him in all things, to be willing to suffer any thing for him, who hath done so much for us; which Christ declared*

clareth to be a good proof of our love to him, saying, *If ye love me, keep my commandments* John 15. 15. And tho we cannot exactly keep the commandments of Christ, yet we may be thought sincerely to endeavour the keeping them, without which our profession of love is but vain and fruitless, in shew and not in truth.

4. *The remembrance of Christ's death should work in us a godly sorrow for our sins, as the true cause of his sufferings.* For the truth is, it was not much Judas that betrayed Christ, nor the scrib and Pharisees that accused him, nor Pilate that condemned him, nor the soldiers that crucified him, nor the devil that set them all on work, but our sins that were the true cause of Christ's sufferings. The soldiers that scourged and crucified him, were but our executioners to inflict on him those punishments which our sins deserved, and God's justice imposed for the same. They were our sins which invenomed those whips that scourged his innocent body; those thorns which pricked his temples, and those nails which pierced his hands and Feet, and made them so bitter unto him. *Oh therefore, that we could see upon him whom we have pierced by our sins, and we might mourn as one that mourneth for his son; and be in bitterness as one is in bitterness for his first-born, Zech. 12. 10.*

5. *The remembrance of Christ's death should work in us the death of sin.* We should remember the death of Christ, as to die unto sin. For the apostle Paul urgeth our death to sin for the death of Christ, *that as Christ died and*

en, so we should die to sin, and live unto God, 1n.6.2. To this end, let us hate and loath sin the greatest evil, resolving with the assistance of God's grace, to leave and forsake all manner sins for the time to come. For why should sin seem light to us, which lay so heavy upon our Saviour, as to cast him into a bloody sweat? Why should any sin be sweet to us, which was so bitter to our Saviour? Far be it from us, by our renewed sins, to tear open his wounds afresh, and crucifie him again.

*The remembrance of Christ's death, should stir up our hearts to some due thankfulness to God and his Son Jesus Christ, for their unvaluable love and mercy towards us therein.* Thankfulness is a grace not only to be exercised at our receiving of the sacrament, but likewise when we are present at the ordinance. When our hearts are affected with the apprehension of the incomprehensible love of God the Father, in giving his beloved Son, out of his own bosom, to die for us; and of the unspeakable love of Christ in giving his own body a sacrifice upon the cross for our sins; then should they break forth in praises and thanksgivings unto God the Father and his Son Jesus Christ.

*Another duty to be performed at the ordinance, is the exercise of thy graces, more especially Faith and repentance.* It is not enough that we bring Faith, repentance and other graces to the sacrament, but thou must likewise there stir up thy graces, and exercise the same, or else thou shalt be an unworthy receiver. For not only a

wicked man that wants grace, but likewise child of God that hath true grace may receive the sacrament unworthily, and go away without any comfort or benefit at all; namely, if he do not there stir up and exercise his graces. For sacraments do not work as phisick, by a virtue inherent in them, but according to the disposition of the party that doth partake of them.

And therefore as thou would'st be a worthy guest, and partake of the comfort of the ordinance, stir up and exercise thy graces. As

1. *Thy Faith.* This is the chief grace to be exercised at the sacrament; for *Faith is the eye of the soul*, whereby it sees and discerns the body and blood of Christ under the elements of bread and wine. It is likewise the *hand of the soul*, whereby it receives Jesus Christ: and the *mouth of the soul*, whereby he feedeth upon Jesus Christ. And therefore without the exercising of thy Faith at the sacrament, thou canst receive no benefit.

2. *Both in Communion*

There is a three-fold act to be exercised at the Lord's supper.

1. *To look out for Christ.* 2. *To receive Christ.* 3. *To apply and appropriate him to thine own self.*

1. The first act of Faith is, *To look out for Christ*, and therefore when thou art present at the Lord's supper, rest not in the outward elements, in the beholding and taking of them; but with the eye of Faith, discern the body and blood of Christ under the elements of bread and wine, which indeed do spiritually and sacramentally set forth the body and blood of Christ, as is clear from Christ's

expression, *Mat. 26.26.* For holding the bread in his hand, he said of it, *This is my body*; that is, mystically and sacramentally, by way of representation; as if he had said, *This bread representeth my body*. And holding the cup that had wine in it, and speaking of the wine therein, he said, *This is my blood*; that is mystically and sacramentally, by way of representation, as if he had said, *This wine representeth my blood*.

And as thou art not to rest in the outward elements, so neither in the outward rites and actions; but in the beholding of them, thou art with the power of Faith, to see & discern the spiritual things signified thereby: when therefore thou beholdest the minister breaking the bread, then meditate of manifold sufferings of Christ, and with the power of Faith, look upon Jesus Christ hanging upon the cross, there conflicting with the Father's will, and groaning under the weight and burden of our sins; behold his blessed body broken, torn with stripes and wounds, with whips and nails.

And when thou seest the minister pouring out the wine, then exercise and actuate thy Faith in the blood of Jesus Christ, and the shedding thereof, which indeed sheweth the extent of Christ's sufferings, even to the taking away of his life, which is the farthest extent of a man's sufferings in this world. These two therefore, *the breaking of Christ's body, and the shedding of his blood*, closely joined together; the former to shew the extremity of Christ's sufferings; the latter the extent thereof, even as far as possibly could be, to the shedding of his blood. H 4 Again

Again, when thou seest the minister offering bread and wine to the communicants, then by the eye of Faith, see God's love in offering his Son to every believing communicant. For as verily as the minister doth offer the bread and wine, truly doth God really offer Christ, with all the benefits of his death & passion to every believing communicant. I do not say carnally but really; not the flesh of Christ, but Christ with all the benefits of his death and passion; as reconciliation, redemption, remission of sins, &c. For there is not a meer representation, but a real and true exhibition of Christ, as broken for our sins.

II. Another act of Faith to be exercised at the Lord's supper, is, *To receive Jesus Christ*. For the believer having seen Christ with the eye of Faith under the outward elements and forementioned rites, then he receiveth him into his heart with much joy and gladness. As therefore thou stretchest forth the hand of thy body to receive the bread and wine, stretch forth the hand of Faith to apprehend and receive Jesus Christ, rest upon him, as for the pardon of thy sins here, so for eternal life and salvation hereafter. For Faith is that instrument whereby we receive Christ and all his benefits, as they are offered us in the gospel, and sealed up to us in the sacrament. Faith is to the soul, as the hand is to the body, that which is offered to a man for his good the hand readily receiveth; and what the hand receiveth, is a man's own. Thus God offers his Son to us, Faith persuades the heart of God of his good will to man, and of his true intent to bestow

to partaker of his Son, and thereupon apprehended him for his own, and Christ is truly his.

III. Another act of Faith to be exercised at the Lord's supper, is, *To apply and appropriate Christ to himself*, which is implied under the rites of eating the bread and drinking the wine, whereby is meant a feeding upon Christ by Faith, which is applying of him. When therefore you are eating the bread and drinking the wine, feed upon Christ by a particular application of him to all his benefits to thine own soul's comfort; Faith assure thyself that Christ was born for thee, that he might be thy Saviour to save thee from thy sins; that he performed perfect obedience unto the law, that his righteousness might be imputed unto thee; that he died a bitter and bloody death to free thee from eternal death and damnation, which thy sins have deserved. Thus thou oughtest to apply Christ with all his benefits unto thine own soul's comfort. And to act Faith, is to eat and drink indeed. The act is, this act of Faith in applying Christ, is most suitable to the ordinance of the Lord's supper. And the more thou canst put forth the application therein, the greater comfort shalt thou receive from the ordinance. For property in Christ is that which sweetens all. At least weak christians, such as are weak in Faith, should be discouraged, and think themselves incapable of comfort, because they cannot thus feed upon Christ by Faith, they cannot apply Christ, nor the benefits of his death unto themselves.

I desire such to take notice, that tho this application is the most suitable to the ordinance yet the former act of receiving Christ, and resting upon him, giveth us a true interest in him whereby Christ and all his benefits become ours which put us into a happy condition. Yet I would advise all such who have attained to that degree and measure of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and rest upon him alone for life and salvation, that they would strive to raise it one pitch higher namely, to apply Christ, with all the benefits of his death and passion unto their own soul's comfort, because this act of Faith doth especially make to our comfort and consolation, as well as to our spiritual benefit.

