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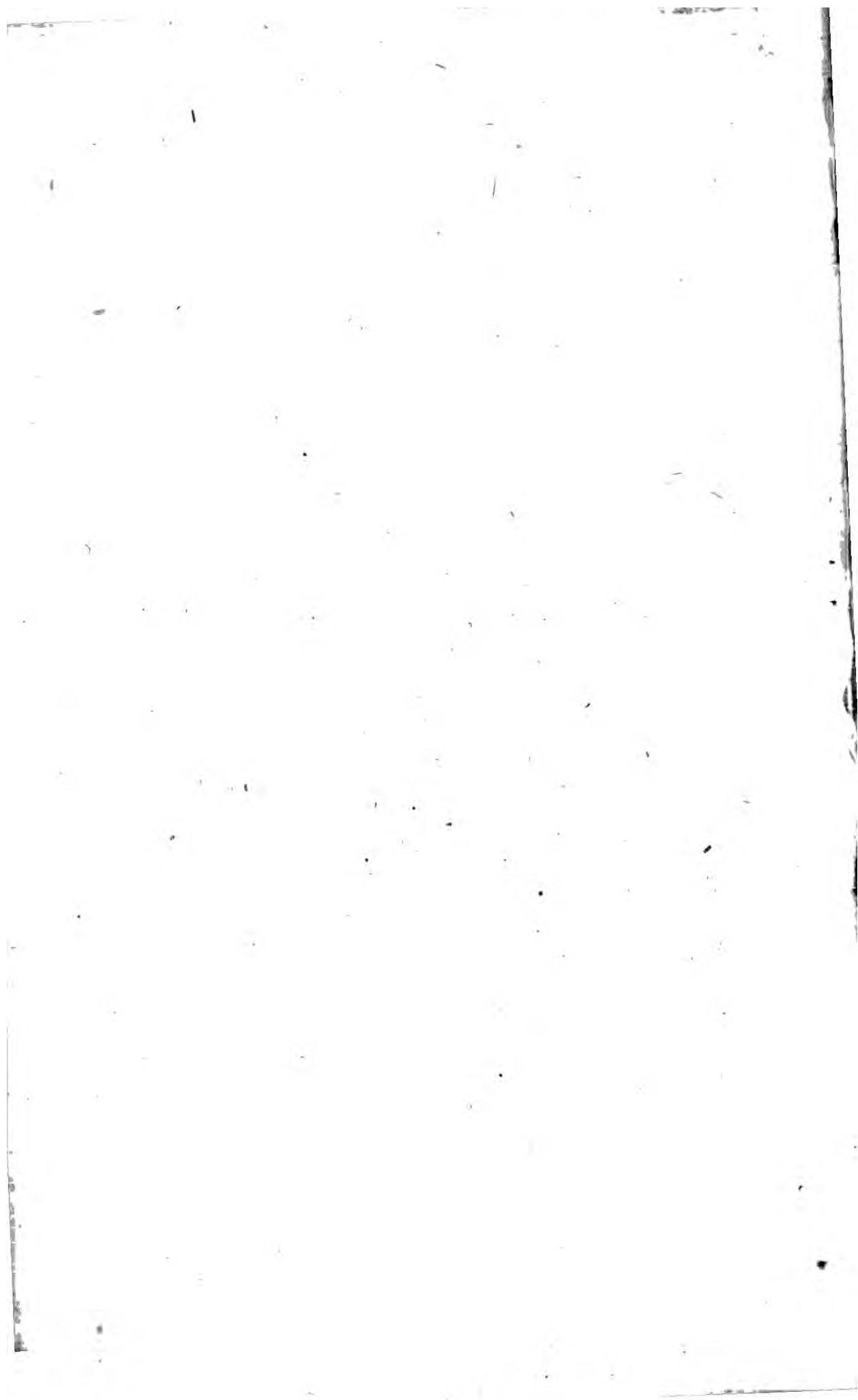


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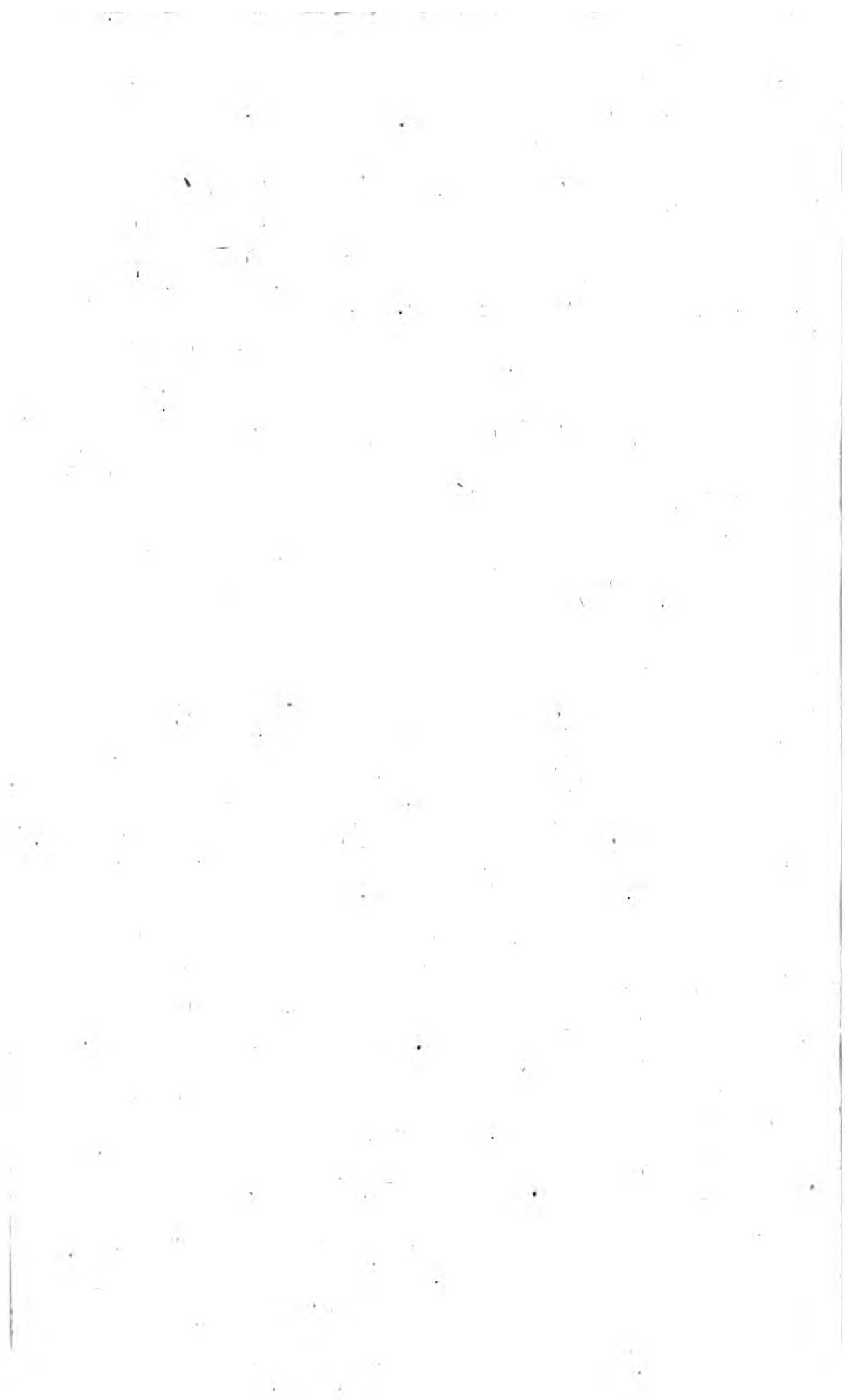
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Arch-Bishop

TILLOTSON'S

Fourteenth Volume.



The most Reverend
D.^R JOHN TILLOTSON
late Archbishop of Canterbury.

Several Discourses

On the following

S U B J E C T S.

viz.

The Folly of hazarding Eternal
Life, for Temporal Enjoy-
ments.

The Efficacy of Prayer, for ob-
taining the Holy Spirit.

The Reasonableness of Fearing
God more than Man.

The bad and the good Use of
God's signal Judgments upon
others.

By the Most Reverend
Dr. *J O H N T I L L O T S O N*,
Late Lord Arch-Bishop of *Canterbury*.

To which are Annexed,
PRAYERS compos'd by Him for his own use. A DISCOURSE to
His Servants before the Sacrament. And a FORM of PRAYER
compos'd by Him for the use of KING William.

Together with
TABLES to all the FOURTEEN VOLUMES: One, Of the
TEXTS Preach'd upon: Another, Of the PLACES of Scrip-
ture occasionally Explain'd and Enlarg'd upon. A Third, An
ALPHABETICAL TABLE of Matter.

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OF THE
Fourteenth VOLUME.

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SERMON I.

The folly of hazarding eternal
 Life, for temporal Enjoyments,

MATTH. XVI. 26.

*For what is a man profited, if he shall
 gain the whole world, and lose his
 own Soul? or what shall a man give
 in exchange for his Soul?*

THE great Question that a wise
 Man puts to himself in any
 Desig nor Undertaking, is this,
 What shall I be the better for it, if
 I obtain what I seek for? If all things
 succeed according to my desire, what
 Benefit and Advantage will it be to
 me? Or if I gain in one respect, shall

B

I

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XIV.

I not be as great, or a greater loser in another? When all things are calculated and cast up, what will be the foot of the account? Upon the whole matter, and in the final issue and result of things, what will be the gain or loss? For tho' the advantage appear never so great in one respect, yet if this be over-balanced by a greater hazard and loss in another kind, far more considerable; it is upon the whole matter a foolish Bargain, and a wise Man will not meddle with it. And this is the Question which our Saviour here puts, *What is a man profited? &c.*

For the understanding of which words, we must look back to the Verses immediately before, wherein our Saviour tells his Followers, upon what terms they may be his Disciples, and list themselves in his Service, *ver. 24, 25. If any man will be my Disciple, let him deny himself, and take up his Cross, and follow me. Whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it; that is, whosoever by declining the Profession of the Gospel for*

for temporal Enjoyments.

3

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Sermon
I.

For fear of Persecution, shall hope to save this temporal life, shall lose that which is infinitely more considerable, eternal Life: and whoever for my sake and the Gospel's, shall expose himself to Persecution and the loss of this temporal Life, shall find a better life in lieu of it, shall at last be made partaker of eternal Life. And this certainly is Wisdom, not to lose that which is more valuable, for the purchasing of that which is less considerable; *For what is a man profited? &c.*

What is a man profited, if he gain the whole world, and lose his own Soul? Here our Translators have unnecessarily changed the signification of the same word that was used before: for the word here translated Soul, is the very same which is used for Life, in the verse before; and there's no reason to alter the rend'ring of it; for the sense is very current thus; Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he gain the whole world,
B 2 *and*

and lose his life? or what shall a man give in exchange for his life?


This was a proverbial Speech used among the *Jews*, to signifie that men value *life* above any thing in this World, and it seems to allude to that expression in *Job*, *Skin for skin, and all that a man hath, will he give for his life*; that is, men will part with any thing in this World to save their lives.

Now this proverbial Sentence, which the *Jews* used concerning this temporal Life, our Saviour does very fitly apply to the purpose he was speaking of, and argues *à fortiori*, from this temporal Life to eternal Life. For if we think all that we have, well bestowed to ransom our Lives, then much more should we be willing to part with this mortal Life, and all the Enjoyments of it, to purchase eternal Life, which doth in true value more exceed this Life, than this life does any thing else in this World.

And

for temporal Enjoyments.

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Sermon
I.

And that our Saviour doth apply this Proverb of the *Jews* to a higher purpose, namely, to eternal Life, is plain, from what he adds in the Verse after, the Text, *For the Son of Man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works;* that is, there is another Life after this, wherein men shall be happy or miserable according as they have behaved themselves in this World, and then it will appear who have made the best bargain, and who at last will prove the greatest gainers, they who by following me have hazarded this temporal Life, and receive in lieu of it Life eternal; or they who, by denying me, have secured their temporal lives, but forfeited the eternal Life and Happiness of the next World.

So that the meaning and force of our Saviour's Argument is plainly this; What Advantage would it be to any Man, if he could gain the whole World, and should be ruin'd for ever? or what would a Man,

B 3

that

that had brought himself into this miserable condition, give to redeem and rescue himself out of it.

And that this is plainly our Saviour's meaning, will appear, if we consider how *St. Luke* expresseth the same thing, *Luke 9. 25. What is a man advantaged, if he gain the whole world, and lose himself, and be cast away?* So that the emphasis and force of our Saviour's Argument, is not to be laid upon the word *Soul*, as our Translators seem to have laid it; for *St. Luke* hath omitted this word: but it lies in the Application of this proverbial Speech, which the *Jews* used concerning this temporal Life, to Life eternal.

Having thus cleared the true meaning and intention of these words, I shall consider in them, what may be most useful for us to fix our Thoughts and Meditations upon.

In these words we have *two* Cases supposed, and a Question put upon each of them.

First,

for temporal Enjoyments.

First, Suppose a Man should gain the whole World, and ruin himself for ever, what would be the Advantage of it? *What is a man profited, if he gain the whole world, and lose himself?*

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Sermon
I.

Secondly, Suppose a Man had made such a bargain, and undone himself for ever, to gain the World; when he comes to be sensible of his folly, what would he not give to undo this bargain? *What will a man give in exchange for his Soul?* that is, to redeem and recover what he hath lost.

And indeed these Questions carry their own Answer and Resolution in them. Suppose a Man should gain the whole World, and ruin himself for ever, what Advantage would it be to him? would it be any? No, certainly very far from it; for the words are a *μείωσις*, and signifie more than they seem to express; *What is a man profited?* that is, he would be so far from being a gainer, that he would be a vast loser by it.

And suppose a Man had made such a bargain, had thus undone himself to gain the World, would he not reflect severely upon his own folly afterward? Yes certainly, he would give the whole World, if he had it, to undo it again.

So that the Sense of these words may be resolved into these *two* Propositions.

First, That it is a foolish bargain for a Man *to lose his Soul*, and forfeit his eternal Happiness, upon any terms, tho' it were *to gain the whole world*.

Secondly, That whoever makes this bargain, will one time or other sadly rue it, and be sensible of the monstrous folly of it. *What would a man give in exchange for his Soul?* that is, what would he not give to be put in his former condition, and be left to make a new choice?

First, That it would be a most foolish Bargain, for a Man to purchase
the

the whole World with the loss of
his Soul, and his eternal Happiness.

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Sermon

I.

The Folly of this one would think sufficiently evident at first sight; yet we see men every day guilty of it, so that either they do not discern it, or they do not consider it; therefore to make men sensible of their monstrous Folly herein, we will consider these *two* things.

I. How inconsiderable the Purchase is. And,

II. How great a Price is paid for it. For that is a foolish Bargain, when we pay a great deal too much for a thing, a mighty price for that which is little worth.

I. The Purchase is inconsiderable. Our Saviour here puts the case to the greatest Advantage on the Purchaser's side, and makes the very best of it, he supposeth the gain much greater than any Man ever made, he puts a case next to an impossibility, that *a man shall gain the whole world*, which no Man ever did, or was in any probability

bability of doing. *Alexander* bid fairest for it, and because he over-run a few great Countries, is called *a Conqueror of the world*: but let a Man survey the Globe, and he will soon see how small a part of the World he had master'd; it was but inconsiderable in comparison of the rest of the then known World; and much less if we take in those vast and spacious Regions, which have since been discover'd; so that if he had understood either the world, or himself better, he might have spared his crying for want of more to subdue. But suppose a Man could *gain all the world*, and command all the Conveniences and Pleasures of it, yet all this, if it be duly weighed, will be found to be no great Purchase, especially if we consider these *three things*.

1. If we had it all, yet the great Uncertainty of holding it, or any part of it.

2. The Impossibility of using and enjoying it all.

3. If

3. If we had it, and could use it all, the Improbability of being contented with it. If a Man had the whole World, 'tis uncertain whether he could hold it, or any part of it for any time; if he should hold it, it is impossible he should use and enjoy it all; if he could use it, 'tis probable he would not be contented with it: and what a goodly purchase is this? when it is all of it uncertain; and the greatest part of it useless to us; and when we have it, we are as far from satisfaction, as if we were without it. All these Considerations must needs mightily sink the value of this Purchase, and take us off from our fondness of a small part, when the whole is so inconsiderable.

1. If we had it all, the Uncertainty of holding it, or any part of it. The very supposition of *gaining the world* doth imply, that it is *lost* from those that had it before; which shews the possession of these things to be uncertain, and that they are not sure to continue in the same hand. When *Alexander* conquer'd *Darius*, and took
his

his Kingdoms, just so much as *Alexander* got, *Darius* lost; so that if a Man could gain the whole World from those, who are now the Lords and Possessors of it, the very gaining of it from others, must needs be a demonstration to him of the fickleness and uncertainty of these things.

No Man is sure of any thing in this World for his Life, or for any considerable part of it; and if he were, yet no Man is sure of his Life for one moment. How many ways hath the Providence of God to change the greatest Prosperity of this World into the greatest misery and sorrow, and in an instant to overturn the greatest Fortune, to throw down the proudest Aspirer, to impoverish the wealthiest Prince, and to make extremely miserable, the most happy Man that ever was in this World. This change of fortune may be made by the rapine of our Enemies, or the treachery of our Friends; by a Storm at Sea, or a Fire at Land; by our own folly, or by the malice of others,

others, or by the immediate hand of God.

Sermon



I.

Nay all the outward Circumstances of Happiness may continue firm and unshaken, and yet a Man may be extremely miserable by the inward vexation and discontent of his own mind; and if Riches, and Greatness, and Prosperity would stick by us, we our selves are fickle and uncertain. *Our life is a vapour* easily blown away, and tho' it be the Foundation of all other enjoyments in this World, yet it is as frail and inconstant as any of them; so that if a Man could gain the whole World, yet this great Purchase would be clogged with a double uncertainty, either of losing it, or leaving it; either of having these taken from us, or our selves snatch'd from them.

2. Suppose a Man had gained the whole World, and were sure to keep it for a considerable time, yet it is impossible he should enjoy it all, Tho' no Man yet ever had, yet it is possible he may have a title to the whole World, and a great deal of
care

care and trouble to secure that against the violence and ambition of others; but a title to a thing is one thing, and the real use of it another. There are a great many things in the World, of which no Man ever yet understood the true nature and proper use; to these a Man may have a title, and be actually possess'd of them, yet no Man can be said to enjoy any thing farther than he understands the nature and use of it. But suppose this great Man had a Mind and Understanding vast and boundless as his Dominion and Possessions are; yet he could enjoy but a very small part of what he possesseth; there are Millions in the World, that in despite of him would share these things equally with him; equally, I say, to all the purposes of human life, and of a temporal felicity, and enjoy as much as he.

It may perhaps give a Man some imaginary pleasure, to survey in his thoughts, how much he hath the command of; but when he hath done, he cannot tell what to do with the hundred thousandth part of what he
pos-

possesseth, he cannot so much as have the slight and transitory pleasure of *beholding it with his eyes*, any otherwise than in a Chart or Map, which every Man else may do as well as he; but as to all real Benefits and Advantages, he can enjoy but a very small part of the World, according to the necessity and the capacity of a Man.

He hath indeed wherewithall to make himself more soft and delicate, wherewith to surfeit sooner, and to be sick oftner than other men; but whatever can minister to true pleasure and delight, and serve any real occasions of Nature, there are thousands in the World will enjoy as well as he. He may have the opportunity of cloying himself with the sight of more Dishes, and of being almost every day stifled in the crowd of a numerous Train, and of doing every thing with a thousand Eyes upon him; but he must of necessity want both the real Pleasure and Enjoyment of a great many things, which even a poorer Man may have; he can neither eat with that Appetite, nor sleep
with

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with that pleasure that a labouring Man does. The constant fulness both of his Stomach, and his Table, make him incapable of ever having a Feast, and the height and Prosperity of his Fortune keep him from having any Friends; or which comes all to one, from knowing that he hath any; for *that* no Man can know till the change of his condition give him the opportunity to discern between his Friends and his Flatterers.

So that if a Man could *gain the whole world*, it would be no such mighty Purchase; and the very first thing such a Man would do, if he were wise enough to contrive his own Happiness, would be to take so much to himself, as would serve all the real Uses and Conveniences of human Life, and to rid his hands of the rest, as fast as he could. And who can think it reasonable, eagerly to desire and seek after that, which a wise Man would think it reasonable to part with if he had it.

3. If it were possible that one Man could *gain*, and really *use all the world*,
it

with the whole World.

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it is a thousand to one this Man would find no great Happiness and Contentment in it; because we see in daily experience, that it is not the increase of Riches, or the accessions of Honours, that give a Man Happiness and satisfaction; because *this* does not spring from external Enjoyments, but from the inward frame and disposition of a Man's Mind; and that Man who can govern his Passions, and stint his Desires, will as soon find Contentment in a moderate fortune, as in the Revenues of a Kingdom; and he that cannot do this, is not to be satisfied with abundance; he hath an unnatural thirst, like that of a Dropsie, which is sooner quenched by abstinence, than by drinking, the more he pours in, the more he is inflamed.

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Sermon  
I.

He that considers the World, may easily observe, that poverty and contentment do much oftner meet together, than a great fortune and a satisfied Mind. All fullness is naturally uneasy, and men are many times in greater pain after a full Meal, than before they sat down. The greatest En-  
C joyments



joyments of this World, as they are *vanity*, so they are usually attended with *vexation of Spirit*.

God hath so contrived things, that ordinarily the pleasures of human life do consist more in Hope than in Enjoyment: so that if a Man had *gained all the world*, one of the chief pleasures of Life would be gone, because there would be nothing more left for him to hope for in this World. For whatever Happiness men may fancy to themselves in things at a distance, there is not a more melancholy condition, than to be at the top of greatness, and to have nothing more left to aspire after; and he is a miserable Man, whose desires are not satisfied, and yet his hopes are at an end; so that if a Man could do what *Alexander* thought he had done, conquer the whole World, when that work was over, he would in all probability do, just as *he* did, sit down and weep that there were nothing more left for him to do. You see then what the Purchase amounts to; suppose a Man could *gain the whole world*, he would be as far from Contentment,

*great and irreparable.*

tentment, as he that possesseth the least share and portion of it. Let us now consider in the

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Sermon
I.

II. Place, the price that is here supposed to be paid for it; the Man *gains the whole world*, but *he loseth his own Soul*, that is, he ruins himself for ever; he deprives himself of a Happiness infinitely greater than this World can afford, and that not for a little while, but for ever; and he exposeth himself to a misery so great, as no Man that considers it, would endure for one hour, for all the Pleasures and Enjoyments of this World.

And now the Purchase may be allowed to be very considerable, when so intolerable a price is paid for it; when for the present Enjoyment of so short and imperfect a felicity, as this World can afford, a Man hath quitted his interest in a blessed Immortality, and chose *to dwell with everlasting burnings*. I am really afraid to tell you how much misery is involved in these few words, of *losing a Man's Soul*; the consideration of it is so full

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of

Volume XIV. of horror, that I am loth to enter into it.

The loss is *great* and *irreparable*; *great* beyond all imagination; for he that loseth his Soul, loseth *himself*; not his *Being*, that would be a happy loss indeed; but *that* still remains to be a Foundation of misery, and the Scene of perpetual woe and discontent. The loss of the Soul implies the loss of God, and of Happiness, and all that is desirable and delightful to a reasonable Creature; nay it does not only signify the privation of Happiness, but the infliction of the greatest Misery and Torment. Could I represent to you those dismal Prisons, into which wicked and impure Souls are thrust, and the miseries they there endure, without the least spark of comfort, or glimmering of hope, how they are compassed about with woe, and lie wallowing in the Flames, how they sigh and groan under the intolerable wrath of God, the insolent scorn and cruelty of Devils, the severe lashes, and raging anguish, and fearful despair of their own Minds, without intermission,

great and irreparable.

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on, without pity, without hope; could I represent these things to you, you were not able to hear the least part of what these miserable wretches are condemned for ever to endure.

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Sermon  
I.

And the loss is not only vast, but *irreparable*; the Soul once lost, is lost for ever. We may part with our Souls to gain the World; but if we would give a thousand Worlds, we cannot regain our Souls. *The Redemption of a Soul is precious, and ceaseth for ever.* The loss of it is so great, that nothing can recompence it; and so fatal, that it is never to be repair'd. The Happiness that the Man parts withal, who makes this mad Bargain, is so vast, both in respect of the degree and duration of it, that nothing can make amends for so great a loss; and the sufferings which the Man exposeth himself to are so dreadful, that *all the Kingdoms of the world and the glory of them* can be no temptation to any Man, to run the hazard of enduring them. *Epicurus*, who very well understood the rates of pain and pleasure, is peremptory in this assertion, that it is a great folly

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folly

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folly for any Man to purchase pleasure with equal pain; because there is nothing got by it, they ballance one another: it must surely then be a strange madness in any Man, for the transitory delights of this World, to forfeit the eternal pleasures of God's Presence, and for the joys of a moment, to live in pain for ever.

And is it not then a prodigious Folly that possesseth sinners, who can be contented to venture their Souls and their Happiness, their immortal Souls, and their everlasting Happiness, upon such cheap and easie terms? The Folly is great, if we only consider what an unequal price they pay for so small a purchase: but it is much greater, if we regard the foolish order of their choice; first to please themselves with a shadow and appearance of Happiness, and then to be really miserable afterward. If the Happiness were true and real, it were an imprudent method. As if a Man should chuse to enjoy a great Estate for a few days, and to be extremely poor the remaining part of his life. If there were any necessity of making  
so

so unequal a Bargain, surely a Man would reserve the best condition to the last; for precedent sufferings and trouble do mightily recommend the pleasures that are to ensue, and render them more tasteful than they would otherwise have been; whereas the greatest heightning of misery, the saddest aggravation of an unhappy condition, is to fall into it from the height of a prosperous fortune. It is comfortable to a Man to come out of the cold, to a warm fire: but if a Man in a great heat shall leap into the cold water, it will strike him to the Heart. Such is the fond Choice of every sinner, to pass immediately out of a state of the greatest sensual pleasure, into the most quick and sensible torments. This our Saviour fully represents to us in the parable of *Lazarus* and the rich Man, *Luke* 16. 25. where *Abraham* is brought in upbraiding the rich Man for his foolish and preposterous Choice, *Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.* This made a vast difference; the rich Man received his good things first,

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and then was tormented: *Lazarus* first received his evil things, and then was comforted; and how comfortable was *Abraham's* bosom to him, after he had lain in so much misery and want at the rich Man's Gate? and on the other hand, how grievous must pain and torment be to that Man, who never was acquainted with any thing but ease and pleasure?

But it may be all this is but a supposition; and there is no Man so forsaken of his Reason, and of common Prudence, as to make such a bargain. Surely no Man that is reasonable, no Man that considers the difference between Time and Eternity, between a few Years, and everlasting Ages, can be perswaded to forego the Happiness of Heaven, and *to fall into the hands of the living God*, no not if the whole World were offer'd to him for consideration. Indeed these large terms of *gaining the whole world*, are but a supposition, which our Saviour makes to shew the unreasonableness of most mens Choice; but in truth, and in effect, the case of sinners is much worse. Among all those numerous troops of sinners  
that

*for trifles.*

25

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Sermon  
L

that go to Hell in such throngs, there is not one of them that ever made himself so wise a Bargain; and tho' *the whole world* be but a pitiful price to be paid for a Man's Soul, yet so stupid are the greatest part of those Creatures, whom we call reasonable, as to strike up a Bargain for little scraps and portions of this World. There are but a few who stand upon such terms as this World thinks considerable. *They* are a sort of more generous sinners, that damn themselves for a Crown and a Kingdom, that will not do an act of injustice upon lower terms than a Mannor or a Lordship. Alas! most men barter away their Souls for a trifle; and set their eternal Happiness to Sale for a thing of nought. How many are there, who, to gratifie their Covetousness, or Lust, or Revenge, or any other inordinate Passion, are content to hazard the loss of their Souls? who will go to Hell rather than be out of the fashion; and Damn themselves out of meer complement to the Company, and cannot be perswaded to leave off that foolish Custom of Swearing,  
wh:ch



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which hath neither pleasure nor profit in it, no, not to save their Souls?

Thus it is in truth, and the supposition which our Saviour here makes of *gaining the whole world*, is but a feigned case, the Market was never yet so high, no finner had ever yet so great a value for his immortal Soul, as to stand upon such terms; alas! infinitely less than *the whole world*, a little sordid gain, the gratifying of a vile Lust, or an unmanly Passion, the smile or the frown of a great Man, the fear of singularity, and of displeasing the Company, these, and such like mean and pitiful Considerations, tempt thousands every day to make away themselves, and to be undone for ever.

I have done with the *first* thing, the Folly of this Adventure, *What is a man profited, if he shall gain the whole world, and lose his own Soul?* I proceed to the


*Second*, The severe Reflection men will make upon themselves for this their Folly. What would they not give

give to undo this foolish Bargain? *What will a man give in exchange for his Soul?* to redeem and recover so great a loss? And sooner or later every Man will be sensible of this Folly; probably in this World, but most certainly in the other; and then *What would a man give in exchange for his Soul?*

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Sermon  
I.

Whenever the sinner comes to reflect upon himself, and to consider seriously what he hath done, with what indignation will he look upon himself, and censure his own Folly? Like a Man who in a drunken fit hath past away his Estate for a trifling Consideration; the next morning when he is sober and come to himself, and finds himself a beggar, how does he rate himself for being such a Beast and a Fool, as to do that in a blind and rash heat, which he will have cause to repent, as long as he hath a day to live?

Or if the sinner be able to keep off these thoughts, while he is well and in health, yet when he is seized upon by sickness, and comes to lie upon a  
Death-


 Death-bed, he will then, in all probability, be sadly sensible what a Fool he hath been. When he shall stand upon the Confines of Eternity, and look back upon this World. Which how considerable soever it once appeared to him, can signifie nothing now that he is to leave it; when he considers how much he hath parted with, and is now like to lose for ever, the false and treacherous advantages of a vain World, he will then need no body to convince him of his error, to aggravate his folly to him; he now repents heartily that he was not wiser, and wisheth for nothing so much as that God would grant him time to revoke and undo this foolish Bargain; and how glad would he be to give the World back again to secure his Soul, and to throw up all his unjust gain, and the advantages he hath indirectly made by fraud or violence? This I doubt not is the Sense of most men, when they come to leave the World: and if it be true then, it is so now. Let us then, while the opportunities of life are before us, suffer these Considerations to take place and prevail, which otherwise will wound us to the Heart,

Heart, and fill our Souls with anguish and despair in a dying hour.

  
Sermon  
I.

O the folly and stupidity of men! to be so transported with present and sensible things, as to have no consideration of our future State, no pity for our Souls, no sense of our everlasting abode in another World; to be so blinded by Sense, so bribed by *the pleasures of sin, which are but for a moment*, as to forfeit the Happiness of all Eternity! When the pleasure is past and gone, and the dear price comes to be paid down, and our Souls are leaving this World, and going to take possession of that everlasting inheritance of shame and sorrow, of *tribulation and anguish*, which we have purchased to our selves by our own Folly, how shall we then repent our selves of that Bargain which we have so rashly made, but can never be released from!

It is our lot, who have the Souls of men committed to our charge, to see many of these sad sights. O my God! what confusion have I sometimes seen in the Face of a dying Man?  
what

what terrors on every side, what restless working, and violent throws of a guilty Conscience? and how are we tempted (who commonly are sent for too late to minister comfort to such Persons) I say how are we tempted to sow Pillows under their uneasie heads, and out of very pity and compassion, are afraid to say the worst, and are grieved at our very Hearts to speak those sad Truths, which yet are fit for them to hear! It is very grievous to see a Man in the Paroxisms of a Feaver, or in the extream torment of the Stone, or in the very agony of Death: but the saddest sight in the World, is the anguish of a dying sinner; nothing looks so gastly, as the final despair of a wicked Man, when *God is taking away his Soul.*

But whatever Sense men have of these things, when they come to lye upon a sick Bed; every sinner will most certainly be convinc'd, when he comes into another World. We shall then have nothing to divert us from these thoughts; we shall feel that which will be a sensible demonstration to us of our own Folly. Then men will

*consider in Time.*

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Sermon
I.

will curse those false and flattering pleasures which have cheated them into so much misery; but their own Folly most of all, for being so easily abused. Then would they give ten thousand Worlds, if they had them, to recover the opportunity of a new choice; but it cannot be: they parted with their Souls once at a cheap rate; but no price will then be accepted for the Redemption of them.

• O that men would consider these things in time, for they are plain and evident to those that will consider them. Our Saviour tells us, we have so much Evidence, that he that will not be convinc'd by it, *would not be perswaded, tho' one rose rose from the dead to testifie unto him.* We have *Moses and the Prophets*; nay, we have *the Son of God himself*, who hath revealed these things to us; and if we would but attend to them, and suffer them to *sink into our hearts*, nothing in this World could be a temptation to any of us to do any thing, or to neglect any thing, to the prejudice of our immortal Souls.

There-

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Therefore, to conclude this Discourse, whenever by any present Pleasure or Advantage we are tempted to provoke God, and to destroy our own Souls, let us consider what an unequal Bargain we make, how little we purchase, and how much we part withal. Whenever we are solicited to any sin, let us take time to answer the Question here in the Text, *What is a man profited, if he shall gain the whole world, and lose his own Soul, &c.*

S E R-

SERMON II.

The Reasonableness of fearing
God more than Man.

The first Sermon on this Text.

LUKE XII. 4, 5.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

THE occasion of these words will more clearly appear, if we compare this Discourse of our Saviour's, as it is here recorded by St. Luke, with that fuller account of it given by

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St.

St. *Matthew*, chap. 10. where our Saviour having called his Disciples together, and given them their Commission, and the Rules and Instructions they were to observe in the execution of it, he warns them likewise of the Opposition they would meet with, and the Persecution that would attend them in the faithful discharge of their duty; nevertheless, he bids them take courage, and boldly to proclaim the Gospel, notwithstanding all the danger and hazard it would expose them to: but because this is very unwelcome and terrible to flesh and blood, to encounter the rage and fury of men, therefore to strengthen their resolution, and to fortifie their Spirits against these fears, he tells them of something much more terrible than the wrath or rage of men, *viz.* the anger and displeasure of God, that so he might chase away this lesser fear by a greater; *I say unto you, my friends, Be not afraid, &c.*

The words are sufficiently plain, and need no explication; only before I come to the main Proposition which is contained in them, I shall take notice

tice of these *two* important Doctrines which are supposed in the Text; the Immortality of the Soul, and the Resurrection of the Body.

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Sermon  
II.

*First,* The Immortality of the Soul, which is a Principle of natural Religion, and not any where, that I know of, expressly asserted in Scripture; nor need it be so, being to be known by natural Light, without Divine Revelation: but Divine Revelation did always suppose it, and take it for granted, as one of the Foundations of Religion. And I the rather take notice of it here, because I do not know any Text from which it may be more immediately inferr'd, than from these words of our Saviour, which necessarily imply these *two* things.

1. That the Soul is not obnoxious to Death, as the Body is. *Fear not him that can kill the body, but after that hath no more that he can do; which St. Matthew expresseth, cannot kill the Soul.*

D 2

2. That

2. That the Soul remains after the Death of the Body. *Fear him, who after he hath killed, hath power to cast into Hell.*

*Secondly,* Another Doctrine implied in these words is that of the Resurrection of the Body; which is a Doctrine of pure Revelation, and most clearly and expressly Revealed in the New Testament: and in some sort before to the *Jews*, who did generally believe it before our Saviour's coming, excepting the Sect of the *Sadduces*. This is supposed in the 5th. verse, *But fear him, who after he hath kill'd, hath power to cast into Hell;* not only the Soul, but also to raise up the Body which is kill'd, and to torment it in Hell; for so *St. Matthew* hath it expressly, *But fear him that can destroy both Body and Soul in Hell.* Now the Body, so long as it is dead, is devoid of Sense, and so incapable of torment, till it be raised to life again. These being supposed, I come to the main Observation contained in the words.

That

That God is infinitely more to be dreaded than men.

Sermon  
II.

The words indeed seem to reach farther, and to be an absolute prohibition of the fear of Men; but it is an *Hebrew* phrase and manner of speaking, when two things are opposed, to express many times those things absolutely, which are to be understood comparatively; as *John 6. 27. Labour not for the meat which perisheth; but for that meat which endureth unto everlasting life*; that is, not so much for things temporal, as things eternal, incomparably more for the one than the other. So when our Saviour says, *Fear not them that can kill the body*, that is, fear not men so much as God, fear him infinitely more. It is very lawful for us to fear men, and to stand in awe of their Power, because *they can kill the body*, and death is terrible: but when the Power of Man comes in competition with Omnipotency, and what Man can do to the Body in this World, with what God can do to the Body and Soul in the other; there is no comparison

between the terror of the one and the other.

The truth of this will appear, by comparing these two Objects of fear together, God and Man. Fear is a passion which is most deeply rooted in our Nature, and flows immediately from that principle of self-preservation which is planted in every Man's Nature. We have a natural dread and horror for every thing that may hurt us, and endanger our Being and Happiness: now the greatest danger, is always from the greatest power; so that to make good the truth of this observation, we need do no more but to compare the Power of Men and God, and the Effects of both, and then to Calculate the difference; and if there appear to be a vast and infinite difference between them, it will be evident, that God is infinitely more to be dreaded than men.

*First,* We will consider the power of Man, and what it is he can do; or rather his impotency, and what he cannot do.

*Secondly,*

*Secondly,* How much the Power of God exceeds the Power of Men, and what he can do more.

*First,* We will consider the Power of Man, and what it is he can do; which our Saviour expresseth in these words, *Be not afraid of them that can kill the body, and after that have no more that they can do.* Which signifies in general, that the power of Man is finite and limited, and circumscribed within certain bounds, beyond which it cannot go; something it can do, but not much; it can hurt the Body, yea and take away our life; *it can kill the body,* hither it can go, and no farther.

More particularly in these words you have Man's Power, what he can do; and his impotency, what he can but do, the limits and bounds of his Power.

I. The Power of men, and what they can do, they can *kill the body,* and take away our lives; which in-

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cludes a power of doing whatever is less. All those Evils and Persecutions which fall short of death, these they can inflict upon us, they can *revile us, and speak all manner of evil against us; they can persecute us from one City to another, and bring us before Councils, and scourge us in their Synagogues; they can spoil us of our Goods, and deprive us of our Liberty; they can exercise us with bonds and imprisonments, with cruel mockings and scourgings, with hunger and thirst, with cold and nakedness; they can many ways afflict and torment us, and at last they can put us to death; all this they can do by the permission of God; here is the sum of their power; give them all advantages, let them be united and combined together. Our Saviour puts it in the plural number, *Fear not them; and let them be back'd with human Authority, which our Saviour supposeth, when he speaks of bringing his Disciples before Kings and Governours.* Thus much their power amounts to.*

II. We

II. We will consider the impotency of Men, which will appear in these *two* particulars.

1. That they cannot do this without the Divine permission.

2. That if they be permitted to do their worst, they can but do this; *after that they have no more that they can do.*

1. They cannot do this without the Divine permission. The Devil, tho' he hath a greater natural power than men, yet he could not touch *Job*, either in his Substance or his Body, without God's leave and permission. Men are apt to arrogate to themselves a great deal of Power, forgetting whence they derive it, and on whom it depends. *Knowest thou not that I have power to crucifie thee, and power to release thee?* said Pilate to our Saviour: but he tells him, *Thou couldst have no power at all against me, except it were given thee from above,* John 19. 10, 11. All the Power that men have, they have it  
from



from God, and he can check and countermand it when he pleaseth; he can *restrain the rage of men, and put a hook in their nostrils; he can still the noise of the Sea, and the tumult of the people.*

God's Providence is continually vigilant over us, and unless it seem good to the Divine Wisdom to permit men, they cannot touch or hurt us. It is added immediately after the Text, that the Providence of God extends to Creatures much less considerable than we are, and to the most inconsiderable things that belong to us; *Are not two sparrows sold for a farthing, and yet not one of them is forgotten before God, or falls to the ground, without the will of our father? yea the very hairs of our heads are they not all numbered?* Much more is the Providence of God concerned in our lives, and the more considerable accidents and events which befall us; we are always under God's Eye and Care, and no Man can do us the least hurt without his permission.