II. Another grace to be exercised at the Lord's supper is repentance. For a broken Christ requireth a broken heart; whereas in true repentance, there is a godly sorrow for sins past, a full purpose and resolution of heart to forsake and leave them for the time to come, and to walk more closely with God. While you are at the sacrament you should exercise your repentance in both these particulars.

1. *You should labour to be affected with a grief and sorrow for your sins.* To that end, thou shouldst meditate of the manifold sufferings of Christ. For certainly a due and serious meditation of what Christ hath suffered for our sins, cannot but affect our hearts with some measure of grief and sorrow for the same. For shall Christ bleed for our sins, and shall not we weep for them?



Christ broken with torment for our sins, and all not the consideration thereof break our hearts for them.

2. You must engage yourselves by a solemn vow and promise unto God to be more watchful over yourselves against sin for the time to come, and to walk more closely and exactly with God. As often you partake of the Lord's supper, so often God reneweth the covenant on his part, he engageth himself afresh to be your God, to pardon your sins, to subdue your corruptions, to write his law in your hearts; that is, to work in you, as a power and disposition to the keeping of his laws and commandments, so a sincere endeavour at the same. And therefore it is your duty to renew the covenants on your parts, to engage yourselves afresh in the strength of Christ to walk as a people in covenant with God, to be more watchful over yourselves against sin for the time to come; to be more his faithful servants than ever you were before.

Having shewed both the duties antecedent & concomitants, come we now to the duties subsequent, such as must follow after the action of receiving. For it is not enough that you duly prepare yourselves to that ordinance, and reverently try yourselves at it, but you must likewise in due measure walk suitable thereunto. To that end observe these directions.

1. So soon as you get home, withdraw yourself to some secret place, and there upon your knees from your hearts bless God; as for his manifold favours, mercies and blessings, so especially, and

above all, for the Fountain of all blessings, Lord Jesus Christ, for his covenant of grace made unto you in him; for adding the sacrament as seals to the covenant of grace, for the strengthening of your Faith, for making you that partaker of his blessed sacrament, and for the comfort and refreshment that you have found therein. I hope you are not such beasts as to forget to return thanks to God for the Food whereby your bodies are refreshed. And will you bless God for your corporal Food, and not for your spiritual Food, whereby your souls are nourished unto everlasting life? Will you bless God for a crumb, and not for Christ, in whom all good things are contained in a most eminent manner?

2. *Did you find your hearts cheered and warmed at the Lord's supper? Beware of quenching the spiritual heat which was there kindled in you, by sudden falling into worldly conferences and fruitless discourses.* But labour to keep alive that sacred fire, which you found then kindled in your hearts by prayer, meditation and holy conferences: For, know that a sudden quenching of the Spirit, will exceedingly tend to the hardening of your hearts.

3. *Maintain a stricter watchfulness over yourselves against sin for the time to come.* Were your souls washed at the sacrament with the blood of Christ, from the filthy spots and stains of sin? And will you soon after, with the sow wash again in the filth of sin, and mire of sinful fleshliness? Did you upon your approaching to the ordinance, cast up your sins by confession,

h the *dog return to the vomit again?* Did you  
re by the eye of Faith see Christ crucified for  
ur sins, under the rites of breaking the bread  
pouring out the wine, and will you now by  
esh committing of sin, crucifie him again?  
ther resolve and strive henceforward to cru-  
e your sins, for which Christ was crucified ;  
hate and abhor, and abandon every sin, as  
uch as in you lies.

4. *Labour to live more soberly, righteously and  
ly in this present world, Tit. 2. 12.* More so-  
ly towards yourselves, more righteously to-  
rds your neighbours, and more godly towards  
od. As you have been made partakers of an or-  
nance, *not common to all, but peculiar to saints,*  
your lives should have somewhat peculiar in  
m which is not common to wicked men. You  
ould live convincing lives, by exceeding others  
holiness and righteousness. You must be more  
quent and fervent in family duties, more fre-  
ent and fervent in sanctifying the Lord's day,  
ore just and honest in your dealings with men,  
ing so as you may credit your profession and  
orn the gospel of Jesus Christ. And when you  
tempted to any sin, thus reason the case with  
urself: Was I not lately at the Lord's table?  
nd did I not there vow and promise to be more  
atchful against sin, and more careful to walk  
the ways of godliness? And shall I now step  
t of the ways of godliness into the way of sin?  
hus lay your temptation to the touchstone of  
ur vow, and try whether it be not against it ;  
ich thro the blessing of God, may prevent  
ny a sin.

## C H A P. XXII.

*Of preparing for death, and how to die well.*

**I**F thou apprehendest thy disease to be more, and that it is like to be thy last sickness, it will be thy wisdom to prepare thyself after best manner thou canst for death.

For the better help therein take these directions. 1. *Set thine house in order*, I mean, let thine outward estate by making thy will: which will in no wise hasten thy death, as many foolishly do imagine, but rather put thee into a better capacity to set thy soul in order for a blessed departure. And as God hath blessed thee with estate, so fail not to give some proportions part thereof for the relief of the poor members of Jesus Christ. Tho that charity which is exercised in a man's lifetime, is questionless the best and the most acceptable unto God, when we make our hands our executors, and our own our overseers; yet I condemn not that charity which is shewed at the last; for better late than never.

2. *Send for some godly minister, or experienced christian, to advise thee about setting thy soul in order, in reference to thy great charge.* This direction the apostle James giveth, ch. 5. 14. *Is any sick among you, let him call for the elders of the church, and let them pray over him.* This I will advise thee to do in the first place, not putting off to the last, when thine understanding and memory begin to fail thee; as the practice commonest is, who when the physician hath done his part, and in a manner given them over,

and for the divine to begin with them: as if a short prayer and a few words of ghostly counsel, were enough to send them to heaven.

2. Labour to make, or rather to renew thy peace with God. For tho the making of thy peace with God, ought not to be put off to thy death-bed, must it then be renewed in an especial manner, as being the last time of doing it. In order hereunto, 1. *Look back into thy former course of life, and call to mind the manifold aberrations thereof*, as the vanity of thy thoughts, how vain and empty, how carnal and prophane they have been: as also the unsavouriness of thy words and speeches, how godless & christless, yea how unprofitable they have been for the most part: as also to the wickedness of thine actions. And in examining thyself concerning thine actions, call to mind, as thy sinful omissions and commissions, likewise thy sinful manner of performing holy duties, how thy most religious services have had a mixture of sin in them. Likewise run over the several stages of thy life, and consider what sins thou committedst in thy childhood, what in thy youth, and what in thy riper years.

And together with the number of thy sins consider the aggravating circumstances of them, till thou find thine heart in some measure affected with grief and sorrow for the same: and then, 2. *Confess thy sins unto God in prayer*; spread them before him in a true & unfeigned acknowledgment and confession of them, freely judging and condemning thyself before God for the same.

3. *Earnestly beg of him the pardon and forgiveness*

ness of them, in and thro the merits of Jesus Christ. For thou canst look for it only thro the free grace and mercy of God in Jesus Christ.

4. *Sprinkle thy soul with the blood of Jesus Christ.* Christ is our peace, as the apostle calls him, *Eph. 2. 14.* Neither canst thou, by all that thou art able to do, make thy peace with God, but only thro' Faith in his blood. When the destroying angel saw the blood of the lamb sprinkled on the posts of any door, he passed by that house, and they within were safe, *Exod. 12. 23.* So the soul which is sprinkled with the blood of Jesus Christ is so safe from the destroying angel of God, that he shall not do it hurt: For death is an advantage to that soul which is sprinkled with the blood of Christ: tho the blood of Christ be the means of our peace and reconciliation with God, yet unless that blood be sprinkled on thy soul, thou canst find little peace there. And therefore the apostle *Peter* speaks not only of the blood of Christ; but of the sprinkling of the blood of Christ, *1 Pet. 1. 2.* It is not enough that Christ hath shed his blood, but there must be besides the shedding of it, the sprinkling of it. Christ's blood was shed upon the cross yet all men are not reconciled unto God thereby. What is the reason? Surely because that blood is not sprinkled upon their souls. For peace and reconciliation must be had, not only from Christ's blood poured out, but from his blood sprinkled.

Quest. *How is Christ's blood sprinkled upon Souls.*

*Ans.* By Faith applying the blood of Christ our own soul's comfort. Faith is the hand of soul, and the soul by Faith puts her hands to the wounds of Christ, takes off his blood besprinkes herself therewith applying the merits and virtues thereof unto itself, whence comes peace and reconciliation with God.

*Object.* *I would willingly apply the merits of Christ's death and passion unto myself; but oh, I am conscious of so much unworthiness, seeing nothing in myself, why the merits of Christ's death should be applied unto me, that I cannot, yea I dare not apply them unto myself.*

*Ans.* It is good to be conscious to thyself of thine own unworthiness, but not so as to be kept thereby from applying of Christ, and the merits of his death and passion unto thy comfort. And why, if thou wouldest consider that God respects his own goodnels, and not ours in the offering of his Son; and that his grace is every way free, this conceit of thine unworthiness, be no just plea against the applying of Christ and the benefits and passion unto thine own comfort. It should rather be an encouragement unto thee; because the more unworthy thou art in thine own sight and sense, the more worthy thou art in the account of Christ. The greatest worthiness that any christian can attain unto, is to be sensible of his own unworthiness.

*Obj. 2.* *My sins are so many for number, and so heinous in their quality, that I cannot imagine that Christ should belong unto me; and therefore dare not*

not apply him, nor the benefits of his death and passion unto myself.

*Ans.* The more sinful thou art in thine own sense and apprehension, the fitter thou art to close with Jesus Christ, and to apply the merit of his death unto thyself. For in that gracious invitation of Jesus Christ, *Mat. 11. 23.* we find no other qualification put in but a sense of sin. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Where the persons invited to come unto Christ, are such as are sensible of, and thereupon groan under the weight and burden of their sins, as the word in the *Greek* properly signifies. And *Luke 5. 32.* Christ professeth, *He came not to call the righteous but sinners;* not such as were righteous in their own conceit, but such as were sinners in their own sense and apprehension, truly sensible of their own sins. So that sense of sin is the only qualification requisite to an application of Jesus Christ.

*Obj. 3.* *I have often sinned against knowledge and conscience; and therefore fear I have committed that unpardonable sin against the Holy Ghost, and so dare not apply Christ's blood unto myself.*

*Ans.* Tho the sin against the Holy Ghost is a sin against knowledge and conscience, yet every sin, yea every grievous sin against knowledge and conscience is not the sin against the Holy Ghost; for they may be without a malicious heart which this cannot be: and therefore if thou hast often sinned against knowledge and conscience, yet if thou hast not sinned with a malicious heart, that is, thou hast not sinned

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For thou wouldst displease God, and grieve  
his Spirit, thou hast not committed the sin against  
the Holy Ghost.

Having made thy peace with God, then  
make thy peace with men, by an hearty forgive-  
ness to those who have wronged thee. This is a duty  
to be performed by thee in the whole course of  
thy life, as any occasion thereof is given, with-  
out which the Lord will not accept of any  
man's sacrifice or service that thou offerest  
him: and therefore saith our Saviour, *Mark*  
*9. When thou standest praying forgive, if thou*  
*ought against any.* For indeed how canst  
thou ask God Forgiveness of thy sins, when you  
will not forgive men their offences against you?  
How can you beg peace and reconciliation  
of thy heavenly Father, when you will not  
be reconciled on earth to your brother? As there-  
fore this duty is to be performed by you in the  
whole course of your life, so especially in your  
sickness; for thereby you may gain some  
comfortable ground in your own soul, of the  
forgiveness of thy sins committed against God;  
as our Saviour implies in that expression of  
*Mat. 6. 1. If you forgive men their trespasses*  
*thy heavenly Father will also forgive you.*  
Wd'st thou then be assured of God's mercy  
and you in the Forgiveness of your sins com-  
mitted against him? Search narrowly into thy own  
heart, and if you can find you do as heartily for-  
give thy brother, as you do desire Forgiveness of  
him, then mayest thou assure thyself of God's  
mercy to thee in the Forgiveness of thy sins  
com-

committed against him. So much is hinted to in the fifth petition to the Lord's prayer ; *Give us our trespasses, as we forgive them that trespass against us* ; which latter clause is added partly to stir up readily to forgive those who have wronged us ; and partly, to strengthen Faith in the assurance of the Forgiveness of sins committed against God, from our readiness to forgive those who have wronged us ; in our forgiving of our brother is a Fruit proceeding from God's forgiving us.

V. Labour to clear up thine evidences to heaven, that thou may'st with good ground say with the apostle *Paul, I know that when this earthly house of this tabernacle is dissolved, I shall have a building with God, eternal in the heavens*. The scripture layeth down sundry clear evidences of a true right and title to heaven, as Faith in Jesus Christ ; for saith our Saviour, *John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life*. And saith the baptist, *v. 46. He that believeth on the Son hath everlasting life* ; that is, he is as sure of it, as he were in actual possession of it. Another evidence is set down by the beloved disciple *John 3. 1. We know that we have passed from death to life, because we love the brethren*.

Because many good christians & true believers are much troubled for want of assurance of interest in Christ, and of a better life after this, shall lay down three considerations for their comfort and support.

A man may have the Faith of adherence, he have not the Faith of evidence and assurance. For the better understanding whereof, you know there is a twofold Faith, as Divines distinguish, *viz.* The Faith of adherence, whereby we encline ourselves upon Christ, and rest upon his merits alone for life and salvation; the Faith of evidence and assurance, whereby we know and are assured of our interest in Christ, and consequently of our right and title to heaven. Now a man may have the Faith of adherence, which is true justifying Faith, that gives us an interest in Christ, and a right to heaven, and yet may want the Faith of evidence and assurance; so that he knoweth not his happiness.

As a child may truly hang about the mother's neck, or cast itself into her arms, and yet receive neither kiss nor smile from her; so a poor soul may truly encline itself upon Christ, cast itself into his arms, and rest in his bosom, which is true Faith, and yet have neither kiss nor smile from him; therefore far be it from thee to question the truth of thy Faith, meerly from want of Christ's smiling upon thee; or to question thy Faith of adherence, because thou hast not the Faith of evidence, and assurance. 2. Assurance of our interest in Christ, and of our future happiness, tho' it be requisite to the consolation of a Christian, yet not to his salvation; tho' to his comfort, yet not to his safety; his condition may be tho' not very comfortable at present; for a Christian's safety doth not at all depend upon his consolation, but upon his Faith. That Christian that  
can

can by Faith rouse himself upon Christ, cast himself into his arms, resting upon his merits for life and for salvation, his condition may be safe, tho he hath not that assurance which he does desire; for the promise of life and salvation is made to Faith, and not to assurance; the promise of the gospel is, *Believe and thou shalt be saved* John 3. 16. *God so loved the world that he gave his only beloved Son, that whosoever believeth in him should not perish, but have everlasting life.* It is not said, that whosoever hath assurance of his interest in Christ, and of eternal life and salvation, but whosoever believeth in Christ shall be saved. This consideration may revive the drooping souls, who tho they do renounce confidence in themselves, and in any righteousness of their own, and place their whole confidence upon the righteousness of Jesus Christ, and the merits of his death and passion, yet have no comfortable assurance in their own souls of their interest in Christ, or of their eternal salvation; let such know that their condition may be good and safe for all that.

3. Assurance of salvation is not so ordinary as many christians do imagine; for indeed there are but few christians who do here attain to a full evidence and full assurance of their salvation, such whom the Lord here calleth forth to his service, or great sufferings; to them he is pleased many times to give some clear evidence and assurance of their eternal life & salvation, for their better comfort and support. Thus many martyrs have expressed their full assurance of

life after this, whereas such a measure is not usually granted to extraordinary christians, their being but flea bites in comparison of the others.