2. If

2. If men be permitted to do their worst, they can but do this; *they can but kill the body, after that they have no more that they can do.* Now this implies several limitations of mens Power, and abatements of the terror of it.

1. *They can but kill the Body,* that is, they can only injure the worst and least considerable part of us. The Power of the Devil reacheth no farther than this, this was the worst mischief his Malice could devise to do to *Job, to touch his Bone and his Flesh,* and to take away his Life; and all that the Fury and Rage of Man can do, is to wound these vile Bodies, and to spurn down these *Houses of Clay, whose Foundations are already in the Dust:* but the Man's Soul, which is himself, that they cannot touch; tho' they may pierce and break the Cabinet, yet they cannot seize the Jewel that is in it, and get that into their Power and Possession; when they have broken open this Cage, *our Soul will escape like a Bird to his Mountain.* Men may invent several Instru-

Instruments to torture and afflict the Body; but no weapon can be formed against the Soul that can touch it or do it harm.


2. When they have kill'd the Body, by doing this, they do but prevent Nature a little, they do but antedate an Evil a few moments, and bring our Fears upon us a little sooner; they kill that which must die within a few days, tho' they should let it alone; they do but cut afunder that Thread which would shortly break of it self, by its own weakness and rottenness; so that as the Lepers reasoned, when the Famine was in *Samaria*, 2 Kings 7. 3, 4. *Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die; so we may reason in this case, Why should we so much desire to sit still, till we die? If men persecute us, and do their worst, we shall die; and if they do not, however we shall die; therefore let not the*

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the fear of any danger from Men make us to forget our Duty to God, for *if they kill us, we shall but die.*

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Sermon
II.

3. *They can but kill the Body*; and what argument of Power is this, to be able to kill that which is Mortal? as if you should say, they can break a Glass, they can throw down that which is falling. This is no such wonderful effect of Power, to be able to do that, which almost every thing can do, which the least thing in the World, which the poorest Creature can do; a Pin, or a Thorn, or a Grape Stone; there is hardly any thing in the whole Creation so inconsiderable, but it can do this which Men are apt to boast of as so great an Evidence of their Power. We are frail Creatures, and 'tis no mere Melancholy conceit that we are made of Glass, and as we pass thro' the World are liable to be broken in pieces by the juffle of a thousand Accidents; every thing can lie in wait for us, and lurk privately for our lives. Men think it such an Act of Power to kill a Man; whereas nothing is so easy. A Man may be killed
by

Volume XIV.  Instruments of cruelty reach and touch the Spirit of a Man; they cannot throw stings into the Conscience, and fill our minds with anguish and horror; nor can they make us to torment our selves by the racking of our own thoughts; they cannot create guilt in our Minds, nor animate against us that never dying Worm, nor cast despairing thoughts, nor cause self-condemning and furious reflections in our Minds; nothing of all this are they able to do.

7. and *lastly*, *They can but kill the Body*, that is, they can but inflict temporal misery upon us; their power as it is but small, so it is of a short continuance, it reacheth no farther than this life, it is confined to this World; so that what mischief men would do us, they must do it quickly, *while we are in the way*. There is no plot, nor device, nor cruelty, can be practised upon us *in the Grave whither we are going*. They cannot slay the dead, nor can their malice overtake those that are gone down into the Pit; the longest Arm, and the most inveterate hatred cannot reach those

Volume XIV. infinitely more; his Power is not confin'd to the Body, but he hath Power over the Spirit; he cannot only make Body and Soul miserable in this World, but in the other; not only for a time, but to all Eternity.

More particularly, in these words you have imply'd all those advantages which the Power of God hath above the Power of Man. Not to insist upon that, which yet the Text takes notice of, that God can do all that Man can do; *he can kill the body,* which is imply'd in these words, *after he hath killed.* He can blast our Reputation, and ruine our Estate, and afflict our Bodies with the sharpest pains, and smite us with Death. And God doth all that with ease, which men many times do with great labour and endeavour; they are glad to use the utmost of their Wit and Power and Contrivance to do us mischief; but God can do all things by a word: if he do but speak, Judgments come: we are but a little dust, and the least breath of God can dissipate us: he hath all Creatures at his Command, ready to execute his Will. So
that

that whatever Man, or any Creature can do, that God can: and infinitely more; and this is that which I shall briefly open to you, wherein the Power of God doth exceed the Power of Man, in these following particulars.

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Sermon  
II.

1. God's Power is absolute, and independent upon any other; not subject to be at any time check'd and controul'd by a superiour Power, because there is none greater, none above it. *There is a higher than the highest* upon earth, and one that may say to the greatest and proudest of the Sons of men, *What dost thou?* God can forbid any Man to execute his purpose, when he is most firmly resolved and determined; but when He hath a mind to manifest his Power, he needeth not ask any Man's leave. *Fear him that hath Power, ἐξουσίαν ἔχοντα, that hath authority;* he hath an independent Power, and a sovereign right over the lives of men, because they are all his Creatures, and when he will put forth his Power, there is none can resist or challenge him. God did once force this acknowledgment  
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from one of the greatest and proudest Kings of the Earth, *Nebuchadnezzar*, *Dan. 4. 35.* *He doth according to his will in the Armies of Heaven, and among the Inhabitants of the earth, and none can say unto him, What dost thou?*

2. His Power reacheth to the Soul as well as the Body. He can annihilate Soul and Body. He that brought all things into Being by his word, can with as much ease make them vanish into nothing; as *he spake the word, and they were made; so he can command, and they shall not be.* By the least breath of his Mouth he can turn us into nothing; nay, upon the very withdrawing of those influences of his Power and Goodness, whereby we are maintained and supported in Being, our Bodies would vanish and *flie away like a shadow, and our spirits also would fail before him, and the Souls which he hath made.*

And as he can annihilate the Souls of men, if he please, so he can torment them. He that made our Souls,  
and

*exceeds the Power of Man.*

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Sermon  
II.

and can make them happy, can likewise make them miserable; for he is a Spirit, and hath Power over ours; he can *shoot his Arrows* into them, and make them *stick fast* there; he can wound our Souls with *invisible Darts*, and fill our Spirits with *secret anguish* and amazement. When he sends a Sword without to destroy our Bodies, he can send *Terrors* within to torment our Minds; he can *distract us with terrors*, as *David* speaks, *Psal. 88. 15.* nay, he can make us a terror to our selves, and by letting loose our thoughts upon us, can make us more miserable, than all the Tyrants in the World can do, by the most exquisite torments; and that in this life, as we see in the instance of *Francis Spira*. When *the Father of Spirits* will take us under Correction, he can chastise us to purpose, and make our own guilty Consciences to sting and lash us, and our Minds to torture themselves by furious reflections upon themselves. All this God can do in this life.

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3. In

3. In the other World he can raise our Bodies again, and re-unite them to our Souls, and cast them into Hell, and torment them there. This is that which *St. Matthew* calls *destroying Body and Soul in Hell*. And what the misery of that state shall be, the Scripture in the general gives us an account, describing it to us by the greatest anguish, and the most sharp and sensible bodily torments, by *the Worm that dies not*, that is, that guilt which shall eternally gnaw the Consciences of sinners; and by *the Fire which is not quenched*, that is, the everlasting pains of the Body.

In the other World God will raise the Bodies of wicked men, and re-unite them to their Souls, and cast them together into Hell, to be tormented there; and this is that which is call'd *the second death*: and as tortur'd Persons, when they are taken off the Rack, have their Joints new set, to be new rackt again; so the Bodies of wicked men shall be raised  
to

to a new life, that they may be capable of new pains.

This state of miserable men is set forth to us by the most sharp pains, and sensible torments; by the pain of Burning, *Matth. 25. 41. Depart ye cursed into everlasting fire.* The rich Man in the Parable cried out, that he was *tormented in flames*; and in the *Revelations*, the wicked are said to be *cast into a lake of fire and brimstone*. Fire is the most active thing in Nature, and Brimstone the most Combustible, to shew how quick and sharp the torment of sinners shall be; and it shall be universal, they shall be *cast into the Lake*, their torments shall be sharp as that of Burning, and as universal, as if they were drowned in Flames. And to shew how great a sense they shall have of these sufferings, the Scripture describes those who are condemned to these hideous pains, lamenting, and wringing their hands, and *gnashing their teeth* for very anguish, *Matth. 24. 51. There shall be wailing and gnash-*

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*ing of teeth.* Thus the Scripture represents to us the dismal state of the damned, possibly after this sensible manner, that it may accommodate things to our Capacity; but to be sure, if these be not the very torments of Hell, they shall be every whit as dreadful, as great as the terrors of God's wrath, which ill men have laid up in store for themselves, can afford; and very probably they are of that Nature, and so great as not to be capable of being fully described by any thing that we are now acquainted withal; for *Who knows the Power of God's anger? Who can imagine the worst that omnipotent Justice can do to sinners? As the Glory of Heaven and Joys of God's Presence are now inexplicable to us, so likewise are the Torments of Hell, and the Miseries of the damned. Eye hath not seen, nor Ear heard, nor have enter'd into the heart of men, those dreadful things which God hath laid up for them that hate him.*

4. Which

4. Which is the most dreadful Consideration of all, God can punish for ever. The wrath of Man is but a blast, a storm that is soon over; all misery and torments that men can inflict expire with this life: but the miserable Effects of the Divine displeasure extend themselves to all Eternity. For this Reason the Judgment of God is call'd *an eternal Judgment*, *Heb. 6. 2.* because the Sentence which shall then be pass'd upon men, shall assign them to an eternal state; and the Punishment that in pursuance of this Sentence shall be inflicted upon sinners, is called *an everlasting punishment*, *Matth. 25. 46.* and the instruments of their torment are said to be *everlasting*, *Matth. 25. 41.* it is called *everlasting fire*. And *Mark 9. 44, 48.* you have it there three times repeated, *Where the worm dies not, and the fire is not quenched. The smoak of the bottomless pit is said to ascend for ever and ever, Rev. 14. 5. and Rev. 20. 10.* it is said, that *the wicked shall be tormented day and night, for ever and ever,*

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*ever*, without intermission and without end.

It must needs be then, as the Apostle says, *Heb. 10. 31. a fearful thing to fall into the hands of the living God*, that is, the God that lives for ever: because he that lives for ever, can punish for ever. And this is that which makes the great difference between the Effects of the wrath of Man, and the displeasure of God; the wrath of Man, and the Effects of it, are but for a moment; but the Effects of God's displeasure extend themselves to all Eternity.

By these particulars which I have briefly gone over, you may see who is the great Object of our Fear; and when you have Calculated the difference between God and Man, you will find that there is no proportion between the Impotency of Man, and the Omnipotency of God, between those evils that men can inflict upon us, and *the terrors of the Lord*, and consequently what great reason we have to be afraid of offending

*exceeds the Power of Man.*

offending God, and transgressing our duty in any kind, to avoid any temporal danger and inconvenience. But I shall not now enter upon the Application of this serious and weighty Argument.

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Sermon  
II.

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S E R.

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# SERMON III.

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The Reasonableness of fearing  
God more than Man.

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The second Sermon on this Text.

L U K E XII. 4, 5.

*And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.*

**I** Proceed now to apply this serious and weighty Argument, and to draw some useful Inferences from it.

I. That

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I. That Religion doth not design to annihilate and root out our Passions, but regulate and govern them; it does not wholly forbid and condemn them, but determine them to their proper Objects, and appoint them their Measures and Proportions; it does not intend to extirpate our Affections, but to exercise and employ them aright, and to keep them within bounds. Religion does not aim to extirpate our love, and joy, and hope, and fear; but to purifie and direct them, telling us how we should love God with the highest and most intense degree of affection, as the Supreme Good deserves, *with all our Hearts, and with all our Souls, and with all our Minds, and with all our Strength,* and other things only in subordination to him. Religion refines our joy and delight from the dregs of sensual Pleasure, raising them to better Objects, requiring us *to rejoyce in the Lord evermore, and to rejoyce that our names are written in Heaven;* it raiseth our hopes above the favour of men, and tells us whom we should fear above all, the great  
and

*does not destroy them.*

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and terrible God, whose Power is infinitely above the Power of men. Now that which propounds Objects to our Passions, and sets bounds to them, did never intend the utter extirpation of them; but this Religion doth.

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Sermon  
III.

II. We may infer likewise from hence, that it is not against the Genius of true Religion, to urge men with Arguments of Fear. No Man can imagine there would have been so many fearful threatnings in Scripture, and especially in the Gospel, if it had not been intended they should have some effect and influence upon us. Some look upon all Arguments of Fear as *legal*, and *gending'ring to bondage*, as contrary to the genuine Spirit and Temper of the Gospel; and look upon Preachers, who urge men with Considerations taken from the Justice of God, and *the terrors of the Lord*, as of an unevangelical Spirit, as *the Children of the bondwoman, and not of the free*, as those who would bring men back again to *mount Sinai, to thunder and lightning, to blackness, and darkness,*  
*and*

*and tempest : but will such men allow our Saviour and his Apostles to have been Evangelical Preachers? If so, it is not contrary to the Gospel to use Arguments of terror; they thought them very proper to deter men from sin, and to bring them to Repentance. Acts 17. 30, 31. But now commandeth all men every where to repent : because he hath appointed a day, in the which he will judge the world in Righteousness. And the same Apostle tells us, that one principal thing which made the Gospel so powerful for the Salvation of men, was the terrible threatnings of it, because therein the wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of men, Rom. 1. 16. And 2 Cor. 5. 10. the Apostle puts Christians in mind of the Judgment of Christ, We must all stand before the Judgment Seat of Christ. And lest any should doubt whether this were a proper Argument to work upon Christians under the Gospel, he tells us, that he mentioned it for this very purpose, ver. 11. Knowing therefore the terrors of the Lord, we persuade men.*

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Some are so tender, that they cannot bear any other Arguments but such as are taken from the free Grace of God, and the free Love of Christ. If we mention to them the Wrath of God, and the Torments of Hell, we grate upon them: but if we consider the Primitive preaching of Christ and his Apostles, and will be concluded by their Pattern, we must allow the necessity and usefulness of these Arguments.

And indeed, if we consider the Nature and Reason of things, nothing is more apt to work upon sinners, than Arguments of Fear. Hence it is that the Wisdom of Mankind hath thought fit to secure the observance of human Laws by the fear of Punishment. Fear is deeply rooted in our Nature, and immediately flows from that Principle of self-preservation which is planted in every Man; 'tis the most wakeful Passion in the Soul of Man, and so soon as any thing that is dreadful and terrible is presented to us, it alarms us to flee from it: and this Passion doth naturally

rally spring up in our Minds from the apprehension of a Deity, because the Notion of a God doth include in it Power and Justice, both which are terrible to guilty Creatures; so that fear is intimate to our Being, and God hath hid in every Man's Conscience, a secret awe and dread of his Presence, of his infinite Power and eternal Justice.

Now Fear being one of the first things that is imprinted upon us from the apprehension of a Deity, it is that Passion, which above all other gives the greatest advantage to Religion, and is the easiest to be wrought upon. Hence the wise Man does so often call *the fear of the Lord, the beginning of wisdom*, because here usually Religion begins, and first takes hold of this Passion, *Prov. 16. 6. By the fear of the Lord men depart from evil.* Fear is a good sure Principle, and one of the best guards and securities against sin, other Passions are fickle and inconstant, but we cannot shake off our Fears, nor quit our selves of them, so long as we believe the reality of the Object; there will be fear and terror in a guilty Conscience,

ence, so long as it believes a Holy, and Just, and Omnipotent God, and that *it is a fearful thing to fall into the hands of the living God.*

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Other Passions are more under the Government of Reason, as our Love, and Hope, and Anger; but Fear is the most natural, and most deeply rooted in the sensitive Nature, and therefore is common to us with all other Creatures, who have any considerable degree of Sense, or any other Passion; and we may observe those Creatures, who scarce betray any other Passion, to be fearful of danger, and to flee from it. Now Fear having less to do with Reason, the Effects of it are less to be hinder'd. All the Reason in the World cannot command down our Fears, unless the dange be removed, or some probable way shewn of avoiding or mastering it; and therefore Arguments of Fear are great Eloquence, and have a mighty Force and Power of Perswasion. *Knowing therefore the terrors of the Lord, saith St. Paul, we perswade men.* One of the best sort of Arguments to fright men from sin, and to
F 2 bring

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bring them to their duty, are *the terrors of the Lord*. These take the fastest and surest hold of men, even of the most obstinate and obdurate sinners; for Arguments of Love and Kindness will work but little upon such Persons, some ingenuity is required to be swayed by such Considerations; but the perversest Creatures love themselves, and may be wrought upon by Arguments of Fear; so that it is agreeable both to the Nature of Man and of Religion, to propound such Arguments to our Consideration.

III. The Fear of God is the best Antidote against the Fear of Men. We are very apt to be awed by men, and to start from our Duty for fear of temporal Evils and Sufferings. This Fear seized upon *St. Peter*, and made him deny his Master. And where the Fear of men does not prevail so far, yet it will many times make men shie and timorous in the owning of Religion in the times of danger. This made *Nicodemus* to come to our Saviour by night, *John 3. 2*. So likewise many of the Rulers who believed in *Christ*, durst not make open confession of

of him, lest they should have been put out of the Synagogue, John 12.42. Some Men that have good inclinations to the Truth, and are inwardly convinced of it, yet in times of danger they love to be wise and cautious, they have an Eye to a retreat, and are loath to venture too far. But if we give way to these fears, and suffer them to possess us, we shall be exposed to many temptations, and be liable to be seduc'd from our Duty. So Solomon observes, Prov. 29. 25. The fear of man bringeth a Snare.

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III.

Now if we would cast out this Fear of Men, it must be by a greater Fear, which is stronger and more powerful; and that is the Fear of God. *Isa. 8. 12, 13. Neither fear ye their fear, nor be afraid;* speaking of the Fear of Men, against which he prescribes this remedy, *Sanctifie the Lord of hosts himself, and let him be your fear, and let him be your dread.* If God be once the object of our Fear, and we be thoroughly possess'd with awful Apprehensions of him, the frowns of Men, and the wrath and displeasure of the greatest upon Earth will signifie nothing to  
F 3 us.

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us. This preserved *Moses* amidst all the temptations of a Court, *Heb. 11. 27.* He feared not the wrath of the King: for he endured, as seeing him who is invisible. He could easily bear the anger of *Pharaoh*, when by Faith he beheld the Omnipotent Justice of the King immortal and invisible.