V. Then especially act the graces of God's spirit in thee. As 1. Thy Faith which is a grace of special use to thee so long as thou livest in this world, but most of all at thy last sickness, and at the time of thy death; therefore then especially strengthen and exercising thy Faith in Jesus Christ; with the eye of Faith look upon Jesus Christ hanging upon the cross, there offering up himself as an all-sufficient sacrifice, and full satisfaction to God's justice for thy sins, and cast thyself into the arms of Jesus Christ, resting upon his merits alone for thy salvation; with a dismissing of all confidence in thyself, or any righteousness of thine own: place thy whole confidence upon the righteousness of Jesus Christ, and upon the merits of his death and passion. 2. Then especially act thy zeal for God's glory giving good counsel to those that are about thee, or come to visit thee; it is the last time thou shalt do any good for God in this world, therefore then, shew thy love to him, and zeal for his glory by calling upon others to fear him and love him, by a conscionable discharge of the duties of their places, callings and relations: persuade them to mind the things of the world less, the things of heaven more; to prize health and to improve it for the good of their souls; to lay up a stock of graces and comforts against the evening, and to get their evidences for heaven clear

clear, before they be cast upon their death-bed. Words of a dying man are of most efficacy and authority; and therefore improve thy dying speeches to the glory of God and the good of thy neighbour. Thus our blessed Lord, when he was to leave the world, shewing his zeal for God's glory, and love to his disciples, in leaving with them many precious counsels, comforts and exhortations; and the apostle *Paul* being aged and knowing the time of his departure was at last called for the elders of the church of *Ephesus*, and leaves with them many excellent and weighty exhortations.

3. Act thine obedience by resigning up thyself to the will of God to be at his dispose, either for life or death; as thou must not be unwilling to die when God calleth thee, so neither must thou be over eager to die before he call thee; thou may'st not desire death out of discontentment of mind, because of some present miseries and afflictions which ly upon thee; nay thou may'st not absolutely wish to die, out of a desire to be rid of thy sins and to be with Christ, but it must be with a submission to the will of God, if he sees it fit, meet and convenient for thee. *Paul* knew it were far better for him to die than to live, yet did he not desire death absolutely without submission to the will of God.

VII. Be frequent in reading the holy scriptures, or cause them to be frequently read unto thee; for there thou shalt find 1. The example of God's mercy shewed to the afflicted. 2. Instructions how to hear and improve thy present affliction.

tion: 3. Comfortable Promises of Support under the  
 Trials. And know for certain that one Promise  
 of the Book of God, will be more effectual to yield thee  
 Support on a Death-bed, than all the Counsel of thy  
 Friends that shall be then about thee.

II. Be often lifting up thine Heart to God in Prayer.  
 And when thro' Weakness of Body and Faintness of  
 Spirit, thou art not able to lift up thy Soul in any set and  
 in Prayer, send up some short ejaculatory Prayers  
 to God, as that of the poor Publican, *Lord be mer-  
 cy to me a sinner, Luke 18. 13* *Lord I believe, help my  
 unbelief, Mark 9. 24* And that of the Apostle, *Lord in-  
 crease my Faith, Luke 17. 5*. And that of Stephen, *Lord  
 receive my Spirit*. Those ejaculations going from  
 the Heart, they are acceptable and pleasing unto God.  
 As therefore as *Austin* adviseth us, endeavour to die  
 in Prayer, by a frequent breathing forth of these, or such  
 ejaculatory Prayers.

Be often resigning up thy Soul into the Hands of  
 God saying also with our blessed Saviour, *Father, into  
 thy Hands, I commend my Spirit*. Little Children for the  
 Part, desire to die in the Father's Bosom, or upon  
 Mother's Lap, even so shouldest thou in the Hour  
 of Death cast thy Soul into the Hands of thy heavenly  
 Father, and rest in the Bosom of Jesus Christ.

### C H A P. XXIII.

*Common mutual Duties betwixt Husband and Wife.*  
 Having shewed the general Directions which apper-  
 tain to Christians as Christians.

Now come now to the particular duties which appertain  
 in your several distinct Relations. For it is not  
 sufficient that you make Conscience of the general Du-  
 ties of Christianity, but you must be also conscionable in  
 performing the particular Duties of your several Rela-  
 tions whereby much Good is both mutually communica-  
 ted to another, and received one from another.  
 As the Apostle *Paul* in setting down the several  
 Duties of Relations, doth still bring them under three  
 viz. Husband and Wives, Parents and Children,  
 and Servants. I shall follow this method, shewing  
 the Duties of each of these.

For the Duties of Husband and Wife ; they may be drawn to two heads. 1. Such as are common to both. Such as are proper and peculiar to each severally.

The common and mutual Duties are these ;

I. A loving Affection of one to another. I call this mutual Duty ; because as the husband is to love his Wife, so his wife is to love her husband. Love is a Duty which every Christian owes to one another ; *Love thy Neighbour as thyself*, saith our Saviour, *Mat. 22*. Where by Neighbour, is meant every Man, every man ; so that we are bound to love every one, even our Enemies for Christ's Sake. But the nearer any are knit together, the more they are bound to this Duty of Love, and to abound therein. Now who are so near knit together as Husband and wife ? And therefore it ought to be a mutual affection between them, and Love which one sheweth to the other, will stir up the other to requite that love again ; so as there is nothing lost.

II. Outward Concord and Agreement. This should be as far as possible with all men, *Heb. 11. 14*. But more especially between husband and wife, who are so near knit together ; for without Concord and Agreement between Husband and wife, what Comfort can either have in their Houses ? The Truth is, every one lives more comfortable in his House as there is Concord and Agreement there.

For the better preserving of Concord and Agreement betwixt Husband and Wife, take these few Directions.

1. Labour to suppress and keep down all furious Passions which do usually occasion Discord and Dissension ; especially when one is passionate, it will be the duty of the other to act Patience, and to express a spirit of Meekness. For when both are hot and angry together, then the fire of Contention is likely to express such a flame as will not suddenly be quenched ; therefore I would commend this Rule to married persons to beware of being both angry together ; but let one be to the other like *David's Harp* to appease *Sam's Fury*.

2. Tho the Fire of Contention be kindled at F



let it not break forth into thy Neighbour's House, but be sure to keep it within thine own Walls. For it is found by too frequent Experience that Differences between Man and Wife being once divulged, are more hardly made up.

3. When any Difference is risen, let each strive who shall first seek after peace and Reconciliation, for theirs is the Glory who first begin. I have read that there was sometime a Variance between two famous Philosophers, *Aristippus* and *Aschines*; *Aristippus* at length cometh to *Aschines*, and seeks for Peace and Reconciliation; and withal said, *Remember, tho I am the Elder, & my Party wronged, yet I sought the Peace.* True said *Aschines*, and for this I will ever acknowledge thee the worthier Man; for I began the strife, but thou the Peace. How many of us come short of *Aristippus* (tho an Athen Philosopher) in this Particular; thinking it a disgrace first to seek after Peace and Reconciliation?

III. Another mutual Duty which Husband and Wife owe to one another, is Prayer. They ought to pray one for another: In a conscientious Performance whereof may Husband and Wife be helpful to each other in all things needful to either of them; it being the means which the Lord hath sanctified for obtaining of every good Thing both for ourselves and others. It is recorded of *Isaac*, that he intreated the Lord for his Wife, because she was barren, and the Lord was intreated of him, Gen. 25. 21: that is, the Lord heard his Prayer, & granted his Request.

V. Another mutual Duty, is a provident Care of one others Souls.

. If a believing Husband or Wife be married to an unbeliever, they ought to use all the means they can to win the other. And if either of you shall be a Means of conversion of the other, how intirely will it knit your affections one to another?

. If both Husband and Wife be in a state of Grace, they should be watchful one over the other, as to prevent sin one another, so to redress it the best Way they can when either of them are fallen thereinto by seasonable admonition, yea and Reproof also if Admonition will serve. Herein Husband and Wife should more res-

rect the mutual Good of one another, than fear the giving of Offence.

And it is likewise a special Duty incumbent upon Husband and Wife, to help forward the Growth of Grace in each other; as by a frequent conferring together of good Things especially of what they hear in the public Ministry of the Word; so likewise by a constant performing Family Duties, especially Prayer. Tho this Duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in Mind thereof, if he forget it, and to stir him up if he be backward:

V. Another mutual Duty, is to conceal and cover the Infirmities of one another. There is no Man nor Woman without their Infirmities; it will be therefore your Wisdom to conceal the same so far as you can with a good Conscience. And truly, this is one special Act and Exercise of Love, to seek to cover and conceal the Infirmities of those whom they love. How blameworthy then are they who take all Occasions to spread abroad one anothers Infirmities, and many times be to one another? This Fault is so much the greater in the especial Respects.