IV. If God be infinitely more to be dreaded than men, then *Who is to be obeyed, God or men? judge ye.* I speak not this to diminish our Reverence to Magistrates, and their Authority; for by perswading men to fear God, who commands Obedience to Magistrates, we secure their Reverence and Authority: but when the Commands of Men are contrary to God's, and come in competition with them, Shall we not hearken to him, who is Supreme, the greatest and most powerful? Shall we not obey him, who hath the most unquestionable Authority over us, and right to command us? Shall we not dread him most, who is to be feared above all; who can be the best Friend, and the worst Enemy, is able to give the greatest Rewards to our obedience,  
and

*rather than men.*

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and to revenge himself upon us for our Disobedience by the most dreadful and severe Punishments? The great *Socrates*, when he was accused by the *Athenians*, for corrupting and seducing the Youth of *Athens* by his Philosophy, makes this generous defence for himself, more like an Apostle, than a Philosopher, "That he believed this province was committed to him by God, "that he was call'd by him to this "employment, to endeavour to reform "the World; and therefore for him "to forsake his station for fear of death, "or of any other temporal evil, would "be a most grievous sin. And afterwards (as *Plato* gives us the account of it) he says, *I am not afraid to die: but this I am afraid of, to disobey the commands of my superiour, and to desert the station he hath placed me in, and to give over the work which he hath appointed me; and therefore, says he, If you would dismiss me upon these conditions, that I would forbear for the future to instruct the people, and if after this I be found so doing, I should be put to death; if I might be released upon these terms, I would not accept*

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will,

*will, but this I must affirm to you, that I ought to obey God rather than you; and so long as I have breath, I will never give over exhorting and teaching the people, and inculcating the Precepts of Philosophy upon every one I meet with.*

Could a Heathen, who had but very obscure Apprehensions of the Rewards of another life, in comparison of what Christians have by the Revelation of the Gospel, could he take up this brave resolution, and die in it? Did he with so much constancy despise the wrath and reproaches of men, and with so much chearfulness entertain death, rather than to flinch from his duty? How does this upbraid the cowardise of many Christians, who are so easily deter'd from their duty, and are apt to quit their Religion for fear of Sufferings? Since *life and immortality is brought to light by the Gospel, and the wrath of God is so clearly revealed from Heaven, What a folly is it for any Man to chuse iniquity rather than affliction, as the expression is in Job; and to forfeit the*  
favour

*rather than men.*

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favour of God, for the Friendship of  
the World?

  
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The Fear of men will not be a sufficient plea and excuse for men at the Day of Judgment; it will not then be enough to say, This I was awed into by the apprehension of such a danger, by the fear of such Sufferings; to avoid such an inconvenience, I knowingly committed such a sin; for fear of being Persecuted, I violated my Conscience, and chose rather to trust God with my Soul, than Men with my Estate; to save my life, I renounced my Religion, was *ashamed of Christ*, and *denied him before men*. Our Saviour hath told us plainly, that this will not serve us at the great Day, *Mark 8. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy Angels.* And *Rev. 21. 8.* in that Catalogue of sinners which shall be *cast into the lake of fire and brimstone, the fearful and unbelievers* are particularly mentioned.

And

And indeed they who out of fear of men offend God, are guilty of this unreasonable folly, they incur the danger of a greater evil, to avoid a less, and to save their Estates or their Lives, they plunge themselves into Hell; whilst they are endeavouring to escape the hands of *men that shall die*, they fall into the hands of *the living God*.

*Lastly*, If God be the great Object of our fear, let all impenitent sinners represent to themselves *the terrors of the Lord*, and *the power of his anger*. This Consideration, if any thing in the World will do it, will awaken them to a sense of the danger of their condition, and of the fatal issue of a wicked life. Were but men possess'd with due apprehensions of the Power of God; the Fear of men, and what they can do to us, would have no influence upon us, in comparison of the fears of Divine Vengeance. Were we sensible what it is to displease God, *in whose hands our breath is, and whose are all our ways*, who can make us as miserable, as we are capable of being, and more miserable than we can now imagine,

imagine, not only in our Bodies, but in our Souls, not only in this World, but in the other, not only for a time, but without end; would not this make us afraid to offend and displease him?

Can any Consideration be more powerful to restrain us from sin, and to argue us to Repentance and Obedience, than this? We may oppose the eternal displeasure of God, not only to all *the pleasures of sin*, but to all *the terrors of sense*, which are *but for a moment*. When men would allure us to sin by the baits and temptations of pleasure, or discourage and deter us from our duty by the threatnings of danger and sufferings; let us oppose to these the anger of the great God, and the infinite treasures of his wrath; and the serious thoughts of this will blunt the edge of all temptations, and quench all motives and incentives to sin.

Do we fear the wrath of Man, whose Power is short, and *whose breath is in his nostrils*, who can but afflict a little, and for a little while; and is not the wrath of the eternal God much more dreadful? Is not *destruction from*  
the




*the Lord, a terror to thee? Do'st thou fear man that shall die, and the Son of man that shall be made as grass? and do'st thou stand in no awe of him who lives for ever? Is the fear of men so prevalent upon us, and shall not the terrors of the Lord have a much greater Effect upon us? God is the Supreme, and indeed the only Object of our Fear, in comparison of whom, nothing else is to be dreaded, Psal. 76. 7. Thou, even thou art to be feared, and who may stand in thy fight, when once thou art angry? And Psal. 90. 11. Who knoweth the Power of thine anger? As is thy fear, so is thy wrath. No Passion in the Soul of Man is more infinite and unbounded than our Fear, it is apt to fill our Minds with endless jealousies and suspicions of what may befall us, of the worst that may happen: but if we should extend our Fears to the utmost of what our wild and affrighted imaginations can reach to, they could not exceed the greatness of God's wrath; As is thy fear, so is thy wrath.*

Let us then consider things impartially, and fear him most who hath the greatest Power, and consequently  
whom

whom of all other Persons in the World it is most dangerous to offend. Let us set before us God and Men; the single death of the Body, and the forest and most sensible torments of Body and Soul together; temporal Afflictions and Sufferings, and eternal Pains and Sorrows: and when we are apt *to fear what men can do unto us*, let us consider how much more *he can do, to whom power belongs*, if for fear of men we will venture to provoke him. When men threaten us with a Prison; let us think of *the chains of darkness*: when they would terrifie us with Fire and Fagot; let us think of *the lake which burns with fire and brimstone*: when we are threatned with Banishment; let us consider how great a misery it will be to be banish'd from the glorious and blisful Presence of God for ever; when the danger of a temporal death is presented to us; let us remember *the worm that never dies, and the fire that is not quenched.*

Ye that are so bold as to offend God, and affront the Almighty to his Face, by prophane Blasphemies, and impudent impiety, consider what ye do,  
how


 how great a danger you run upon, to  
 Volume what fearful misery you expose your  
 XIV. selves, when ever you thus offend him ;  
 think of that question of the Apostle,  
 and answer it if you can ; *Will ye pro-  
 voke the Lord to jealousy? are ye stronger  
 than he?* Take warning on this side  
 Hell, while ye may escape it ; *flee from  
 the wrath which is to come, while it is  
 yet to come, before it overtake you,  
 and there be no escaping.*

And let it not be grievous to us, to  
 be put in mind of these terrible things.  
 How much easier is it now to hear of  
 them, while they may be avoided,  
 than to endure them hereafter, when  
 they will be both unavoidable and in-  
 tolerable? And look upon them as the  
 best and most faithful Friends, who  
 deal plainly with you in these matters,  
 and acquaint you with the true state  
 of things, and tell you nothing but  
 what you will certainly find true, if  
 you persist in this dangerous course of  
 offending God ; who represent things  
 to you as they are, and forewarn you  
 of so great and certain a danger.

It

It is no pleasure to any Man to speak of such dreadful and tragical things; it can be no delight to affright men, and to grate upon their Ears with such harsh and unwelcome words: but it is necessary to the greatest part of sinners, to set their danger before them in the most terrible and frightful manner; and all this little enough to awaken the greatest part of Mankind to due consideration of their ways. Soft words, and sober reason, and calm arguing, will work upon some Persons; some sinners are more yielding, and may be taken in upon parley: but others are so obstinate and resolved, that they are not to be carried but by storm; and in this case, violence is the greatest act of Friendship and Kindness. Our Saviour, when he spake these terrible words to his Disciples, and gave them this warning, does insinuate, that it proceeded from a most sincere and hearty Friendship to them, *And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear, &c.*



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# SERMON IV.

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The Efficacy of Prayer, for obtaining the Holy Spirit.

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The first Sermon on this Text.

LUKE XI. 13.

*How much more shall your heavenly Father give the holy Spirit to them that ask him?*

**T**HE great Advantages which we have by the Christian Religion, are these *three*.

1. A more perfect Rule for the direction of our Lives.

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2. A

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2. A more powerful Assistance to enable us to the performance of our Duty. And,

3. The assurance of a glorious and an eternal Reward.

And all these are contained in that excellent Sermon of our blessed Saviour upon the Mount; of which this passage in *St. Luke* is a part, altho' it was spoken here by our Saviour upon another occasion, and at another time.

Our Saviour begins that Sermon with the last of these, as being the great Motive and Encouragement to our Duty, the Promise of blessedness, and of a great Reward in Heaven.

And then he lays down the Rule, which was the Substance of those Moral Duties, which are contained in the Law and the Prophets; only he explains and supplies whatever was obscure and defective before, and thereby brings our Duty to a greater certainty,

*to encourage our endeavours.*

tainty, and clearness, and perfection than it had before.

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But because this would have signified little to us, if we be still unable to perform our Duty, and to obey that Law which God hath given us, and to the obedience whereof he hath promised so great a Reward; therefore that nothing might be wanting to excite and encourage our Obedience, our blessed Saviour, after he had made our Duty as strict as is possible, lest we should faint, and be discouraged under an apprehension of the impossibility, or extream difficulty of performing what he requires of us, is pleased to promise an assistance equal to the difficulty of our Duty, and our inability of our selves to perform it; knowing that we are without strength, and that nothing is a greater discouragement to men from attempting any thing, than an Apprehension that they have not sufficient strength to go thro' with it, not being able of themselves alone to do it, and despairing of assistance from any other.

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And



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And this is the great discouragement that most men lie under, as to the business of Religion, they are conscious to themselves of their own weakness, and not sufficiently persuaded of the Divine assistance: like the Lame Man in the Gospel, that lay at the Pool of *Bethesda* to be healed; he was not able to go in himself, and none took that pity of him as to help him in.

Hence it comes to pass, that a great many are disheartned from engaging in the ways of Religion, because some Spies, those who have only taken a superficial view of Religion, have brought up an evil report upon that good Land, which they pretend to have searched, saying, as they of old did, when they returned from searching the Land of *Canaan*, *Numb. 13. 31, 32, 33.* *We be not able to go up against the people, for they are stronger than we: And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land thorow which we have gone to search it, is a land that eateth up the inha-*

to encourage our endeavours.

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*inhabitants thereof, and all the people that we saw in it, are men of a great stature. - And there we saw the Giants, the Sons of Anak, which come of the Giants: and we were in our own sight as Grasshoppers, and so we were in their sight. Just thus we are apt to misrepresent Religion to our selves, as if the difficulties of it were insupportable, and the Enemies which we are to encounter were infinitely too strong for us; not considering that the Lord is with us, and notwithstanding our own impotency and weakness, yet by his strength we may be (as St. Paul expresseth it) more than Conquerours.*

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Therefore to remove this discouragement, and to put life into the endeavours of men, our blessed Saviour assures us that God is ready to assist us, and to supply our weakness and want of strength by a Power from above, even by giving us his holy Spirit, which is a Spirit of might, and of Power, and of the fear of the Lord, as he is called by the Prophet; and he is ready to bestow so great a Gift upon us on the easiest terms and conditions

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imagi-

imaginable; if we will but *ask* this blessing of him. *How much more shall your heavenly Father give the Holy Spirit to them that ask him?*

*How much more?* Which words are an Argument from the less to the greater, by which our Saviour, from the confidence which Children naturally have in the goodness of their earthly Parents, that they will not deny them things necessary and convenient for them, if they earnestly beg them at their hands, argues Christians into a great confidence of the good will of their heavenly Father, and of his readiness *to give his Holy Spirit to them that ask him.*

The force of which Argument depends upon a double Comparifon; of the Quality of the Persons giving; and of the Nature of the Gift.

I. The Quality of the Persons giving, *Fathers upon earth, and our heavenly Father.* If *earthly Fathers* be naturally disposed to give good things to their Children, how much more may we believe this of our *heavenly Father,*

*Father*; if they who are but *Men* have so much goodness; how much more confidently may we presume it of *God*, who excels in all Perfections, and whose Goodness excels all his other Perfections? If they who are *evil*, that is, many times envious, and ill natur'd, and at the best, but imperfectly good; how much more *God*, who is *infinitely good*, and even *goodness* it self? If they who are many times *indigent*, or but meanly provided of the good things they bestow, and if they give them to their Children, must want them themselves; how much more *God*, who is not the less *rich* and *full* for the overflowings of his Bounty, and can never impair his Estate, nor impoverish himself by conferring of his Blessings and Benefits upon others?

2. If we compare the Nature of the Gifts. If earthly Parents that are evil, be ready to bestow *good things* upon their Children, things necessary and convenient only for their Bodies and this life; how much more confidently may we believe the good *God* inclined to bestow upon his Children

*The Nature and Excellency of*

*the best things*, things necessary for their Souls, and conducing to their eternal Life and Happiness?

So that in the handling of these words, I shall

*First*, Endeavour to shew what is comprehended in this Gift of the holy Spirit, and how great a Blessing and Benefit it is.

*Secondly*, What kind of asking is here required.

*Thirdly*, To confirm and illustrate the Truth of this Proposition, that God is very ready to give the holy Spirit to them that ask him.

*Fourthly*, To remove a considerable Objection to which this Discourse may seem liable. And,

*Fifthly*, To make some practical Application of it to our selves.

*First*, I shall shew what is comprehended in this Gift of the holy Spirit, and how great a Blessing and Benefit

*the gift of the Holy Spirit.*

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Benefit it is. St. Matthew expresseth this somewhat differently, *Chap. 7.*  
II. *How much more shall your Father which is in Heaven give good things to them that ask him?* Which compared with the expression here in St. Luke, doth intimate to us that the Spirit of God is the chief of Blessings, or rather the sum of all good things. The Promise here in the Text is not expressed so generally as it is in St. Matthew; but our Evangelist instanceth in the greatest Gift that God can bestow upon his Children; the Gift of his holy Spirit, which is indeed the chief of all other, the Sum and Comprehension of all spiritual Blessings; for it contains in it the Presence and Residence, the continual Influence and Assistance of God's holy Spirit upon the Minds of Men, together with all the blessed Fruits and Effects of it, in the sanctifying and renewing of our Hearts, in all those particular Graces and Virtues, which are in Scripture called *The Fruits of the Spirit*; in *Righteousness, and Peace, and Joy in the holy Ghost*, in *sealing us up to the day of redemption*, and in being a pledge  
of

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of our future inheritance, and of a blessed Resurrection to eternal life. All these are mentioned in Scripture, as the Fruits and Effects of God's holy Spirit, and therefore it will come within the compass of this Promise concerning the Gift of God's Spirit; *How much more shall your heavenly Father, &c.*

And which I desire may be especially considered, because it will conduce very much to the clearing of some difficulties in my following Discourse, By the Gift of God's holy Spirit, is not only meant the common and transient Operations of God's Spirit upon the Minds of Men, exciting and disposing them to that which is good; (for thus the Spirit was given to men in all Ages from the beginning of the World) but the special Presence and Residence, the permanent and continued influence and conduct of God's holy Spirit, as a constant and powerful principle of spiritual life and activity in good men; in which sense the Scripture tells us, that the Holy Ghost *resides* and *dwells* in  
be-

*the gift of the holy Spirit.*

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believers, that they *live in the Spirit, and walk in the Spirit, and are led by the Spirit*: for this Phrase of *the giving of the holy Ghost, or of God's Spirit*, does always (I think) in the New Testament, signifie either the miraculous and extraordinary Gifts conferred upon the Apostles and primitive Christians, in order to the effectual planting and Propagating of the Gospel, and so it is used *Acts 5. 32*, where St. Peter says, that *the holy Ghost, whom God had given to them that obey him, was a witness of the Resurrection and Ascension of our Saviour*, that is, gave testimony and confirmation thereto: or else for the special Residence, and continual Influence and Assistance of God's holy Spirit in and upon the Minds of good men. And so we find this phrase frequently used. *Rom. 5. 5. The love of God is shed abroad in our hearts, by the holy Ghost which is given unto us*; meaning for the strengthening and assistance of Believers to all patience and long suffering under the Persecutions which attended them; for so the Apostle reasons, *We glory in tribulation, knowing that tribulation worketh patience,*



*How we must ask,*

*tience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us; that is, for our support and assistance under sufferings. So likewise, 1 Thess. 4. 8. where defiling of our Bodies by Lust, is called a despising of God, who hath given unto us his holy Spirit; that is, to dwell in us; for which reason the same Apostle calls our Bodies the temples of the holy Ghost, and of God, 1 Cor. 3. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. And, Chap. 16. 19. Know ye not that your body is the temple of the holy Ghost which is in you?*

*And 1 John 3. 24. God is said to give us his Spirit to enable us to keep his Commandments; He that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. And, Chap. 4. 13. Hereby we know that we dwell in him, and he in us, because*  
he

*in order to obtain.*

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*he hath given us of his Spirit.* So that the Gift of God's Spirit doth imply his continual residence in good men; and his powerful assistance of them to all the purposes of Holiness and Obedience; and not only a transient Operation upon the Minds of Men, by some good Motions and Suggestions, which is common to bad men, and those who are in a sinful and unregenerate state.

*Secondly,* We shall in the next place consider, what kind of asking, in order to the obtaining of this great blessing, is here required by our Saviour, when he says, *God will give his holy Spirit to them that ask him.* It must have these three Qualifications.

1. It must be hearty and sincere, in opposition to formal and hypocritical asking.

2. It must be earnest, and fervent, and importunate, in opposition to cold, and faint, and careless asking.

3. It

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3. It must be in Faith, and a confident assurance that God will hear us, in opposition to doubting and distrust.

i. It must be hearty and sincere, in opposition to formal and hypocritical asking. When we pray for God's Grace, and holy Spirit, we must not be *as the Hypocrites are*, who pray not so much to be heard of God, as *to be seen of men*; who have no sense of their wants, no hearty desires to obtain those Blessings which they beg of God, but only pray out of Form and Custom, or for ostentation of their Piety and Devotion. It is not every Prayer that is put up to God out of Form and Custom that will prevail with God, for the assistance of his Grace and holy Spirit; but it must be serious and in good earnest, it must proceed from a true and real sense of our need of God's holy Spirit, such a sense as Children have of their want of Bread, when they are pinched with hunger.

2. This

*in order to obtain.*

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2. This asking must be earnest, and fervent, and importunate, in opposition to cold, and faint, and indifferent asking; because this declares the sincerity of our desires. Those things which we are careless and indifferent about, and do not much matter whether we have them or not, we ask them coldly, and but seldom; if they be not granted at the first asking, we give them over, and look no farther after them: but those things which we heartily desire, and are truly sensible of our want of them, we will use more earnestness and importunity for the obtaining of them; and if we cannot obtain them at first, we will renew our requests, be instant and urgent for them, and if there be any hopes, never give over till we have prevailed.

And that in this manner we ought to beg of God his holy Spirit, our Saviour declares in those Metaphors which he useth of *asking*, and *seeking*, and *knocking*, which signifie earnestness, and diligence, and importunity,
Ver.

Ver. 9, 10. I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. And we have this more plainly declared in the Parable before the Text, Ver. 5, 6, 7, 8. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him: And he from within shall answer and say, Trouble me not, the door is now shut, and my Children are with me in Bed, I cannot rise, and give thee. I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise, and give him as many as he needeth. If meer impudence and importunity in asking, will prevail so much with men, What will not humble and constant supplication obtain from God? And so our Saviour applies this familiar Parable, that in like manner we should

in order to obtain.