1. Because the Husband and Wife know more of one anothers Infirmities; and therefore, if they be so ill-minded, can more discredit & defame one another than any other.

2. Because of all other, they are most bound to conceal one anothers Infirmities, by Reason of their near union.

#### C H A P. XXIV.

##### *Of Husbands Duties to their Wives*

**H**AVING shewed the common and mutual Duties appertaining both to the Husband and Wife, come now to the special and particular Duties belonging to each of them severally.

And First of the Duties of the Husband: all which may be comprised under this one Word, *Love*; for we see that often expressly set down, and mentioned as the chief Duty of the Husband, *Eph. 5. 25. 16. Col. 3. 19.*

The Particulars in which an Husband ought to express his Love to his Wife, are these and such like.

1. By honouring her as his Companion and Y<sup>e</sup> fellow. The Place from whence the Woman was taken

his side, where his Heart lay implies as much; for is as the Heart in the Body, far and more excellent than any other Member under the Head and almost equal to the Head. It is observable, that when the Woman was made, she was not taken out of the Man's head because she was not to rule over him; nor out of his side, because she was not to be subject to him, as a slave or servant; but out of his side, that he might make her his Yoke-fellow and Companion; which he ought to do, considering they were Joint-partakers of many special Privileges which are common to both, being joint-parent of the same Children, joint-governors of the same Household, Joint Partakers of the same Goods, Joint-Regard of the Use of them, and Joint-heirs of the same Life, as the Apostle Peter speaks, 1 Pet. 3. 7.

By delighting in her. Thus the wise Man commands, *Pro. 5. 19. Let her be as the loving Hind and pleasant Doe; let her Breast satisfy thee at all times, and be ravished always with her Love*, that is, be thou enamoured with her, even to Delight: And truly if a Man exceed not the bounds of Civility and Sobriety, his affection toward his Wife cannot be too great. Haply thy Wife is not so beautiful as some other Women are: Yet Parents love and delight in their children, not so much because they are comely, witty or the like, but because they are their Children; so thou oughtest to delight in thy Wife, even the Wife which the Lord hath allotted unto thee, be yeing her to be the fittest Wife for thee, with whom thou oughtest to rest satisfied.

By treating her mildly. The Husband must shew himself mild and gentle in all Things towards his Wife. Mildness is urged by the Apostle under the contrary of Bitterness; for says he *Husbands love your Wives, as the Church is loved by Christ, but not bitter against them*, Col. 3. 9. Where Bitterness is opposed to Mildness, Gentleness, Familiarity, and the like. That both the Speech and Carriage of the Husband to his Wife, must be with much Mildness and Gentleness; if he instruct her, it must be with all Meekness & Mildness; if he command any Thing to be done, it should be in the way of intreating; he should not be too peremptory in commanding; if he reprove her, it should be with Mildness and Meekness that may be 13 Quest

Quest, Whether an Husband may lawfully Strike or beat his Wife?

Ans<sup>r</sup> Tho the Husband hath some Authority over his Wife, yet it doth not appear that he hath any Power or Liberty thereupon to beat her.

1. For first, we find it neither commanded nor commended to us in Scripture, there being neither Precept nor Precedent for the same.

2. What Fruit can we expect from a Husband's beating his Wife, but a Return of Blows & Scratches to the outmost of her strength. For this is most certain, That a Man who hath no Authority over another, strike him he will turn against him, and do him all the Mischief he can. Now therefore there being no Ground to persuade Wives that their Husbands have such Authority over them as to strike them for their Faults; what hope is there that they will patiently bear it & be bettered by it? Rather is it not more likely, that they will not only rise against them, but if they can, over-master the Husbands, & ever after cast off all Subjection to them.

#### C H A P. XXV.

*Of the Duties of Wives to their Husbands*

**H**AVING shewed the Duties of Husbands, in Reference to their Wives, I come now to shew the Duties of Wives towards their Husbands.

As the main Duty on the Husbands Part was Love, the main Duty on the Wives Part is Subjection. Eph 22 under which many Duties are comprized.

The Subjection of the Wife to the Husband implies two Things.

1. That she put in Practice such Duties as do issue from the Acknowledgement of that Superiority.

1. The former is not only a Duty, but the Ground of Duties whatsoever; for till the Wife be fully satisfied about the Superiority of her Husband, no Duty will be performed by her as it ought. Therefore Wives ought to learn this Point in the first Place, viz That their Husbands are their Superiors; which clearly appears.

1. By the Order of the Creation. The Man was first created, and thereupon had his Birth-right

2. By the Institution of God, who said to the Wor

Desire shall be subject to his, and he shall rule over  
 Gen. 3. 16.

By the Names and Titles given in Scripture to the  
 Husband, which do imply a Superiority in him as Lord,  
 Gen. 3. 6. Guide, Prov. 2. 17. Head, 1 Cor. 11. 3. &c.  
 It is manifest indeed, there is but a very little Disparity, and  
 all Inequality between Husband and Wife, being both  
 Governours of the same Family, Parents of the same  
 Children, and Heirs together of the Grace of Life; yet  
 God hath so expressly appointed Subjection on the Wife's  
 part, it ought to be acknowledged.

1. As the Wife ought to acknowledge & yield a Su-  
 periority in her Husband, so she ought to put in Practi-  
 ce such Duties as do issue and flow from the Acknow-  
 ledgment thereof, which may be branched into three  
 particulars.

1. Honour. This God requires of all Inferiours to Superi-  
 ours, in the fifth Commandment, and therefore is a Du-  
 ty incumbent upon all Wives, in reference to their  
 Husbands who are their Superiours as being their Lords,  
 Guides and Heads. This Honour Wives ought to express.  
 1. By their inward Esteem of their Husbands account-  
 ing them worthy of Honour for their Peace Sake, be-  
 cause they are their Husbands, whether they be richer  
 poorer, elder or younger than themselves.

2. By their outward Respect which they should ma-  
 nifest both by their reverend Carriage and Speech, giv-  
 ing them titles as signify superiority, & favour of respect  
 3. Another Branch of the Wife's Respect, is Meek-  
 ness, which she ought to shew, as in a quiet taking of  
 proof from her Husband, to in being willing to be  
 ruled by her Husband, and ready to follow his good  
 will; yet if the Wife hath a clearer sight, and seeth  
 better than her Husband what God hath commanded,  
 she may not usurp Authority over her Husband, yet  
 may and must in all Humility, persuade and advise  
 him to that which is good, and happy is that Husband  
 (he can see his own Happiness) in whose Bosom the  
 Word hath laid so good a Counsellor

3. Another Branch of the Wife's Subjection, is Obedi-  
 ence, and indeed this is the principal part of that Sub-  
 ject.

jection which the Apostle requires of Wives to their Husbands. *Wives submit yourselves unto your own Husbands*, Eph. 22. And the Apostle Peter commands the Duty unto Wives by the example of *Sarah*, who obeyed *Abraham*, 1 Pet. 4 6. Wives ought to manifest their Obedience to their Husbands, 1. In a ready willing and doing what their Husbands require of them, so far lawful and reasonable, as is already expressed. 2. In forbearing to do Things which appertain to their Husband's Authority, without their particular, or at least general consent. For the kind of Obedience the Wife is to yield to her Husband, the Apostle sets it down in two Expressions; *As unto the Lord*: and, *in the Lord*. Eph. 5. 12. Col. 3. 18.

The former hints unto us, that the Wives Obedience must be a conscientious Obedience; that is in Obedience to God, to his Ordinance & Commandment who requireth of them; so that it must be in Conscience of the Ordinance of God, and in Obedience to his Command, thus will their Obedience to their Husbands be an acceptable Service unto God. The latter Expression, *in the Lord* hints unto us, that the Wives Obedience must be in lawful Commands, not extending to any Thing against the Will of God, so that if Husbands command any Thing against the revealed Will of God, their Wives are not bound to obey them, for their Husbands Power is subordinate to the Power of God, and the subordinate Power must ever yield to the supreme Power: & therefore Wives shall out of Respect to, or fear of their Husbands yield Obedience unto any unlawful Command, do that which is evil, their Husbands Commands will be no good Plea, much less sufficient Excuse for them.