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should be importunate with God for spiritual Blessings, and as it were give him no rest, till we obtain what we ask, *I say unto you, Ask, and it shall be given you, &c.* Not that meer importunity prevails with God: but as it is an expression of a just sense of our wants, and of a confident persuasion of God's goodness, so it is effectual to procure the greatest blessings at God's hands.

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3. We must ask in Faith, and a confident assurance that God will hear us, in opposition to doubting and distrust; with the same, nay with greater confidence and assurance than Children come to their earthly Parents, to ask those things of them that are most necessary for them. And this condition or qualification of our Prayers our Saviour doth elsewhere frequently require. *Matth. 21. 22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.* And St. James, *Chap. 1. 5, 6.* directing those who want spiritual Wisdom, to ask it of God, immediately subjoins, *But let him ask in Faith, nothing wavering; that is, not doubting but that God, to whom*
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he addresseth his Prayer, is both able and willing to give him what he asks: and whoever comes to God, not having this Apprehension of him, *Let him not think that he shall receive any thing of the Lord,* ver. 7. For upon what ground does he expect any thing from that Person whom he looks upon either as unable, or unwilling to grant his desires? I proceed in the

Third Place, to confirm and illustrate the Truth of this Proposition, that God is very ready to give the holy Spirit to them that ask him. And for the proof of this, I shall only use *two* Arguments; from God's free Promise and Declaration; and from the Comparison which our Saviour here useth in the Text.

1. From God's free Promise and Declaration. And besides that here in the Text, I might produce several others, but I shall mention only one, which is very plain and express, and conceived in terms as large and universal, as can well be devised, *Jam.* 1. 5. *If any of you* (says the Apostle, speak-

to them that ask.

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speaking of Christians) *lack wisdom, let him ask it of God, that giveth to all men liberally, and upbraideth; not and it shall be given him.* Where by *Wisdom*, according to St. James his notion of it, are meant all *the Fruits of the Spirit*, all Christian Graces; for so he tells us, *Chap. 3. 17.* that *the wisdom which is from above*, that is, which is wrought by the Divine Spirit, is *first pure, then peaceable, gentle, and easie to be entreated, full of mercy and of good Fruits.* Now if God have freely promised so great a Blessing and Benefit to men, if they earnestly beg it of him, we need not doubt of his Faithfulness to perform and make good what he hath promised.

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2. The other Argument, which I shall principally insist upon, shall be from the Comparison which our Saviour here useth in the Text, *If a Son shall ask bread of any of you that is a Father, will he give him a stone?* This was a proverbial Speech among the Jews, which seems from them to have been derived to the neighbour Nations, as appears from that of *Plau-*

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tus,

tus, Alterâ manu fert lapidem, alterâ panem ostentat, he carries a stone in one hand, and holds forth bread in the other; *If a Son shall ask bread of any of you that is a Father, will he give him a stone?* That is, If he ask that which is absolutely necessary, will he give him that which will do him no good; *Or if he ask a fish, will he for a fish give him a Serpent; or if he ask an Egg, will he offer him a Scorpion?* That is, If he ask that, which tho' it be not absolutely necessary, yet may be very convenient; will he give him that which is hurtful and pernicious? Hardly any earthly Parent, tho' otherwise never so bad, would deal thus with his Children; and can we suspect it of God? Certainly it is much farther from him to deny to us, his Children, those better and more necessary good things, which we humbly and heartily and earnestly beg of him, in a confident persuasion of his goodness.

If ye then being evil (many times bad enough in other respects, and at the best come infinitely short of God in point of Benignity and Goodness)
know

God much more so.

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*know how to give good gifts unto
your Children; how much more shall
your heavenly Father give the holy Spi-
rit to them that ask him?*

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Sermon  
IV.

This is a plain and undeniable Argument, fitted to all capacities, because it proceeds upon *two* Suppositions which every Man must acknowledge to be true,

1. That earthly Parents have generally such a natural affection for their Children, as does strongly incline them to give them such good things, as are necessary and convenient for them, and which will not suffer them, instead of good things, to give them such things as either are no wise useful, or any wise hurtful to them; this is a matter of common, and certain, and sensible experience, which no Man can deny.

2. The other Supposition, which is as evident in Reason, as the former is in Experience, is this, That God is better than Men, and that there is infinitely more Goodness in him, than

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in the best Man in the World, because Goodness in its most exalted degree, and highest Perfection, is essential to that notion which all men have of God; and this being a common Principle, in which men are universally agreed, no Man can gainsay it.

Now let but these *two* things be supposed, that men, tho' otherwise evil, yet commonly have so much of natural Goodness and Affection for their Children, as to be ready to give them those things which are good for them; and that God is infinitely more liberal and bountiful than men; and it will appear to be a thing highly credible, that this good God will not deny the best of Gifts, even his holy Spirit, to them that ask him.

But for the farther Illustration of this Argument, we will consider a little more particularly the Terms of the Comparison which our Saviour here useth; our *Earthly*, and our *Heavenly Father*; *Temporal* and *Spiritual good things*.

I. Our

1. Our *Earthly* and our *Heavenly* *Father*, in which terms the Givers are compared together. Now there are *three* Considerations in a Giver, which make him capable of being bountiful, and dispose him to it.

(1.) That he have wherewithal to be liberal, and can part with it, without damage and prejudice to himself.

(2.) That he be good-natur'd, and have a mind to give.

(3.) That he be related to those to whom he gives, and be concerned in their welfare. Now all these Considerations are more eminently in God, and with far greater Advantage than in any Father upon Earth. For,

(1.) God hath wherewithal to be liberal, and can confer what Benefits he pleaseth, without any harm or prejudice to himself. Earthly Parents cannot many times be so good to their Children as they desire, because they have it not to bestow, they cannot

perhaps feed them plentifully without pinching themselves, nor give them fit provision without impoverishing themselves: But the Divine Nature is a perpetual and inexhaustible spring of all good things, even of more than he can communicate; in him are all the Treasures of Riches, and Power, and Wisdom, and he cannot by giving to others, ever empty or impoverish himself; when he makes the freest communications of his Goodness to his Creatures, he does not thereby diminish and lessen his native store.

(2.) God hath infinitely more Goodness than Men, he hath stronger propensions and inclinations to do Good, than are to be found in the best natur'd and most generous Man in the World. All the goodness that is in the Creature, is derived from God, who is the Fountain and Original of it, it is but an imperfect Image, and imperfect Representation of that Excellency and Perfection which the Divine Nature is possessed of in the highest degree that can be imagined. Men are many times *evil* and *envious*; (for so the word signifies, *If ye being evil*, *πονηροί*, of an *envious*,

*than Earthly Parents.*

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*envious, niggardly, and illiberal disposition*) but at the best men are of a finite and limited Goodness and Perfection.

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But now no such thing as envy and ill-will can possibly happen to God, who is so rich in his own native store, and so secure of the enjoyment of what he hath, that he can neither hope for the enlargement, nor fear the impairing of his Estate.

(3.) God hath a nearer and more intimate relation to us, than our earthly Parents, and is more concerned for our happiness. Our Earthly Parents are but the *Fathers of our flesh*, as the Apostle speaks, *Heb. 12. 9.* but God is *the Father of our Spirits*. Nay, in respect of our very Bodies, God hath the greatest hand in framing of us; 'tis he who *made us in secret, and curiously wrought us in the lowest parts of the Earth; in his Book all our members were written, which in continuance were fashioned,* *Psal. 139. 15, 16.* so that we being God's Creatures, our Bodies the work of his Hands, and our Souls the breath of his Mouth, God is more
our

our Father, than he that begat us, and having a nearer and stronger relation to us, hath a greater care and concernment for our Happiness.

So that if our *Earthly Parents*, who are many times indigent and ill-natur'd, and are but *the Fathers of our flesh*, and that but as second Causes in subordination to God, the principal Author of our Beings, I say, if they will *give good things to their children*; how much more shall our *Heavenly Father*, who is the Fountain of all good, and goodness it self, who is our Creator, the Frammer of our Bodies, and *the Father of our Spirits*, be more ready to bestow on us the best things we can beg of him.

2. Let us compare likewise *temporal* and *spiritual good things*; in which terms you have the Gifts compared together. Now there are *two* Considerations belonging to a Gift, which are apt to move and encline a Person to bestow it; if it be such as is necessary, or very convenient for the Person on whom it is bestowed; and if it be such as the Person that bestows it takes great
 plea-

than our daily Bread.

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pleasure and delight in the imparting of it.

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(1.) If it be such as is necessary, or very convenient for those on whom it is bestowed. Such is Bread which earthly Parents give their Children; but that is only necessary to the Body, and for the support of this frail and temporal life: but the holy Spirit of God is necessary to the life and health of our Souls, to our eternal Life and Happiness. Now our Soul being our selves, and Eternity the most considerable duration, God's holy Spirit is consequently much more necessary and convenient for us, than any thing that our Earthly Parents can give us.

(2.) The Spirit of God is such a Gift as he takes the greatest pleasure and delight in the imparting and bestowing of it. What can be more acceptable to God, than that his Children should be made partakers of his own Divine Nature, and conformed to his Image, than that we should be *holy as God is holy*, and *renewed after the image of him that hath created us in righteousness and true holiness*? than that human

man Nature should be restored to its primitive Perfection and Dignity, and recovered to that state in which it came out of God's hands? than to see the ruin and decay of his own workmanship repaired; and his Creatures, that were become miserable by the temptation of the Devil, restored to Happiness by the operation of the holy Spirit of God?

And this is the proper work of the Spirit of God upon the Minds of Men, to sanctify and renew us, and (as the Apostle expresseth it) *to create us again unto good works, to make us partakers of his own holiness*, and to restore our Souls to that condition that *his Soul may have pleasure in us*. What can we imagine more acceptable to God, than that men should be brought to this happy state and temper? A Child does not please his Father so much when he desires to be instructed by him in Learning and Virtue, as we please God when we ask his holy Spirit of him: for nothing can be more pleasing to him, than to bestow this best of Gifts upon us.

So

God delights to bestow.

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So that the whole force of the Argument comes to this, That if we believe that earthly Parents have any good inclinations toward their Children, and are willing to bestow upon them the necessaries of Life, we have much more reason to believe that God our Heavenly Father is much more ready to give his holy Spirit to them that ask him; whether we consider the quality of the Giver, or the Nature of the Gift.

I should now have proceeded to the other particulars which I propounded; but I shall only at present make some short reflections upon what hath already been delivered.

What a comfortable Consideration is this, to be so fully assured of God's readiness to bestow all good things upon his Children, and even his holy Spirit, if we ask it of him? and what an Encouragement is here to constant and fervent Prayer to God, who will not deny us the Gift of his holy Spirit, if we heartily and earnestly beg it of him? and what an Encouragement is here likewise to the resolutions and endeavours of a good life, that so powerful  
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ful an assistance is so freely offer'd to us, to enable us to *run the ways of God's Commandments*; that God hath promised his holy Spirit to reside and dwell in us, to be a principle of spiritual life to us, and to enable us to all the purposes of Obedience and a holy Life?

And what infinite cause have we to bless God for the Gift of his holy Spirit, and to say with *St. Paul, Blessed be God for his unspeakable gift.* That he hath given his holy Spirit to his Church, at first in miraculous Powers and Gifts for the Preaching of the Christian Religion in the World, and ever since in such degrees of assistance, as were necessary in the several Ages of the Church, for the preservation of the Christian Religion in the World; that he hath given his holy Spirit to every particular Member of his Church, for the sanctifying and renewing of our Natures, *to strengthen us to every good word and work, and to keep us by his mighty power through Faith unto Salvation?*

And this sanctifying Virtue of the Holy Ghost, enabling us to do the will of God, is more than any miraculous Powers whatsoever. So our Saviour tells

tells us, *Matth. 7. 21, 22, 23. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out Devils? and in thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Men may do wonders by the Power of the holy Ghost, and yet be shut out of the Kingdom of Heaven; only they that are assisted by the Spirit of God to do the Will of God shall be admitted into Heaven.*

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And this is matter of greater joy and comfort to us, than to work the greatest wonders, and to have Power over Devils, to cast them out of the Bodies of Men, *Luke 10. 20. Rejoyce not in this, saith our blessed Saviour, that the Spirits are made subject to you, but rejoyce in this, that your names are written in Heaven.* How is that? The sanctifying Virtue of God's Spirit is the *pledge and earnest* of our heavenly Inheritance, and that whereby we are *sealed to the day of Redemption.*

S E R.



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# SERMON V.

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The Efficacy of Prayer, for obtaining the Holy Spirit.

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The second Sermon on this Text.

LUKE XI. 13.

*How much more shall your heavenly Father give the holy Spirit to them that ask him?*

**I**N Discourſing on theſe words, I propos'd,

*First,* To endeavour to ſhew what is comprehended in the Gift of the holy Spirit, mention'd in my Text, and how great a Bleſſing and Benefit it is.

**I**

*Secondly,*

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*Secondly,* What kind of asking is here requir'd.

*Thirdly,* To confirm and illustrate the Truth of this Proposition, That God is very ready to give the holy Spirit to them that ask him.

*Fourthly,* To remove a considerable Objection, to which this Discourse may seem liable. And,

*Fifthly,* To make some practical Application of it to our selves.

The *three* former of these I have dispatch'd, and shall now proceed to the

*Fourth* Thing which I propounded, which was to remove an Objection, to which this discourse may seem liable; the removal whereof will conduce very much to the clearing of this Argument, about which men seem to have had very confused Apprehensions. The Objection is this; That none can ask the Spirit aright, but they that have the Spirit; and if this be so, then  
this

*can ask it aright.*

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this large declaration of God's Goodness and Readiness to bestow his holy Spirit upon them that ask him, comes to nothing; for a Promise signifies nothing, which confers a Benefit on a Person upon a Condition impossible by him to be performed, unless he first have the Benefit which is promised; and to use a familiar Comparison, if this were the meaning of it, it would be like a Father's jesting with his Child, when he is fallen, and bidding him come to him, and he will help him up. Now if God thus promise his holy Spirit to them that ask it, with this reservation, that no Man can ask God's Spirit, unless he have it, then this Promise amounts to nothing.

And that no Man can ask God's Spirit, without his Spirit, (that is, put up any Prayer that is acceptable to God, without the assistance of God's Spirit) seems to me in effect generally granted by those who assert, that no unregenerate Man can pray to God aright, or perform any other Duties of Religion in an acceptable manner: for to be unregenerate, and not to have

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the Spirit of God, are equivalent expressions in Scripture, *St. Paul* having expressly told us, that *if any man have not the Spirit of God, he is none of his*, that is, does not belong to him, as every regenerate person most certainly does.

Besides that the Scripture tells us, that all the Prayers, and all the Sacrifices, that is, all Religious Duties performed by a wicked Man, are *an abomination to the Lord*; because no Prayer can be acceptable to God, which does not proceed from sincerity, and is not put up to God in Faith; now Sincerity and Faith are Graces proper to the Regenerate.

So that the Objection in short is this, How can any Man that hath not the Spirit of God, ask any thing of God aright, that is, sincerely, fervently, and in Faith? And if without God's Spirit, no Man can beg his Spirit of him, what then signifies this Promise, that *God will give his holy Spirit to them that ask him*?

For

For the satisfaction of this Objection, I shall lay down *these* Propositions, which if they be well consider'd, will conduce very much to the clearing of this matter.

First, That in the interpretation of Promises and Conditions annex to them, we ought above all things to take heed, that we do not so interpret either the Promise, or Condition, as to make the Promise void, and of none effect; for this cannot be done without a notorious affront to him that made the Promise, who is presumed, if he was serious and sincere, to have intended a real Benefit and Advantage by his Promise. And this Rule holds not only in the interpretation of Promises, but of all Covenants and Contracts; *in omni interpretatione pactorum contractuum & promissorum, illud precipue cavendum, ne in vanum recidant*; in the interpretation of all Covenants, and Contracts, and Promises, we are principally to take care, that we do not so interpret them as to make them signifie nothing: and if this hold among
I 3 men,

men, much more ought we to be cautious and tender of interpreting the Promises of God to a vain and trifling sense; for we cannot dishonour the Goodness and Veracity of God more, than to suppose that he mocks men by his Promises, and makes a shew and offer of a Benefit, when he really intends none; for all such proceedings as would be unbecoming the sincerity and integrity of a good Man, are to be removed at the greatest distance from God, *All whose ways are faithfulness and truth, who is not as man, that he should lie, or as the son of man, that he should repent.*

Secondly, I do not see but if this were the true sense and meaning of these words of our Saviour, that tho' *God will give the holy Spirit to them that ask him,* yet none but those who have the Spirit of God, can ask it of him, I say, I do not see but that it must necessarily be granted, that such a Promise as this amounts to nothing; because according to this interpretation of it, the Benefit promised would be suspended upon a condition, which no Man can perform, unless he be
first

to those that have it not.

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first partaker of the Benefit; which is, in plain *English*, to promise to bestow a thing upon a Man on this condition, that he first have the thing which I promise to bestow upon him, which signifies just nothing, but is lufury and trifling, and consequently not to be imagined to be the meaning of a Divine Promise. There cannot be a greater absurdity in Divinity, than to put such a sense upon the Promises of God, as does plainly evacuate them, and make them of none Effect. This be far from us, as the Apostle says, upon another occasion, *Shall we make the promises of God of none effect? God forbid.*

And whereas it is commonly said, that the meaning of our Saviour's Promise here in the Text is this, that those who have the Spirit of God already, if they ask a greater measure of it, he will not deny it to them; tho' this be true in it self, that God will not deny greater degrees of the Grace and Assistance of his holy Spirit to them that beg it of him, and may by a just parity of Reason be inferred from this Promise, or contained in it as part of the meaning of it,

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yet to make this the whole meaning of it, seems to be a very forc'd and unreasonable limitation of these general words, wherein this Promise is conceived; for if we look back to the 10th verse, the words are as general as could well be devised, *Every one that asketh, receiveth; and every one that seeketh, findeth;* and containing matter of favour and benefit, they ought in reason to be enlarged and extended as far as may be, but by no means to be restrained without evident Reason. Now so far is there from being any evident Reason for this, that there seems to me to be an invincible one to the contrary, why they should not be thus restrained, and that is this. If this Promise of our Saviour's were thus to be limited, then all other Promises of the like nature, ought in like manner to be interpreted; which cannot be without manifest violence, and self-contradiction. I will instance in two other Promises of the like nature and importance. The first is *Ezek. 36. 25, 26, 27.* God there Promises to reclaim them from their Idolatry, by convincing them of their sin, and giving them Repentance, and his ho-  
ly

*to those that have it not.*

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ly Spirit to regenerate and sanctifie them, *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you, and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* Now that which I would argue from hence, is this; Those idolatrous *Jews* to whom God promises that he will cleanse them, and give them a new Heart, and a new Spirit, and put his Spirit into them, were as yet unregenerate, and consequently, as the Objection supposeth, could not pray for these Blessings, nor ask them of God in a right manner; and yet he suspends these Blessings upon the condition of their praying for them, as is evident, *ver. 37. Thus saith the Lord God, I will yet be enquired of by the House of Israel, to do it for them.* From whence it is plain, that God would not bestow these Blessings upon them, without their seeking to him for them. Now  
if

Volume XIV. if these Persons, because they were unregenerate, could not pray for these things, then these Promises signified nothing; which is by no means to be imagined of the Promises of God. So that it is clear, that the Spirit of God is here promised to the unregenerate, upon condition of their suing to God for it; and if so, there can be no Reason to restrain the Promise in the Text, which is of the same nature, and made upon the same Condition, to the regenerate only.

The other Text I shall mention, is *Jam. 1. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* In which words, St. James, under the notion of *Wisdom* (as I told you before) doth comprehend all the Fruits of the Spirit, which are the Effect of Regeneration and Sanctification. Now this Promise being conceived in so general terms, cannot without manifest force and violence be restrained only to the regenerate: for then the Promise should not have run thus, *If any man lack wisdom; but*  
*If*

*common to all men.*

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*If any man have this spiritual wisdom already, let him ask more of God. You see then what reason there is, why this Promise of God's holy Spirit should be understood in the Latitude wherein it is express'd, and not restrained to the regenerate only.*

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*Thirdly, If by having the Spirit of God, be understood the general and common influence of God's Spirit upon the Minds of men, whereby they are quickned and excited to their Duty; I grant that no Man that hath not the Spirit of God in this sense, can pray to God, or acceptably perform any other duty of Religion: and this assertion is very agreeable to the Phrase and Language of the Holy Scriptures, which attribute all good Motions and Actions to the Spirit of God working in us, and assisting us; and in this sense unregenerate men are under the influence of God's Spirit, or else they could not be said to resist it: but they have not the Spirit of God dwelling in them, which is the most proper sense of having the Spirit of God, in which sense the Apostle says,*  
*If*



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*If any man have not the Spirit of Christ, he is none of his:* but then it is specially to be noted, that the common and transient operation of God's Spirit, which is preparatory to Conversion and Regeneration, and whereby God works in men a sense of sin, and some inclination and disposition to goodness, is by our Saviour peculiarly attributed to the Father, as his proper work, in which sense our Saviour says, *John 6. 44. No man can come to me, except the Father, which hath sent me, draw him. Ver. 45. Every man therefore that hath heard, and learned of the Father, cometh unto me.* Now men are said to learn of the Father, and to be drawn by him, by those preparatory dispositions for the receiving of the Christian Religion, which were wrought in men by that natural Sense of good and evil, which they have by the Law of Nature, which is properly the Dispensation of the Father, as being the immediate Effect of God's Creation, as a late judicious Writer hath very well observed, and more largely explained.

*Fourthly,*

*Fouthly*, But if by *having the Spirit of God*, be meant the special Effect of Regeneration and Sanctification, and the permanent influence and constant Residence of God's holy Spirit in good men, then I make no doubt to say, that those who have not the Spirit of God in this sense, may ask his Spirit of him; that is, those who are not yet Regenerate and Sanctified, may in an acceptable manner pray to God to give them his holy Sprit, to the purposes of Sanctification and Perseverance in goodness; and they may ask this of God sincerely, earnestly, and in Faith, which are the Qualifications of an acceptable Prayer. And this I think may be evidently made appear, both from Scripture, and by good consequence from the concessions of all sorts of Divines.

1. From Scripture. It is plain that wicked and unregenerate men are commanded and required to pray to this purpose. Not to mention the general commands concerning Prayer, which do certainly oblige unregenerate

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rate men, I will produce one plain and undeniable instance, *Acts* 8. 22, 23. where *St. Peter* directs *Simon Magus*, whom he expressly declares to be in an unregenerate state, to pray to God for the pardon of his great sin, which certainly he would not have done, had he thought an unregenerate Man could not pray in an acceptable manner; because his counsel would have been to no purpose: but it is plain that *St. Peter* was so far from thinking that an unregenerate Man could not pray acceptably to God, that he gives this as the reason why he should pray; because he was unregenerate; *Pray to God, if perhaps the thought of thy heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*

2. This will appear farther by clear Consequence, from the Concessions of all sorts of Divines, and Principles granted on all hands.

1. 'Tis universally granted, that it is a thing very pleasing and acceptable

*the holy Spirit acceptably.*

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ble to God, that men should pray to be Regenerate and Sanctified; so that the matter of this Prayer is unquestionably acceptable.

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2. It is likewise granted on all hands, that before a Man is Regenerate and Sanctified, he must be made sensible of his evil and sinful state, and of his great need of God's Grace and Spirit, and that God's Spirit is able to work this change in him, and that it is the Will of God that he should be Regenerated and Sanctified.

3. It is likewise generally granted, that these Preparatory works of Regeneration, these beginnings of our Repentance and turning to God, and all desires and endeavours to that purpose, are acceptable to God.

Now from these Concessions it plainly follows, that an unregenerate Man may pray to God acceptably for his holy Spirit, to regenerate and sanctifie him. For,

1. The

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1. The Matter of his Prayer is very acceptable to God, according to the *first* Concession.

2. The manner of it may be acceptable, because an unregenerate Man may pray for this sincerely, with earnestness, and in Faith: sincerely, because he may put up this Prayer to God, out of a true sense of his miserable and sinful state, and his great need of God's Grace and holy Spirit; and he that is truly sensible of this, cannot dissemble with God, he cannot but be very real and sincere in this request: and this sense of his condition, and the need of what he asks, will make him earnest and importunate: and he may pray in Faith, that is, not doubting but that God is able and willing to grant him what he asks, because he may be convinced that the Spirit is able to work this change in him, and that this is the Will of God, that he should be Regenerated and Sanctified, according to the *second* Concession.

3. There's

3. There's no reason to think that God will not accept such a Prayer as this; because these preparative works of Regeneration, *viz.* a sense of our sinful state, and of our need of God's Grace and Spirit, and earnest Desires and Prayers for these, are acceptable to God, according to the *third* Concession. So that now I hope this Objection, which hath been so troublesome to many, is fully satisfied.

As for those Texts where it is said, that *the prayer and the sacrifices of the wicked are an abomination to the Lord*, I shall briefly return this answer; That these Texts are not to be understood of a wicked and unregenerate Man, simply as such, but as resolved to continue such. And thus *Solomon* elsewhere in the *Proverbs* explains what he means by a wicked Man, *Prov. 28. 9. He that turneth away his ear from hearing the law, even his prayer shall be an abomination.* So that the wicked Man, whose Prayer is an abomination, is such an one as is obstinately and resolvedly disobedient, such an one as *turneth away his ear from hearing the*
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law. And David much to the same purpose, *Psal. 50. 15, 16, 17. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.* Such wicked men as will not be reclaimed, What have they to do to pray, or perform any other act of Religion? Nothing that they do, whilst such, can be acceptable to God. And to the same sense David says elsewhere, *If I regard iniquity in my heart, the Lord will not hear my prayer.* God will reject the Prayers of the best men, if they retain a secret love to any sin.

If it be yet farther objected, That unregenerate men are out of Christ, in and through whom we are accepted: To this I answer, That those only who are in Christ, are in a state of perfect acceptance with God: but the beginning of this state, and all tendency towards it, such as is hearty and earnest Prayer to God for his ho-
ly

ly Spirit to regenerate and sanctifie us, have their degrees of acceptance from their relation to the perfect state whereof they are the beginnings, and toward which they tend: for by the same reason that a regenerate state is acceptable to God, all the beginnings of it, and preparations to it are proportionably acceptable; the degrees of acceptance being proportionable to the difference which is between the beginning of a thing, and the perfection of it.

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Having thus endeavour'd to clear this Truth, I come in the

*Fourth and last* place to make some brief Application of it to our selves.

1. This is matter of great Encouragement to us, under the sense of our own weakness and impotency. When we consider the corruption of our Nature, the strength of our Lusts, and the malice and power of the Devil, and compare our weakness with the strength of those mighty Enemies of our Souls, we are apt to despond in



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our Minds, and our Hearts are ready to fail within us; like the People of *Israel*, when they heard the report of the Spies, concerning the strength of the Land which they were to conquer, and the terror of the Inhabitants, they wish themselves almost dead, for fear of death; *Would to God we had died in the Land of Ægypt; or would to God we had died in the Wilderness. Wherefore hath the Lord brought us into this Land, to fall by the Sword? Were it not better for us to return into Ægypt? Numb. 14. 2, &c.* Thus we are apt to be dishearten'd when we look only to our selves, and consider the Power of our Enemies: but when we look beyond our selves, as *Caleb* and *Joshua* did, to that presence and strength of God, which was promised to go along with them; if we would but consider those gracious and powerful Assistances of God's holy Spirit, which are offer'd to us, and are ready to joyn with us in this holy warfare of fighting against sin, and subduing and mortifying our Lusts, we should then encourage our selves as they did,  
*Fear*

*our great encouragement.*

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*Fear ye not the people of the Land: for they are bread for us, their defence is departed from them; the Lord is with us, fear them not, Numb. 14. 9. If we would but apply our selves to God for the aids of his Grace and holy Spirit, and make use of that assistance which he offers, we should (as the Apostle speaks in another case, Heb. 11. 34.) out of weakness be made strong, wax valiant in fight, and be able to put to flight the Armies of aliens. If we would but wisely consider our own strength, How should one chase a thousand, and two put ten thousand to flight? All our spiritual Enemies would quail before us, and as 'tis said of the Canaanites, Josh. 5. 1. Their hearts would melt, and there would be no more spirit left in them. 2 Kings 6. 15. when Elisha's Servant saw an Host, compassing the City of Samaria with Horses and Chariots, he was in great fear and perplexity, and said, Master, what shall we do? but when upon Elisha's Prayer, The Lord had opened the eyes of the young man, and he saw, and behold the Mountains were full of Horses and*

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Chariots

Volume XIV. *Chariots of fire round about Elisha ;* then he took Heart, and his fears vanish'd, because *those that were with them, were more than they that were against them.* Thus, if our Eyes were opened by Faith, to discern those invisible Aids and Assistances which stand by us, how should this raise our courage, and our confidence, and make us to triumph with the Apostle, *Rom. 8. 31. If God be for us, who can be against us?* and to rebuke our fears, and the despondency of our Spirits, as *David* does, *Why art thou cast down, O my Soul? and why art thou disquieted within me? Trust still in God;* and to say with him, when *multitudes of enemies compass us about, In the name of the Lord we will destroy them.* *Eph. 6. 10.* when the Apostle represents to the Christians what Enemies they had to contest withal, *we fight not only against flesh and blood;* that is, not only against men who persecute us; but against Devils, who continually infest and tempt us, *against Principalities and Powers, &c.* he encourageth them against all these, by the strength of  
 God;

*and to entertain the holy Spirit.*

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God; *Finally, my brethren, be strong in the Lord, and in the power of his might.* Thus we should encourage our selves in God, and animate our resolutions from the consideration of God's holy Spirit, *that Spirit of might and of power,* which God is ready to give to every one of us, to assist us to do whatever he requires of us. And we have no reason to complain of weakness, so long as the Strength of God stands by us, and the powerful aids of God's Spirit are ready to joyn themselves to us.

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2. Let us earnestly beg of God his holy Spirit, seeing it is so necessary to us, and God is so ready to bestow this best of Gifts upon us. Bread is not more necessary to the support of our natural life, than the holy Spirit of God is to our spiritual life and strength; and there is no Father upon Earth more ready to give Bread to his Children that cry after him, than God is to give his holy Spirit to those who heartily and earnestly beg it of him. Did we but know how great a Gift the Spirit of God is, and how necessary to us, we would not lose such a blessing

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sing, for want of asking; but we would be importunate with God, and give him no rest, *ask*, and *seek*, and *knock*, and address our selves to him with all earnestness, and never give over, till our desires were granted.

3. Let us take heed of *grieving the Spirit of God*, and provoking him to withdraw himself from us. As God is very ready to give his Spirit to us, so we should give the best Entertainment we can to so great a Guest, lest we give him cause to take away his holy Spirit from us. And there are *two* things chiefly which provoke God hereto.

(1.) If we resist and quench the motions of his Spirit, and be incomplicant to the dictates and suggestions of it. We affront the Spirit of God which is given us for our guidance and direction, when we will not be ruled, and governed, and led by it; we thrust the Spirit of God out of his Office, and make his presence useles and unnecessary to us; and this causeth him to go away grieved from us.

(2.) If

(2.) If we harbour and entertain any thing that is of a contrary Quality and Nature to him, and inconsistent with him; and of such a Nature is every lust and corruption that is cherish'd in our Souls. The Spirit of God is the best Friend in the World: but as Friends have the most tender resentments of unkind usage, so the Spirit of God is of a most tender and delicate sense, and cannot bear unkindness, especially such an unkindness, as to take in to him the greatest Enemy he hath in the World: for there is no such strong antipathy in Nature, as there is between sin, and the holy Spirit of God. The Spirit of God cannot endure to dwell in an impure Soul. If we would have the Spirit of God abide with us, we must give no Entertainment to any Lust, we must banish the love of all sin for ever out of our Hearts: for if we harbour any Lust in our Bosom, it will be to us as *Dalilah* was to *Sampson*, it will insensibly bereave us of our strength; the Spirit of God will depart from us, and we shall be like other men.

4. And

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4. And *lastly*, God's readiness to afford the Grace and Assistance of his holy Spirit to us, to enable us to the performance of our Duty, and the Obedience of his Laws; makes all wilful sin and disobedience inexcusable. Let us not pretend any longer the impossibility, or insuperable difficulty of our Duty, when so powerful an assistance is offer'd to us. If any Man come short of Happiness for want of performing the Conditions of the Gospel, it is by his own wilful fault and negligence; because we would not beg God's Grace, and because we would not make use of it. If any Man be wicked, and continue in a sinful course, it is not for want of power, but of will to do better. God is always beforehand with us in the offers of his Grace and assistance, and is wanting to no Man in that which is necessary to make him good and happy. No Man shall be able to plead at the day of Judgment want of Power to have done his Duty: for *God will judge the world in Righteousness*; and then I am sure he will condemn no Man, for not having done that which was impossible for  
him

*All wilful disobedience, inexcusable.*

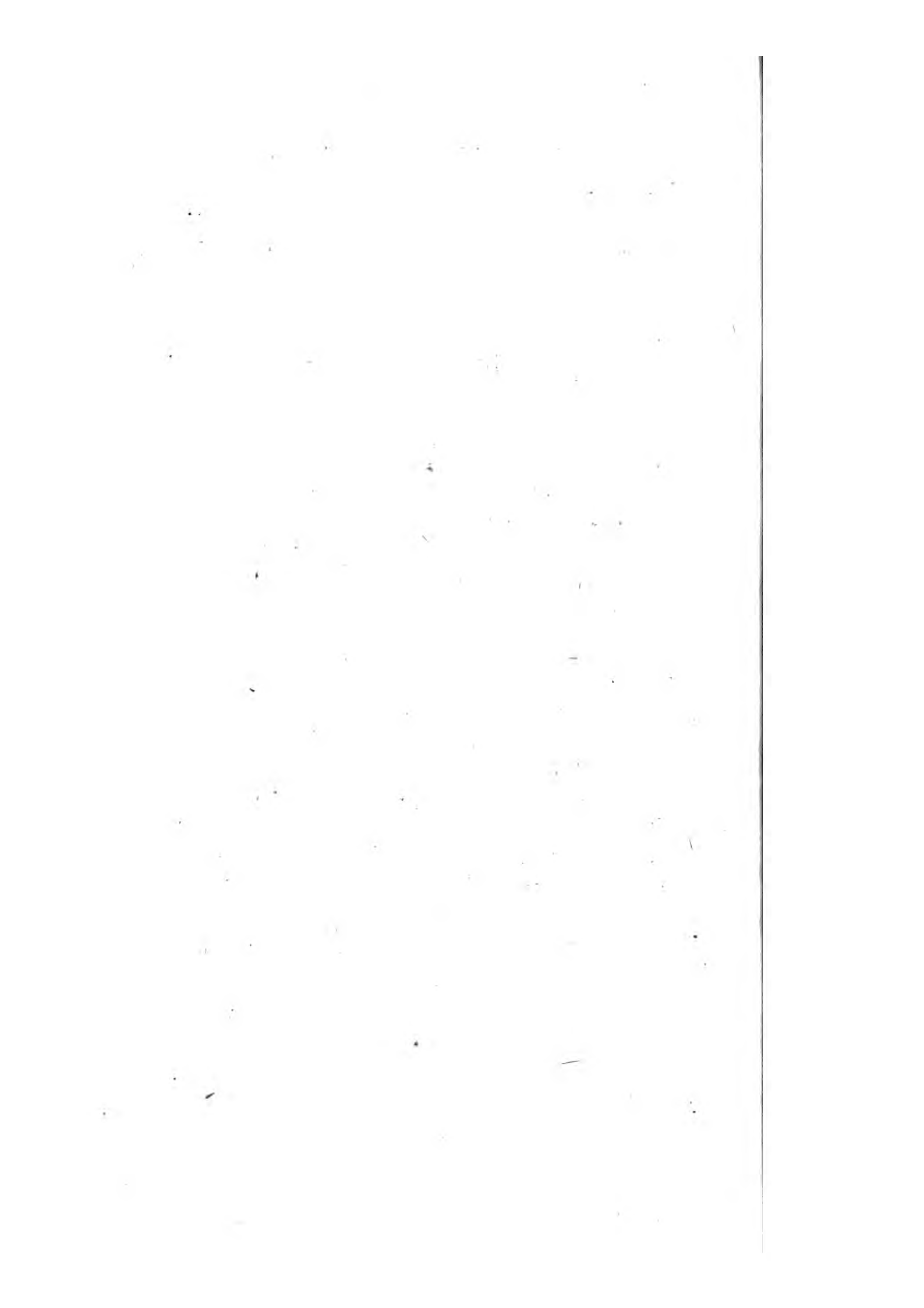
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him to do. God hath done enough for every Man to leave him without excuse. *St. Paul* tells us, that the blind Heathens should have no Apology to make for themselves. Next to the Being of God, and his Goodness, and Justice, I do as verily believe it, as I do any thing in the World, that no Man shall be able to say to God at the great day, Lord I would have repented of my sins, and obeyed thy Laws; but I wanted Power to do it; I was left destitute of the Grace which was necessary to the performance and discharge of my Duty; I did earnestly beg thy holy Spirit, but thou didst deny me. No Man shall have the face to say this to God at the great day; every Man's Conscience will then acquit God, and lay all the fault upon his own folly and neglect: for then *every mouth shall be stopped, and God shall be justified in his saying, and overcome when we are judged.*

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# SERMON VI.

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The bad and the good Use of  
 God's signal Judgements upon  
 others.

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L U K E XIII. 5.

*I tell you, Nay: but except ye repent,  
 ye shall all likewise perish.*

**T**He Occasion of these words you  
 have at the beginning of the  
 Chapter; *There were present at that  
 Season* (says the Evangelist,) *some  
 that told our Saviour of the Galile-  
 ans, whose Blood Pilate had mingled  
 with their Sacrifices.* These in all pro-  
 bability were some of the Faction  
 of Judas Gaulonita, who about that  
 time

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 Volume XIV. time, as *Josephus* tells us, had stirred up the *Galileans* to a Sedition against the *Roman Government*, under a pretence of asserting their Liberty, by freeing themselves from the *Roman Tribute*; and some of these, coming to *Jerusalem* to Sacrifice (as the Custom of the *Jews* was, especially at the time of the Passover) *Pilate* caused them to be slain upon the place, while they were at this Service, shedding their Blood with that of the Beasts, which were killed for Sacrifice. The report of this prophane Cruelty being brought to our Saviour, he (as his Custom was in all his conversation, to raise some usefull Meditation from such Occurrences that happen'd, and to turn them to a spiritual Advantage) takes occasion from the Relation of this sad Accident, to correct a very vitious Humour, which hath always reigned in the World, of censuring the Faults of others, whilst we overlook our own.

The Principle of Self-Love, which was planted in innocent Nature, is by the Fall and Corruption of Man degenerated

degenerated into Self-Flattery; so that it is now almost become Natural to Men, to supply the want of a good Conscience, by a good conceit of themselves. Hence it comes to pass that Men are so ready to take all Advantages to confirm themselves in that false Peace which they have created to themselves in their own imaginations; and so they can but maintain a comfortable Opinion of themselves, they matter not how uncharitable they are to others; and knowing no better way to countenance this fond Conceit of themselves, than by fancying God to be their Friend, hence it comes to pass, that they are so apt to interpret the several Providences of God towards others in favour of themselves; and to abuse the Judgments of God, which fall upon their Neighbours, into an Argument of their own comparative Innocency.