## CHAP. XXVI.

### *Of the Duties of Parents*

**H**AVING shewed the Duties of Husbands & Wives, comes now to the Duties of Parents and Children. The Duties of Parents in Reference to their Children are these;

1. To see that they be admitted into the Church by Baptism in convenient time; that is, within some few Days after they are born.

1. To train them up in the Fear and Nurture of the Lord. This Duty the Apostle Paul in special prescribeth upon Parents, Eph. 6. 4 Ye Parents, saith he, bring up your Children in the Nurture and Admonition of the Lord. Let your main care be, not how to make them rich, but religious; how to work the sincere Fear of God into their Hearts; that as God of his infinite Goodness hath made them your Children by natural Generation, so you should love & endeavour to make them his Children, by a good religious Education. Austin, in his fifth Book of Confessions, speaking of his Mother Monica, saith, *Maisollicitudine me partuebat spiritu, quam Carne*, &c. that she travailed with greater Care and stronger Pains in his spiritual Birth than his natural Birth. And truly like Care & Pains should be in all Parents towards their Children. Not thinking it sufficient that they have taught them up to some good Trade, whereby they may get another D-y, but they must likewise bring them up in the Fear of God, teaching them so to serve him here that they may live with him eternally in the Heavens. For your better help therein, take these few Directions.

Instruct them in the Principles of Religion, by teaching them some good Catechism, which should be frequently if not daily performed, tho' but a very little space, to prevent Weariness in your Children.

Quest. How soon should we begin to teach our Children? Ans. When they are able to learn any Thing that is useful it is high Time to teach them something that is good. Common saith, When he was young and tender his Father taught him, Pro 4. 9, 4. And that his Mother did so, may read in the last chap. of the Book of Proverbs.

Beimes instruct them in a practical Part of Christianity, by calling upon them frequently to read the Scriptures; daily to offer up a morning and evening Sacrifice of Prayer & Praise unto God; constantly to give thanks before and after Meals, carefully to avoid all known sins, & diligently to perform every known Duty that out of Conscience. This the Lord commanded Abraham, I know him, saith God, that he will command his Children, and his household after him, to keep the Way of the Lord, to do Justice and Judgment, Gen.

2. Bring them with you to the publick Ordinances of God so soon as they can remember any Thing which they hear. When Joshua read the Words of the Law before the Congregation of Israel, it is expressly said, That the Women and the little Ones, were amongst them, Josh. 8. 35.

4. Examine your Children at home of what they have heard in the publick Congregation, and labour to make it more clear and plain to their Understanding.

5. Be often speaking before them of the great Things the Lord hath done for his Church and People, both of old, and in your Days. This the Lord commanded the Israelites' Parents to do to their Children, which we find accordingly practised by them, Josh 4. 6. As Children generally have good Memories, so they are excellent at the remembring of stories.

6. Be Patterns of Piety and Godliness unto your Children. For the Truth is, there is great Force in Example to draw other either to good or evil. And it is usually the Disposition of Children to follow their Parents; & therefore how doth it concern Parents to look to their Ways & Courses, especially how they behave themselves before their Children, who are much inclined to follow their Example? Oh that all Parents would seriously think of this, that the Consideration hereof might reclaim them from all loose and wicked Courses, lest by their evil Examples they make their Children twofold more the Children of Hell than they were by Nature.

7. Be sure you forget not daily to pray to God for them especially that he would indue them with his saving sanctifying Spirit, that as they grow in Years, so they may grow in Grace and in the Knowledge of our Lord & Saviour Jesus Christ. And for your Encouragement know, that Children of many Prayers seldom miscarry. Parents are generally careful to lay up Wealth and Riches for their Children. Oh that they would be as careful to lay up a stock of Prayers for them in Heaven, which will questionless prove their Childrens best Portion.

O that all Parents would thus endeavour to bring up their Children in the Fear & Nurture of the Lord, that as they were Instruments to beget them in the Flesh, they might be Instruments to beget them in the Faith  
 while



which is the Main Duty incumbent upon Parents in  
reference to their Children.

1. Another Duty is, to provide for the Bodies of their  
Children, as well as for their Souls. Thus the Apostle in-  
stateth, *1 Tim. 5. 9* where he saith, *If any Man provide  
for his own, and especially for those of his own House,  
he is worse than an Infidel.* viz in this Point; because the  
the Light of Nature knoweth this to be a Duty :  
yet beware of withholding thy Hand from Works of  
Charity, because of many Children; nay, rather the more  
Children thou hast, the more liberal thou oughtest to be  
to God may double his Blessing upon thee & thine  
the Seed of the Merciful, saith the Psalmist, *are bless-*;  
*Psal. 37. 16.* And saith the Apostle, *He that soweth  
carefully, shall reap bountifully.*

2. It is the Duty of Parents to rebuke their Children  
when they do amiss, whereby you may both free your-  
selves from the Guilt of your Childrens sin, and prevent  
much evil in your Children. For questionless the want  
of, is one special Cause of so much Wickedness &  
Aphaneness in many Children.

3. When Reproof prevails not, you ought to correct  
them for their Faults. This Duty the Scripture often press-  
eth upon Parents *Pro. 13. 24* *Chasten thy Son while there  
is hope, and let not thy Soul spare for his crying; or as the  
original properly signifieth, Let not thy face spare to his  
correction.* intimating, that the Fathers sparing of his  
Child may tend to his Destruction; or as we use to say,  
leading him to the Gallows. so that too much Lenity may  
be the greatest Cruelty in the Issue. An ancient Fa-  
ther in the Church relates a sad story of a Youth, whose  
usual Custom is was upon any Thing that crossed him  
to curse and blaspheme; and not being duly corrected  
the same he continued in that wicked Course to his  
dying Day, and as the story noteth the Devil was seen to  
carry him away But herein two Extremes are carefully  
to be avoided, viz Lenity and Severity. As Parents ought  
not to be too indulgent towards their Children, which  
is Elia's Fault, for which sore Judgments befel both him  
and his Children; so neither should they be too severe  
in correcting their Children, as some are, having no re-  
spect

spect either to the Fault, Age or Disposition of their Children. Therefore the Apostle giveth this Dehortation unto Parents, not to provoke their Children unto wrath Eph 6. 4

VI. Another Duty is, to bring up their Children in some honest Calling; it being the ordinary Means, as to prevent Idleness, which is the Bane of youth, so to enable them to live in the World, and so be serviceable to the Kingdom wherein they live. In the Choice of a Calling Respect should be had as to the Childrens Ability and Fitness so to their Disposition and Inclination carefully observing to what Callings they are most disposed

VII. To provide fit Matches and Marriages for their Children, it being the Means the Lord hath sanctified for keeping their Bodies chaste & undefiled. This the Lord gave in Commandment to his People of old, by his Prophet *Jeremiah*, ch. 27. 6. *Take Wives to your Sons, and give your Daughters to Husbands.* In the Choice of a Husband or wife, the Parents ought to have greater Respect to Piety and Prudence, than to Wealth and Riche for thereby they shall procure much Happiness to their Children in their Marriages.

C H A P. XXVII.

*Of Childrens Duties.*

**H**AVING shewed the Duties of Parents towards their Children, I come now to shew the Duties of Children in reference to their Parents; which may be brought to three Heads, viz. Obedience. 2. Honour. 3. Gratitude.

1. Obedience, This is often pressed in Scripture as the main and principal Duty of Children in Reference to their Parents. Their Obedience ought to be expressed

1. By cheerful yielding to their Precepts & Commands readily doing what they require of them, and that for Conscience sake, even to the Command of God who requireth this Duty at their Hands; for saith the Apostle *Col 3. 20. Children, obey your Parents in all things, for this is well pleasing to the Lord.* And again, *Eph 4. Children obey your Parents in the Lord, for this is right in the former Place, it is in all things; in the latter is in the Lord, whereby it is implied, that Childrens Obedience*

we must be in all Things honest and lawful, agreeable to the Word of God; so that if their Parents would command them to do any Thing contrary to the Word of God, they must therein obey God, and not their Parents. Children are no further bound to obey their earthly Parents, than may stand with Obedience to God their heavenly Father.