And therefore our Saviour (who *knew what was in Man*, and what Kind of Conclusions Men are apt to draw from such occurrences of Provi-

Providence as this which was now presented,) endeavours in the *First* place to prevent the bad Use they were likely to make of it; *Suppose ye,* (says he) *that these Galileans were Sinners above all the Galileans, because they suffered such things. I tell you nay, &c.* To this Instance of the *Galileans* he adds another of the same kind, well known to all that dwelt in *Jerusalem*, and that was of the eighteen Persons, who were slain by the fall of a Tower, which was in the Pool of *Siloam* at the foot of Mount *Sion*, verse the 4th, or those eighteen upon whom the Tower of *Siloam* fell, think ye that they were Sinners above all that dwelt in *Jerusalem*? *I tell you, Nay.*

And having thus anticipated their censuring of others, our Saviour proceeds to awaken them to a Consideration and care of themselves, *I tell you, Nay: but except you repent, ye shall all likewise perish.*

The general Sense of which words is, That impenitency in Sin will certainly

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were all shut up and besieged by the *Romans*; and he tells us farther, that in the time of that Siege, upon a Sedition among themselves, a great multitude of them were slain in the Temple, as they were Sacrificing, and their blood poured forth, together with that of the Beasts which were to be Offered, as had happened before to the *Galileans*.

From the words thus explained, I shall observe these *two* things.

First, The wrong Use which men are apt to make of the extraordinary and signal Judgments of God upon others. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? intimating, that men are very apt so to conclude, and that the Jews did so.*

Secondly, The right Use that we should make of these things, which is, to reflect upon our own sins and repent of them, lest the like or greater Judgments overtake us. *I tell you, Nay: but*

God's signal Judgments.

but except ye repent, ye shall all likewise perish.

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*First,* The wrong Use which men are apt to make of the extraordinary and signal Judgments of God upon others; and that is, to be uncharitable and censorious towards others, which is commonly consequent upon a gross and stupid neglect of our selves. For men do not usually entertain and cherish this censorious humour for its own sake, but in order to some farther end; they are not so uncharitable merely out of spite and malice to others, but out of self-flattery and a fond affection to themselves. This makes them forward to represent others to all the disadvantage that may be, and to render them as bad as they can, that they themselves may appear less evil in their own Eyes, and may have a colour to set off themselves by the comparison. It is the nature of guilt to flee from it self, and to use all possible arts to hide and lessen it. For guilt in the Soul is like deformity in the Body. Persons very deformed seldom arrive to that absurd conceit of themselves, as to think

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themselves beauties; but because they cannot think so, they do all they can to comfort and commend themselves by comparison. Hence men are apt to censure and aggravate the faults and miscarriages of their Neighbours, that their own may appear the less; for a lesser evil in respect of a greater, hath some face and appearance of good; and therefore men are ready to take all Advantages to represent others as bad as may be: and because there can be no greater evidence, that a Man is a great sinner, than if he be declared to be so from Heaven, hence it is, that men are so forward to interpret the remarkable Judgments of God upon any Person, as an Argument of his being a more notorious Offender than others.

For the farther Explication and Illustration of this point, I shall do these *three* things.

I. I shall shew that men are very apt to make this bad use of the signal Judgments of God upon others.

II. I

II. I shall more particularly consider several of the rash conclusions which men are apt to draw from the Judgments of God upon others; whether upon publick Societies and Communities of men, or upon particular Persons.

III. I shall shew how unreasonable it is to draw from hence any such rash and uncharitable conclusions concerning others, and likewise how foolish it is from hence to draw comfort and encouragement to our selves.

I. That men are very apt to make this bad use of the signal Judgments of God upon others. This our Saviour plainly intimates in the Text, *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? or those eighteen upon whom the Tower of Siloam fell, think ye that they were sinners above all that dwelt in Jerusalem?* By which manner of speaking, our Saviour signifies, that men are very apt thus to suppose, that those upon whom the extraordinary Judgments of God fall, are no

ordinary sinners, but are guilty of some-  
 what above the common rate of men.

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Thus we find *Job's* Friends, when they saw him afflicted by the hand of God, in so strange and extraordinary a manner, from hence presently concluded, he must needs be a prodigious sinner; and because they could find no evidence of this in his life and actions, therefore they concluded that his wickedness was secret, and that it lay there where they could not see it, in his Heart and Thoughts: for this they laid down for a certain conclusion, that being so remarkable a sufferer, he must needs be a great sinner; and because they could discern no such thing in his outward Conversation, they charged him with Hypocrisie, and concluded all his external profession of Piety and Religion, to be false and counterfeit.

So likewise, when the Man that was born blind was brought to our Saviour, *John* 9. 2. The Disciples presently ask'd him, *Master, who did sin, this man, or his parents, that he was born blind?* This was that which lay

lay uppermost in their Minds, the very first thing that suggested it self to their thoughts; Surely this Judgment was inflicted upon this Man, for some particular and extraordinary sin, which either he, or (because that was not so likely) his Parents had been guilty of.

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And we find in common experience, how prone men are to make uncharitable constructions of the Judgments of God upon others, and grievously to censure those whom God hath smitten; partly because it looks like a Vindication of themselves from the guilt of the like Crimes, since they are not involved in the like sufferings; partly to gratifie their Pride and Curiosity, in seeming to understand the Reason and End of God's Judgments, as if they had been of his Council, and saw farther into the Reasons of his Providence than other men; like some pragmatial People in Civil Matters, who tho' they think no more than their Neighbours, yet will needs seem to understand those hidden and secret Springs which move publick Affairs: and which is yet worse,

many times to gratifie their own passions, and foolish conceits, that God is angry with those things and persons which displease them, and that God's Judgments are expressions of his particular dislike of those whom they disaffect, and would certainly punish, if the Government of the World were in their hands. Or lastly, Men think it a piece of Piety, and Affectionate Zeal for God, and a taking of his part, to censure those heavily, whom God afflicts severely; like some foolish Parasites, who if they see a great Man be angry with any one and strike him, they think themselves bound to fall upon him, and out of an officious flattery will beat him too. But from whatever Cause it proceeds, it is certainly a very bad thing, and our Saviour here in the Text does with great vehemency deny, that any such Conclusion can certainly be collected from the Judgments of God upon others; *I tell you, Nay.* And to express this more vehemently, he repeats it again, *I tell you, Nay.* Let us therefore,

II. More

II. More particularly consider some of the rash Conclusions, which men are apt to draw from the Judgments of God upon others, whether upon publick Societies and Communities of Men, or upon particular Persons.

I. It is Rash, where there is no Divine Revelation in the Case, to be peremptory as to the particular Sin or kind of it, so as to say, that for such a sin God sent such a Judgment upon a particular Person, or upon a Company of men, unless the Judgment be a natural Effect and Consequent of such a Sin; as if a drunken Man die of a Surfeit, or a lewd Person of a Disease that is the proper Effect of such a Vice, or if the punishment ordained by Law for such a Crime overtake the Offender; in these and such like cases, it is neither rash nor uncharitable, to say, Such a mischief befel a Man for such a fault; because such an evil is evidently the Effect of such a Sin: but in other cases, peremptorily to conclude, is great Rashness. Thus the Heathen of old
laid

laid all those fearful Judgments of God, which fell upon the *Roman Empire* in the first Ages of Christianity, upon the Christians, as if they had been sent by God on purpose to testify his displeasure against that new Sect of Religion. And thus every Party deals with those that are opposite to them, out of a fond persuasion that God is like themselves, and that he cannot but hate those whom they hate, and punish those whom they would punish, if the Sway and Government of things were permitted to them.

Thus the Papists on the one hand, attribute all the Judgments of God upon this Nation, the Confusion and Distractions of so many Years, and those later Judgments wherewith God hath visited us in so dreadful a manner, to our Schism and Heresie, as the proper Cause of them: (for so they call our Reformation of our selves from their Errors and Corruptions) but to what Cause then will they ascribe the great Felicity of Queen *Elizabeth's* long Reign, and the Peace of King *James* his Reign? And then
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on the other hand, some of the Dissenters from our Church are wont to ascribe these Calamities to a quite different Cause, That our Reformation hath not gone far enough from the Church of *Rome*. It is hard to say which of these Conclusions is most rash and unreasonable; I wish other Reasons of these Calamities were not too visible and notorious; the horrible impiety and wickedness which abounds and reigns amongst us.

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2. It is Rash likewise for any Man, without Revelation, to conclude peremptorily, that God must needs in his Judgments only have respect to some late and fresh sins, which were newly committed, and that all his Arrows are only levelled against those impieties of men which are now upon the Stage, and in present view. This is rash and groundless; and men herein take a measure of God by themselves, and because they are mightily affected with the present, and sensible of a fresh provocation, and want to revenge themselves while the heat is upon them; therefore they think God must do so too. But there  
is



is nothing occasions more mistakes in the World about God and his Providence, than to bring him to our Standard, and to measure his thoughts by our thoughts; and the ways and methods of his Providence, by our ways. Justice in God is a wise, and calm, and steady Principle, which as to the Time and Circumstances of its exercise, is regulated by his Wisdom. Past and present, are very material differences to us; but they signifie little to God, whose vast and comprehensive Understanding takes in all differences of time, and looks upon them at one view; so that when the Judgments of God follow the sins of men at a great distance, *God is not slack, as men count slackness: for a thousand years are in his sight but as one day, and one day as a thousand years;* as the Apostle reasons about this very case I am now speaking of, *2 Pet. 3. 8.*

And to convince men of their Error and Mistake in this particular, the Scripture hath given us many instances to the contrary, that the Justice of God hath many times a great Retrospection

trofpection, and punisheth the fins of men a long time after the Commiffion of them. This he threatens in the fecond Commandment, *To vifit the iniquities of the Fathers upon the Children, unto the third and fourth generation of them that hate him.* Thus we find he dealt with *Ahab*, He did not bring the evil in his days, but in his Sons days he brought it upon his houfe, the *first of Kings* 21. 29. So likewise we find *2 Sam.* 21. God brought three Years Famine upon *Israel* in the days of *David*, for a National fin committed in *Saul's* Reign; namely, for the cruelty exercifed upon the *Gibeonites*, contrary to the publick Faith of the Nation given to them. So likewise the extirpation of the *Amorites*, and the other Inhabitants of *Canaan*, was not a Judgment inflicted by God upon them, only for the fins of that prefent Age, but for the iniquity which had been many Ages in filling up, as may plainly be Collected from the expreffion, *Gen.* 15. 16. *The iniquity of the Amorites was not yet full*, which was fpoken four or five Generations before they were rooted out. And fo alfo our Saviour tells

Volume XIV. *tells us, that the blood of all the Prophets and righteous Men which had been shed in all Ages, should come upon that Generation.*

Nay, if this were not so, *How should God judge the world?* And if it be consistent with the Justice of God, to respite the greatest part of the Punishment of sinners to another World; then certainly he may, without any imputation of injustice, defer the punishment of sin in this World.

3. It is Rash to conclude from little Circumstances of Judgments, or some fanciful parallel betwixt the Sin and the Punishment, what Sinners and what Persons in particular God designed to punish by such a Calamity. There is scarce any thing betrays men more to rash and ungrounded Censures and Determinations concerning the Judgments of God, than a Superstitious observation of some little Circumstances belonging to them, and a conceit of a seeming parallel between such a Sin, and such a Judgment.

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This was the ground of *Shimei's* Rash determination concerning *David*, and what particular sin of his it was, for which God permitted his Son *Absalom* to rise up in Rebellion against him, *2 Sam. 16. 8. The Lord hath return'd upon thee* (says he) *all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the hand of Absalom thy Son; and behold thou art taken in thy own mischief.* Here seemed to be as handsom a parallel between this misfortune which befel *David*, and his carriage towards the House of *Saul*, as can easily happen in any Judgment. *David* had carried away the Kingdom from the Family of *Saul* his Father-in-law; and now by the Providence of God, *David's* own Son *Absalom* seems to be stirred up to supplant his Father, and to ravish the Kingdom out of his hands; the suitableness of the Judgment to the supposed sin of *David*, would tempt any Man that had the curiosity to pry into the Judgments of God, and a fanſie apt to be pleased with parallels, to have look'd upon  
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this Censure of *Shimei*, as not without ground: for though *David* was in no fault, as to *Saul's* House, tho' in truth and reality he had the best title to the Kingdom that could be, it being disposed to him by God's appointment; yet because *Samuel's* anointing him to be King was a thing privately done, and so might not either be publickly known, or not publickly believed, there seems to be a very fair colour and pretence for this Censure of *Shimei*.

And therefore methinks the consideration of this one instance should very much deter wise men from peremptory Conclusions concerning the Judgments of God, upon such slight grounds as a supposed parallel between the sin and the punishment: and yet we find all sorts of men very superstitiously affected this way; all Parties are very greedy to catch at any shadow of a parallel, between the Judgments which befall their Enemies, and the sins which they suppose them to be guilty of, and are apt to cry up such things as evident Testimonies from Heaven of God's displeasure against those

those, whom they have a mind to make odious.

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In the beginning of the Reformation, when *Zuinglius* was slain in a Battel by the Papists, and his Body burnt, his Heart was found entire in the ashes; from whence (saith the Historian) his Enemies concluded the Obdurateness of his Heart; but his Friends, the Firmness and Sincerity of it in the true Religion. Both these Censures seem to be built upon the same ground of fancy and imagination: but it is a wise and well-grounded observation, which *Thuanus* the Historian, (who was himself of the Roman Communion) makes upon it, *Adeo turbatis odio aut amore animis, ut sit in Religionis dissentionibus, pro se quisq; omnia Superstitiosè interpretatur,* Thus (says he) mens minds being prejudiced beforehand by love or hatred (as it commonly falls out in differences of Religion) each party superstitiously interprets the little Circumstances of every Event in favour of it self. Every thing hath two handles; and a good Wit and a strong Imagination may find something in every Judgment,  
M                   whereby

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whereby he may with some appearance of Reason turn the Cause of the Judgment upon his Adversary. Fancy is an endless thing, and if we will go this way to work, then he that hath the best Wit, is like to be the best Interpreter of God's Judgments.

I do not deny, (as I touch'd before,) but where the sin is evident, and the punishment is the genuine product and natural Effect of the Sin, we may, without Uncharitableness, ascribe the Punishment to the Sin, as the particular Cause of it; as Sickness to Intemperance, and Poverty to Sloth and Prodigality: or if a Judgment be remarkably inflicted upon a Person, in the very act of some notorious Sin: or if when a Person hath been guilty of a Sin, which is unquestionably so, and out of all controversy, if afterwards a Judgment befall that Person, which carries the very Signature of the Sin upon it; as when the Dogs lick'd *Ahab's* blood, in the very same place where he had shed the Blood of *Naboth*; in these and the like cases, a Man may without

*and evidently punish'd.*

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out Rashness and Uncharitableness fix the cause of such a Judgment upon such a Sin: but then, as I said before, the Sin must be very evident and out of dispute; and the Punishment must carry so plain a Mark and Signature upon it, as without straining, and the help of fancy, is obvious to every one's Observation.

And yet, even in these cases, the Party himself upon whom the Judgment falls may better make the Interpretation, than a by-stander; and therefore the the Scripture, as it is in all other things very instructive, so particularly in this matter it observes this decorum, not to bring in others making interpretations of the Judgments of God, but the Persons themselves, upon whom the Judgments fall. Thus *Adonibezek*, *Judges* 1. 6, 7. when the men of *Judah* had taken him, and cut off his Thumbs and his great Toes, the Scripture does not bring in others making a censure and interpretation of this Judgment of God upon him; but brings him in making this reflection upon himself, *Threescore and ten Kings, having their*

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*thumbs*



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*thumbs, and their great toes cut off, gathered their meat under my Table: as I have done, so God hath requited me. So likewise Jacob's Sons, when they were brought into trouble in Egypt, about their Brother Benjamin, they presently reflect upon their Sin against their Brother Joseph, Gen. 42. 21, 22. They said one to another, We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear: therefore is this distress come upon us. Therefore behold also his blood is required. They took notice of the resemblance betwixt the sin and the Punishment; they had sinned concerning their Brother, and they were punish'd in a Brother.*

4. It is Rash likewise to determine any thing concerning the end and consequence of God's Judgments. Commonly all Parties that are down are apt to sooth and flatter themselves, that God intends by such and such Judgments upon their Adversaries, to make way for the Restauration of their own Sect, and the Restitution of those things which they desire.

fire. Others, who are more melancholy and concerned, are apt to look upon the worst side of things, and to imagine dreadful and dismal consequences. But it is a fond thing for us to pretend to know the secret ends and designs of the Divine Providence: for sometimes God makes one Calamity the forerunner of another; and sometimes again his omnipotent Wisdom forceth good out of evil, and makes a great Judgment in the issue to turn to a mighty Blessing.

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Jacob thought the loss of his Son *Joseph*, one of the greatest Calamities that could have befallen him, when it was the greatest Mercy to his Family that could be: for in truth the Providence of God sent him as an Harbinger into *Egypt*, to provide for his Father and his Family.

'Tis observed by the wise Author of the History of the Council of *Trent*, that when *Zuinglius* and *Oecolampadius*, the two chief Protestant Ministers among the *Swisses* dyed, with-

in few days of one another, the Papists interpreted this to signifie God's design to restore their former Religion to them, in that he had taken away at once the two great Pillars and Supports of the Protestant Cause; upon which the Author makes this wise Observation, *Certainly, says he, it is a pious thought to attribute the disposal of all Events to the Providence of God; but to determine to what End these Events are directed by that high wisdom, is not far from presumption. Men are so religiously wedded to their own opinions, that they are perswaded, that God loves and favours them, as much as they themselves do. But, says he, the things which happen'd afterwards, did confute this presumption; for the Protestant Doctrine made a much speedier progress after their death, than it had done before. We think that a Cause must needs sink, when some great Supports of it are taken away: but God stands in need of no Man; he can raise up new Instruments, or carry on his own design by the weakest and most unlikely means.*

5. And

5. And *lastly*, It is rashness to determine that those Persons, or that part of the Community upon which the Judgments of God do particularly fall, are greater sinners than the rest, who are untouch'd by it. And this is the very case our Saviour instanceth in here in the Text, *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay. Or those eighteen upon whom the tower in Siloam fell, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay.* And this brings me to the

III. Particular I propos'd, which was to shew how unreasonable it is for men to draw any such uncharitable Conclusions from the Judgments of God upon others, that they are greater Sinners than others; and likewise how foolish it is from hence to take any comfort and encouragement to our selves, that because we escape those Calamities which have befallen others, therefore we are better than they. Our Saviour vehem-

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mently denies, that either of these Conclusions can justly be made from the remarkable Judgments of God, which befall others, and pass by us, *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

I. It is very unreasonable for men to draw any such uncharitable Conclusions concerning others, that because the Judgments of God fall upon them, that therefore they are greater sinners than others. For,

1. What do we know, but that God may inflict those evils upon those particular Persons for secret ends and reasons, only known to his own infinite Wisdom, and fit to be concealed from us? What do we know but he may afflict such a Person in a remarkable manner, purely in the use of his Sovereignty, without any special respect to the Sins of such a Person, as being greater than the Sins of other men; but yet for some great end, very worthy of his Wisdom and Goodness? As for the tryal of such a Man's Faith, and of his exemplary patience and submission to the Will
of

that suffer under signal Judgments.

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of God, it pleaseth God to set him up for a Mark, and to suffer many and sharp Arrows to be shot at him, to try whether his Faith and Patience be proof; as men set up Armour and shoot at it with a double Charge, not with a design to hurt it, but to prove and praise it.

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We are assured that the Goodness of God is such, that had it not been for sin, we had never known affliction, nor been exercised with it; but now, that we have all sinned, and upon a common account are all liable to the Justice of God, he may single out from this common herd of Sinners whom he pleaseth, to smite with his Judgments, and for what end he pleaseth; and therefore when God at any time lets fly an Arrow at a particular Person, this only signifies at the utmost that he is a Sinner in general, but no Man can from hence with any certainty conclude, that this Man is a greater sinner than other men.