Children ought to express their Obedience to their Parents in hearkning to their good Instructions. It becometh the Duty of Parents to instruct their Children, it behoveth needs be the Duty of Children to hearken unto & obey their good Instructions, which Solomon much teacheth upon Children, *My Son, saith he, bear the Instruction of thy Father, and forsake not the Law of thy Mother,* Eccl. 1. 1. 3. As Children ought to hearken to the good Instruction of their Parents in all things, so more especially in two things: 1. *In the Choice of their Callings.* 2. *In the Choice of their Matches.*

The former is commended in scripture by the approved Practice of godly Children, as of Jacob, Samuel, David and others. And truly in regard that Parents are the Means of bringing up their Children in the World, they are fit for Callings, and that not without much Time and Cost, it is not most meet and just, that their Counsel and Advice should be taken in the Choice of their Course of Life. And as in their Callings, so likewise in their Marriages, and not to marry without their Consent, which the very Light of Nature teaches, and God himself commands, when he lays a Charge upon Parents to give their Daughters to Husbands, and to take Wives for their Sons, Jer. 29. 6. which doth necessarily imply, that Children ought not to take unto themselves Wives or Husbands without, especially against their Parents Consent, and therefore such Children as shall adventure to join themselves in Marriage without their Parents Consent, how can they expect a Blessing from God upon them? Yea they have rather cause to fear the Curse of God upon them and their Posterity. How did the Curse of God fall upon Esau and his Posterity, because he married against the Consent of his Parent, taking unto himself Wives, which were a grief of Mind unto Isaac & Rebecca, Gen. 26. 35. 36.

II. Another Duty which Children owe to their Parents is Honour & Reverence. This the Lord in express Terms requires in the fifth Commandment, *Honour thy Father and thy Mother*, Exod. 20. 12. This Honour & Reverence Children must manifest, 1. By their modest silence before their Parents, not forward to speak in their Presence without Leave from them.

2. By their humble Speeches, speaking unto them submissively and reverently; giving them fitting Titles, as Father, Sir and the like.

3. By their respective Carriage, which they should shew by uncovering their Heads, bowing their Body, standing up before them and the like. Joseph, tho highly advanced yet when he appears before his Father with his two sons the Text saith, *He bowed himself with his Face to the Earth*. Yea tho his Father was blind thro Age, and therefore could not see what Respect his Son shewed to him, yet notwithstanding he bowed to the very ground. And when Solomon heard of the Approach of his Mother, the Text says, *He rose from the Throne to meet her, & bowed himself unto her, and set her at his right Hand*, 1 Kings 2. 19. And all this is token of his Reverence, and to give good Example unto others.

III. Another Duty that Children owe to their Parents is Gratitude, a thankful requital of their Love and Care which the Apostle in express terms requireth of all Children; namely to requite their Parents, for that faith he, is good & acceptable before God. This Requital may and ought to be manifested several Ways. As,

1. By relieving them according to their Need, if God give Ability: Joseph's Practice herein is set before us as a Pattern, who being in Prosperity, and his Father in want, first sent him Corn freely out of Egypt, and afterwards sent for him into Egypt, and there furnished him plentifully with Corn, and all other needful Things, in so much that the Text saith, *Joseph nourished his Father and his Brethren, and all his Father's Household with bread according to their Families*, Gen. 47. 1. And it is recorded of Ruth, that she did not only glean for Naomi her Mother in Law, but having Food given her by Boaz's Servants for her Refreshment, she reserved Part there

gave unto her Mother, *Ruth* 2. 18. I have read of a  
 daughter whose Father being sentenced to be famished  
 death, and thereupon none being suffered to bring  
 Mear, she gave him Suck with her own Breast. How  
 unworthy then, yea and unnatural are such Children  
 whose Parents being poor, and themselves able to relieve  
 notwithstanding suffer them to want Things need-  
 ed. *John* saith, *That the Love of God dwelleth not in*  
*who shutteth up his Bowels of Compassion from his*  
*Brother,* *John* 3. 17. How then can it dwell with that  
 Father who shutteth up his Bowels of Compassion a-  
 gainst his own Father or Mother who having not only  
 Efficiency, but also an Affluency of worldly Things,  
 leaves his Parents to want Necessaries.

By loving their Parents. And truly that Love which  
 Parents bear towards their Children, and have manifest-  
 ed by bringing them up in the world, should by the  
 Love of Equity stir up in Children a Love to their Pa-  
 rents; for Love deserves Love.

By concealing and covering their Infirmities, which  
 is evidence the Truth of their Love to their Parents,  
 to procure God's Blessing upon them. *Shem* and *Japhet*  
*whereas* were blessed for this, because they would not  
 hold the Nakedness of their Father, when being drunk-  
 en they lay uncovered in his Tent; and *Ham* for discover-  
 ing and making known his Father's Nakedness, was cur-  
 sed of God. As therefore Children would avoid *Ham's*  
 sin, let them carefully shun *Ham's* sin, for bearing to  
 shew abroad their Fathers Infirmity.

### C H A P. XXVIII.

#### *Of the Dutys of Masters*

The last Head of Family Relations, is Masters and  
 Servants.

The Dutys of Masters in reference to their Servants  
 may be brought under two Heads 1. Such as concern  
 the Bodies of their Servants. 2. Such as concern the  
 Souls of their Servants.

The Dutys of Masters in reference to the Bodies of  
 their Servants, are,

To provide fitting Raiment for them, such as may  
 protect them against the Extremity of the Weather, I mean  
 if

if by Agreement they are bound to find them Apparel as is the Condition of most Apprentices.

2. To give them wholesome and sufficient Food. A their Food must be wholesome for the Preservation of their Health, sufficient for the increasing of their strength that they may be the better enabled with Cheerfulness to do their Master's Service.

3. To afford them Physick when they are sick. For Masters are commanded *to give unto their Servants the which is just and equal*, Col 4 1. And is it not just & equal that those Servants who labour for their Master in the time of their Health, should be cared for by their Masters in the Time of their sickness? The Centurion for his sick Servant is left upon Record for our Imitation, who used the best Means he knew for his Servant's Recovery; which was to go unto Christ, Mat 8 6. The Humanity of this Centurion being a Gentile, may be Witness against the Inhumanity of many Christians who take little Care for their sick Servants.

4 Not to oppress them with labour, by overworking them, requiring more of them than they are well able to perform. This would be Cruelty in a Man to his Beast, much more in a Master to his Servant. Indeed the Egyptians dealt so cruelly with the Israelites, that they groaned under their burdens, whose groans ascended unto the Ears of God, who thereupon came down to deliver them from their Bondage, Exod. 3 7. 9. And let God hearing the Cry of these oppressed Servants, and revenging them of their oppressors make all Masters beware of laying heavy Burdens upon their Servants, requiring more of them than they are well able to perform, lest their Groans ascend up unto God for Vengeance, who is the Poors Avenger; and as he taketh special Notice of their Wrongs and Oppressions, so will he take Care to venge the same.

II. The Duties of Masters in Reference to the Souls of their Servants, are

1. To instruct and catechise their Servants in the principles of Religion: For if it be a Duty incumbent upon all Masters of Families to provide Nourishment for the Bodys of their Servants, how much more should th

careful for the Nourishment of their Souls? Yea, let Masters of Families know that they are expressly charged to teach and catechise their Servants; as the Minister is to instruct his flock: Witness God's Command to the Israelites, *Thou shalt talk of my laws when thou liest in thine House, and when thou walkest by the way, when thou liest down and when thou risest up.* Deut. 5. And God hath manifested his Approbation thereof commending *Abraham* for his Practice therein, 18.

To cause the Scriptures to be frequently read in the Family. We read that under the Law the People of *Israel* were commanded to cause the Words of the Lord to be written upon the Posts of the House, to the end they might be frequently read by every one in the House. And saith the Apostle *Paul*, *Let the word of Christ dwell in you,* Col 3:16 By the word of Christ, the Apostle meaneth, the Doctrine of the Gospel, which was published by Christ, and is contained in the old and new Testament. Let this word, saith the Apostle dwell in you, that ye be much employed in the reading thereof, as in your Closets, so in your Families: or as *Calvin* interprets make the word familiar to you, by giving it householdertainment: But oh, what a stranger is the Word to most Families; how seldom is it read amongst them? That House be a Hell where the Scriptures are not read, as *Luther* said, Oh how many Houses are there as many Hells, for want of reading the Scriptures.

To pray daily in and with their Family. To offer up morning & an Evening Sacrifice of Prayer & Praises to God in their Family. For the better stirring you to this much neglected Duty of Family Prayers I commend a few Arguments.

Taken from the Practice of the Faithful in all Ages. We read it was *Abraham's* Practice, wheresoever he came he build an Altar to God, where God should be called jointly by him and his Family, Gen: 12:8. & 13:4. 1. 3: We read likewise it was *Job's* Practice, as you will find, Job 1:5. and *Jesse's*, as appears by this Promise, *As for me and my House, we will serve the Lord,* Josh. 24:1. In the new Testament, it is recorded of

**Cornelius**, That he was a devout Man, who feared God with all his House, and prayed to God always, *Acts 10. 2.* Which implieth, he kept a constant Course in Prayer. Now these Things are recorded for our Learning, that we might write after their Copy, by following the Example in so excellent a Duty:

2: Every Master in his Family is both a King, a Prophet and a Priest: He is a King to govern his Family. Prophet to teach and instruct his Family, and a Priest offer up the Sacrifice of Prayer and Thanksgiving, not only for himself, but also for all those who are committed to their Charge. Let therefore all Masters of Families know, that it is their Duty, which God will require of them, not only to pray by themselves, (and yet I would to God all did but that) but also to call together all the Family, and to be their Mouth unto God in Prayer, unto which they may be encouraged by Gods gracious Promise, that where two or three are gathered together in Christ's Name, there he will be in the midst of them, *Mat. 18.*

3: A Master of a Family, by his daily offering up a morning and evening Sacrifice of Prayer and Praise will make his House an house of Prayer, or little Temple, which God will fill with his Presence. Yea a Christian is hereby made Gods Church, by a constant Performance of holy Dutys, which is a great honour to a Family.

4: Family Prayers are a special Means to bring down Gods Blessing upon the whole Family, and upon their lawful Undertakings: A God blessed the house of *Obed-Edom* for his Ark's Sake, so will God bless the Family in which his Name is called upon; for Godness is profitable unto all Things, as well in Family as in any other Societys.

5: Another Argument may be taken from the Danger of neglecting this Duty of Family Prayer: for such do incur the Danger of Gods Wrath and Fury. *Powr out thy Fury upon the Heathen that know thee not, and upon Families that call not upon thy name,* saith the Prophet *Jer: 19. 25.* Which Words contain a fearful Imprecation against all Prayerless Families: And it is observed that such as neglect this Duty of Prayer in their Families are joined with the heathens, and truly very fit



herein do they differ from the Heathens, who have so much as a Form of Godliness in their Families, whom God will pour out his Fury? O think of all ye who make no Conscience of praying daily in your Families, consider it well and lay it to Heart. Ye are not under that propheticall Curse, and liable to the putting forth of God's Wrath and Fury, both upon yourselves and upon all that belong unto you? Even your Wives and your Children, your Servants, yea and very Cattle and Goods: it may well be written upon the Door of such Houses, as one saith, Lord have Mercy on us; for surely the Plague of God is not far from them, though it be high unto them.

*Object.* Methinks I hear some saying, they are convinced of the Necessity of the Duty, and say they would pray, but oh they cannot, they know not how to pray. *Answer:* I would advise such rather to read some good Prayer, than altogether omit the Duty; for many Masters and Familiys who are not able to conceive a Prayer of themselves, yet if they meet with a Form of Prayer available to their Occasions, can pray heartily & earnestly. Yet I would not have them ever content themselves with reading a Form of Prayer, but to labour to pray themselves without a Book; and for your help thereto take these two Directions

1. Carefully observe the Prayers of others, their Order and Method.

2. Take notice of your own sins in Particular, and of your particular wants, what Graces you stand in need of, and desire. As also take notice of the particular Blessings and bestows on you, and thereby you will be enabled in due Measure to pray yourselves, by confessing your sins unto God, & begging the pardon of them in and thro the Merits of Jesus Christ; so such Graces as you stand in need of. And when once in any competent Measure you pray for yourselves, when by Degrees you may come to pray with your Family.

#### C H A P. XXIX.

##### *Of Servants Duties to their Masters.*

Having shewed the Duties of Masters in reference to their Servants, come we now to the Duties of Ser-

Servants in reference to their Masters, which may be brought to three Heads, 1. Obedience; 2. Diligence; 3. Faithfulness.

1. Obedience is that the Apostle *Paul* often presseth upon Servants as a main & principal Duty, and indeed Inferiours are more bound to Obedience than Servants. Your Obedience must be manifested in two Particulars. In ready yielding to your Masters Commands: for indeed it is the proper Work of a Servant to hearken to his Masters Precepts, and to yield Obedience unto them. 2. In patient bearing of Reproofs and Corrections, yea though Correction be wrongfully inflicted without just cause, which the Apostle *Peter* expressly requires of Servants, saith he, 1 Pet. 2. 8. 19. Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the forward; for this is thankworthy, if a Man for Conscience towards God endure grief, suffering wrongfully. What glory is it, if after you have been buffeted for your Faults, ye take it patiently? This is acceptable with God. And if an unjust correction ought patiently to be borne, then much more unjust Reproofs. But if the Reproof or correction be just, then you ought speedily to amend, reform the Things for which they are justly reproofed or corrected. For the Manner of Servants Obedience, the Apostle sets it down in several Expressions, As 1. It must be a sincere Obedience: This the Apostle *Paul*, *Col. 3.* sets down with two expressions in one Verse: 1. Negatively, Not with Eye Service: 2. Affirmatively, With Singleness of Heart.

1. Not with Eye Service, which implieth a meer outward Service only to satisfy the Eye of Man: But with Singleness of Heart, *q. d.* Let not your Obedience be hypocritical, meerly to be seen of your Masters; but it be in Truth, and Uprightness of Heart, doing Service to your Masters in the sincerity of your Hearts without any Hypocrisy or Dissimulation labouring in your Masters Absence, as well as in his Presence, remembering Gods Eye is ever upon you.

2. Your Obedience must be conscientious, for Conscience sake, because the Lord requireth it at your Hands: so much the Apostle expresses, *Col. 3. 23.* For speaking

Servants, he saith, whatever ye do, do it heartily as to the Lord; that is, whatsoever Service ye do to your Master, do it for the Lords Sake, because he hath commanded, and therefore do it out of Conscience to the word & Command of God, who requirer you to yield sincere Service and Obedience to your Masters; for this will move you up to do it after the best manner you can, that God may accept thereof, and reward you for the same. Your Obedience must be universal unto every Thing they require of you; so much the Apostle expresses Col. 3: 22: Servants, saith he, obey your Masters in all things, not only in such Things as seem easie and pleasing to your Fancy, but whatsoever they command you being not contrary to the Word of God, but when themselves honest and lawful; for if they should command you to lie, swear, or use false weights and Measures, which are Things forbidden by God, you are not therein to yield to their Commands, but to obey them as Joseph to his Mistress, How shall I do this great Wickedness and sin against God? Tho he was a servant to his Masters Commands, yet would he not be a servant to his Mistress Lusts.

Another Duty incumbent upon Servants, is Diligence in dispatching their Business, without loitering or minding their own ease and pleasure; but as their strength and ability is their Masters, so they ought to put forth their strength, and employ their whole time in their Masters Service: I say their whole time, excepting some part thereof to their secret Devotions, as their morning & evening prayers unto God: for Servants must have Respect to their Master in Heaven, as well as to their Master on Earth, & make as much conscience of performing their duty to him, as to their Masters according to the Flesh; indeed the Lord is the best Master, who gives the wages, and largest Rewards.

Another Duty is Faithfulness; Servants must shew Faithfulness to their Masters, as the Apostle expresses, Col. 3: 20 Both that Trust that is reposed in Servants, and the account that is to be taken of them, require Faithful

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