And this is very plain from those instances I have had occasion before to  
men.

mention ; the instance of *Job* whom God afflicted in a most terrible manner, for the tryal of his Faith and Patience, and to furnish all Ages with a standing and glorious Example of so great and necessary a Virtue : and from the instance of the Man in the Gospel that was born blind ; concerning whom, our Saviour expressly declares, that this Judgment did not befall this Man for any particular or remarkable Sin, which either this Man or his Parents had been guilty of above others, but that the glorious Power of God might be manifested in his miraculous Cure, *John 9. 3. Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.*

2. What do we know but that God may send these Calamities upon some particular Persons, in mercy to the generality ; and upon some particular places in a Nation, out of kindness to the whole ? When Wickedness has overspread a Nation, and is grown universal, if out of this herd of sinners, the Justice of God please to single out  
some

*that suffer under signal Judgments.*

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some few Persons, and to chase them and hunt them down for terror to the rest, that others *may hear, and fear, and take warning*; this doth not signify, that the Persons selected for ruin were in a different condition from the rest, or that others had not deserved the like judgments as well as they; it only signifies, that *God remembers mercy in the midst of Judgment*, and that he was not willing to destroy them all; that *he does not delight in the death of sinners, but rather that they should turn from their wickedness and live*. He punisheth a few for Example, that others taking warning by it, he may have the opportunity and occasion to spare a great many.

Not but that the hand of God doth sometimes as it were by a Finger point at the Sin, which it designs to punish; as when remarkable punishments follow visibly upon notorious Sins; when the Sinner is punish'd, *flagrante crimine*, in the very act and heat of his Sin; when some great and clamorous impiety calls down some more immediate and sudden judgment from Heaven; when a Sin is  
punish'd



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punish'd in its own kind, with a Judgment so plainly suited to it, and so pat, that the punishment carries the very Mark and Signature of the Sin upon it; as in the case of *Adonibezek*, who was forc'd to acknowledge, that *as he had done, so God had requited him*; and as in the known Story of *Bajazet*, who having been a cruel and barbarous Tyrant was punish'd in his own kind, by falling into the hands of *Tamerlain*, who used him with the same insolence and cruelty, which he had exercised towards others,

In such cases as these, men may without uncharitableness conclude, that such a Judgment of God was sent upon a particular Errand to chastise and punish such a Sin: but then in such cases as these, we do not from the Judgments inflicted conclude a Person guilty of some great Sin which we do not know before; but by comparing the Sin, which we knew him to be guilty of, with the Judgment which was inflicted, we do reasonably collect, that such a Judgment was probably sent for  
such

*upon escaping signal Judgments.*

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such a Sin: but generally speaking, no Man can with certainty conclude, from the greatness of the Judgment that falls upon any one, that such a Man was a more grievous sinner than others, who have escaped the same or the like Judgments.

II. It is foolish likewise to take any comfort and encouragement to our selves, that because we have escaped those fore Judgments which have befallen others, therefore we are better than they are; for (as I have shewn) these Judgments do not necessarily import, that those upon whom they fall, are greater sinners, and that those who escape them, are not so: but suppose it true, that they were greater sinners than we are, for any Man from hence to take encouragement to himself to continue in Sin, is as if from the severe punishment which is inflicted upon a Traytor, a Man should encourage himself in Felony; both these sorts of Criminals are by the Law in danger of Death, only the Circumstances of Death are in one case more severe and terrible, than in the other; but he that from hence  
encou-

*The use we ought to make*

encourageth himself in Felony, reasons very ill, because he argues against his own life. The only prudent inference that can be made, is not to come within the danger of the Law, which punisheth all Crimes, tho' not with equal severity.

Thus I have done with the *first* thing I propounded to speak to from these words, *viz.* The wrong Use which too many are apt to make of the Signal and Extraordinary Judgments of God upon others. I proceed to the

*Second* thing I observed in the Text, *viz.* The right use we should make of the Judgments of God upon others; and that is to reflect upon our own Sins, and to repent of them, lest a like or greater Judgment overtake us. This our Saviour tells us in the next words, *But except ye repent, ye shall all likewise perish.* As if he had said, There is no reason at all, why ye should conclude from those terrible Judgments of God, which have befallen those miserable  
Persons,

Persons, that they were greater Sinners than your selves, who have for the present escaped those Judgments: but instead of censuring others, you should look into your selves; the most proper reflection to be made upon such occasions is, that you are liable to the like Judgments, your sins have deserved that God's Providence should have dealt so with you, as it hath done with *those Galileans, whose blood Pilate mingled with their Sacrifices; or with those eighteen persons upon whom the Tower in Siloam fell;* and for what reasons soever these Judgments of God fell upon them, and pass'd by you, (which you are not at all concerned to inquire into) to be sure if you continue impenitent, you have reason to expect the like, or greater ruin.

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When we see the Judgments of God abroad in the World, and to fall heavily upon particular Places and Persons, we should argue thus with our selves; For what Reason the holy and wise Providence of God hath

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hath dealt so severely with others; I know not; whether out of a particular displeasure against them, for some notorious sin committed by them; or whether for a merciful warning to me and others; or for both; it is not for me to pry curiously into the Counsels of God, and to wade into the depth of his Judgments: but there is one use which I am sure it concerns me nearly to make of it, to look into my self, *to search and try my ways, to repent of my sins and to forsake them*, lest whilst I am gazing upon others, I fall into the like or greater Calamities. It may be those persons and places, which have been so severely visited with the Judgments of God, were no more obnoxious to him, than I am; and when this hath been done to others, in all appearance not guilty of greater Sins than I am, what may not I fear who am in the same Condemnation? It may be they were not so great Sinners as I am, this should awaken me so much the more to a consideration of my own danger: nay, possibly many of those whom the rod
of

of God's Judgments upon others.

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of God hath smitten, were his own dear Children. This should startle men most of all: for *if this have been done to the green Tree; what shall be done to the dry?* If this have been the lot of those whom God loves; what shall be the portion of those whom he hates? *If Judgment begin at the House of God; where shall the ungodly and the sinner appear?*

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The Judgments of God which are executed upon particular Places and Persons, are designed by him to be so many admonitions to *the inhabitants of the world to learn Righteousness*. That fearful ruin which befel *Sodom and Gomorrah*, and the Cities about them, was not only intended for the Punishment of the Inhabitants of those wicked Cities; but for a standing Example, and a lasting Terrour to all Ages of the World. So St. Jude tells us, *ver. 7. that Sodom and Gomorrah, and the Cities about them, are set forth for an example, suffering the vengeance of eternal fire.*

'Tis the advice of the Prophet *Micah*, 6. 9. *Hear ye the rod, and him that hath appointed it.* Every Rod of  
N God,

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God, every Affliction hath a voice, which doth not only speak to the Sufferers, but to the Spectators also; not only to those who are smitten, but to those who stand by and look on: and if, when God sends Judgments upon others, we do not take warning and example by them; if instead of reflecting upon our selves, and trying our own ways, we fall a censuring of others; if we will pervert the meaning of God's Providences, and will not understand the design and intention of them; then we leave God no other way to awaken us, and to bring us to a consideration of our evil ways, but by pouring down his wrath upon our heads, that so he may convince us to be sinners by the same Argument, from whence we have concluded others to be so: or if we continue impenitent, he may ruine us as incorrigible.

And thus I have done with the *second* Observation I propounded, *viz.* The right use we ought to make of the Judgments of God upon others, which is, to reflect upon our selves, and to repent of our evil ways, lest the like or greater Judgments  
over-

to be adored.

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overtake us. I shall only draw an Inference or two, from what I have already discoursed upon these *two* heads.

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1. Let us adore the Judgments of God, and instead of searching into the particular Reasons and Ends of them, let us say with St. Paul, *Rom. 11. 33. How unsearchable are his judgments, and his ways past finding out!* If he who was taken up into the third Heaven, and had such multitudes of Revelations, and was admitted so much nearer to the Secrets of God than we are, durst not search into them, how much less should we, who only converse here below?

Let us not then trouble our selves with nice Enquiries into these things; nor one another with mutual Censures and uncharitable Reflections upon one another: but let us all agree in this, to acknowledge the Righteousness of God in all his Providences to us and others, *to humble our selves under his mighty hand, ἀσπάζεσθαι τὰ συμβαίνοντα, to kiss all events of the divine Providence,* and to believe, that if we be good, they shall turn to our
N 2 good.

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good. Let us, every one of us, comply with the open and visible Ends of God's Judgments upon our selves and others, which is, *to search and try our ways, and to return unto the Lord*; and for the rest, let us believe that it is best for us, that things are as they are; that *his Judgments are unsearchable, and his ways past finding out.*

2. Let us not be rash in our Censures and Determinations concerning the Judgments of God upon others; let us not wade beyond our depth into the secrets of God: for *Who hath known the mind of the Lord, or who hath been his Counsellor?* Let us not be hasty and peremptory to pass Sentence upon others, because of any Evil or Calamity that befalls them. We may be as severe to our selves, as we please, this is safe and prudent; but *Who art thou that judgest another man's Servant?* What our Saviour said in the case of the Woman accused of Adultery, is very applicable to those who are so forward to censure others, as the Causes of God's Judgments; *He that is without sin, let him throw the first stone.* If there be any Man that is
not

of censuring others.

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not conscious to himself that ever he offended and provoked God, that Man may have leave to lay all the fault of God's Judgments upon others.

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God hath of late Years in his Providence towards this Nation so ordered his Judgments, and they have fallen with so great an equality upon all sorts of Men, that we cannot without great rashness fix the Cause of them upon any particulars: but however, this does not appertain to us, to pry into the secret Reasons of God's Dispensations; that which properly belongs to us, is to take off our Eyes from others, and to look into our selves; and if we would do this, we should see reason enough for God's Judgments, and great cause to admire his Mercy and Goodness to us, that he hath been pleased to spare us, when he hath ruined so many others.

So that the proper Use of all the Judgments of God upon others, is to bring us to a consideration of our selves and our own ways, and to argue our selves into Repentance. We  
N 3            should

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should reason thus, The Judgments of God, which have fallen here and there upon others, were intended for terror to us; and if we still continue impenitent, if we be unreformed by these Providences of God, which were purposely designed and intended for our amendment, what can we expect, but that God should also send upon us the like or greater Calamities, and that *except we repent, we should all likewise perish.*

I cannot apply these words, as our Saviour does, because as I told you, they are probably a Prediction of a particular Event to the Nation of the *Jews*, in case they continued impenitent; which they did, and this Prophecy was afterwards sadly fulfilled upon them in the utter ruin and destruction of that Nation: but this we may assuredly say, from the warrant of the general tenour of Scripture, That if notwithstanding these great Judgments of God which have been upon us, and have made such fearful desolations among us, we do not *search and try our ways, and turn to him*

*to Consideration and Repentance.*

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*him who hath smitten others for a warning to us, we have reason to fear, that we shall suffer in the same manner, or that God will bring some greater temporal Judgments upon us, and be angry with us, until he hath consum'd us.*

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But whatever God may do, as to temporal Judgments, this we are as sure of, as the Word of God can make us, that there is a sad fate hangs over all impenitent Sinners, which, however they may escape in this World, will certainly fall upon them in the next. *God hath sworn in his wrath, that such shall not enter into his rest.* He is immutably determined to make such for ever miserable, as by their final obstinacy and impenitency refuse to be happy. And of this terrible doom, the Judgments here in the Text are but an imperfect type and representation. How glad would Sinners then be, to suffer only such things as the *Galileans* did! what a favour would they esteem it, to have no worse fate than *those eighteen men, upon whom the Tower in Siloam*

N 4

fell!

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fell! and to be crush'd under the weight of the heaviest *Rocks and Mountains*, and there to lye hid for ever, from the face of him that sits upon the *Throne*, and from the *Wrath of the Lamb!* No, it is a more fearful ruine, a destruction infinitely more terrible, that attends those in another World, who will not repent in this life, even *everlasting destruction from the presence of the Lord, and from the glory of his power.* And how great and fearful that is, is not to be exprest in Words, nor can we frame any perfect Idea of it from any of those pains and sufferings which we are acquainted with in this World: for *Who knows the power of God's anger?* who can conceive the utmost of what Omnipotent Justice is able to do to Sinners?

Nor have we any Reason in the mean time to think, that God will put a stop to temporal Judgments; but that if we be not reformed by all those terrible things which our Eyes have seen, God will *punish us yet seven times more for our sins.*
If

If we still persist in our Atheism and Prophaneness, in our Contempt of God and his Worship, in our abominable Lusts and Impieties; what can we look for, but greater Judgments, and a more *fiery indignation* to consume us and our Habitations?

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Methinks nothing is a sadder preface of greater Calamities, and a more fearful ruine yet to befall us, than that we have hitherto been so little reformed by those loud and thick Vollies of Judgments which have already been thunder'd out upon us. This was that which at last brought so terrible a Destruction upon the *Egyptians*, that they were hardened under Ten Plagues. To be impenitent under the Judgments of God, which are so mercifully designed to reclaim and reform us, is to poison our selves with that which was intended for our Physick, and by a miraculous kind of obstinacy, *to turn the rods of God into Serpents.* O that we were wise, that we understood this, and that we would consider our latter end!

F I N I S.



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TO THE  
READER.

**Y**OU have here an end of this great Work, and I can now assure you, that I have faithfully discharged what at first I promis'd, which was, to give you these Sermons truly transcribed from the Originals. I have sometimes put two Sermons into one, or three into two, (as the Author used to do in those He printed) and if on that account I have left out Repetitions, or shorten'd some things which had been before printed, yet I never alter'd either the Words or Sense otherwise than was necessary for the Connexion; and as I did this purely to make the  
work



## To the Reader.

*work more perfect, I hope, I have rather obliged the Publick, than deserv'd the censure of any.*

*By these Sermons you have seen how good and useful a Preacher the Author was; and tho' the publishing of them was all I had to do, yet that the World may see, that he was Devout as well as Eloquent, I have ventur'd to annex some of his Prayers, with a short Discourse to his Servants before the receiving of the Sacrament, all written by his own Hand. These are no great addition to the Work, and will, I hope, be valued by some, or at the worst can only be blamed as the indiscreet Zeal, rather than any Interest or Design of the Publisher,*

*Braided in Kent.  
Dec. 3. 1703.*

**Ra. Barker.**

# PRAYERS

Compos'd by

Arch-Bishop *TILLOTSON*.

To which is added,

A short Discourse to his Servants

Before the

SACRAMENT.

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L O N D O N,

Printed for *Ri. Chiswell*. 1704.

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МИНИСТЕРСТВО

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И НАУКИ

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1871

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ESQ.

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**G**REAT and glorious Lord God! the High and Holy One, who inhabitest Eternity, and dwellest in that light which is not to be approach'd: We pray thee to look down from Heaven, the Habitation of thy Holiness and thy Glory, upon us vile and sinful Creatures. Have mercy upon us, O Lord! and according to the multitude of thy tender mercies, blot out all our Transgressions: And do thou keep it for ever in the Purpose and Resolution of our Hearts, to serve and fear thee for the future, and to keep all thy Commandments  
O always,

always, that it may be well with us, and with our Children after us. We pray thee to this end, to write thy Law in our Hearts, and to put thy Fear into our inward parts, that we may never depart from thee.

Grant us the Grace of thy Holy Spirit, to become every day better; to reform and amend whatever is amiss in the frame and temper of our Minds, or in the course and actions of our Lives; to enable us to mortifie our Lusts, to govern our Passions, and to order our whole Conversation aright; to assist us to all that is good, and to keep us from all evil, and to preserve us to thy heavenly Kingdom.

We pray thee to instruct us in all the particulars of our Duty, which we owe to Thee and Men;  
that

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that we may herein exercise our selves always to have Consciences void of offence both towards God and towards Men; that we may love thee the Lord our God with all our Hearts, and with all our Souls, and with all our Strength; and may love our Neighbour as our selves, and whatever we would that Men should do unto us, that we may do likewise unto them. And let the Grace of God, which hath appeared to all Men, and brings Salvation, teach us that denying Ungodliness and worldly Lusts, we may live Soberly and Righteously and Godly in this present World; waiting for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to

O 2

him.



Volume XIV. himself a peculiar People, zealous of good Works.

And we pray thee to make us sensible of our own frailty, of the shortness and uncertainty of this Life, and of the eternity of the next; to make us careful so to live, as we shall wish we had done when we come to die: let our Loins always be girded about, and our Lamps burning, and we our selves like unto men that wait for their Lord.

We pray thee with us to extend thy Goodness to the whole World. Let thy way be known upon Earth, and thy saving Health among all Nations. Pity and relieve the Miseries and Afflictions of men; especially of those in our neighbour Nations, who suffer for thy Truth and Righteousness sake. Support them, O Lord! under  
their

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their Sufferings, and in thy due time deliver them out of them. Bless thy Church: Reform whatsoever thou seest to be amiss in the belief and lives of Christians; and grant that all those who profess thy Name and the Holy Religion of our Blessed Saviour, may live as it becomes the Gospel, and may depart from all iniquity.

In a particular manner we pray thee to be gracious to these sinful Nations to which we are related; to pardon our great and crying Sins, to prevent those Judgments which our sins have justly deserv'd, and to spare us according to thy great Mercy. In a more especial manner, we pray thee to pour down thy blessings upon thy Servant and our Sovereign, ———, by thy grace King of *England, Scotland, France,* and *Ireland,* Defender of  
O 3 the

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the Faith, and in all Causes and over all Persons in these his Dominions Supreme Governour. Preserve him in his Person ; make his Government a publick Blessing to these Nations ; let Religion and Righteousness flourish under the influences of it, and let there be abundance of Peace in his days. Bless him in his Royal Relations, ——— ——— ——— and all the Royal Family. And thou, who art the Wise God and Governest all the Affairs of the World, be pleas'd so to bless and direct all publick Counsels and Affairs amongst us, as that they may tend to the advancement of thy Glory, the preservation of Religion, and the Peace and Happiness of these Kingdoms. Bless, we pray thee, all Ranks and Orders of Men amongst us, and  
make

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make them all, in their several Places and Stations, useful and serviceable to thy Glory and to the publick good. Bless those to whom thou hast committed the care of instructing and governing thy Church, by what Titles soever they are distinguish'd, Arch-Bishops, Bishops, and all others that Minister in Holy Things. We pray thee to make them faithful to that Trust which thou hast committed unto them, and to grant that by their diligent Labours, and prudent Carriage, and holy and exemplary Lives, they may gain many unto Righteousness. Bless the two Universities of this Land; grant that they may answer the ends of their Institution, that Religion, and Learning and Virtue may be the glory of those Places.

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We pray thee to bless us thine unworthy Servants, who at this time are assembled and met together in thy Name; to be present in the midst of us, and to assist us in the Work and Service which we are about; and to grant that those Truths which shall be delivered to us out of thy Word, may have a due effect and influence upon our Hearts and Lives: All which we humbly beg of thee for the sake of our Lord Jesus Christ, in whose Holy Name and Words, &c.

*A Prayer, which (as the Publisher conjectures) He used before his composing his Sermons.*

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**O** Lord God of Truth, I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal Salvation: and to free me from all prejudice and passion, from every corrupt affection and interest that may either blind or seduce me in my search after it.

Make me impartial in my enquiry after Truth, and ready whenever it is discovered to me to receive it in the love of it, to obey it from the Heart, and to practise it in my Life, and to continue stedfast in the profession

on of it to the end of my days.

I perfectly resign my self, O Lord, to thy Conduct and Direction, in confidence that thy Mercy and Goodness is such, that thou wilt not suffer those who sincerely desire to know the Truth, and rely upon thy guidance, finally to miscarry.

And if in any thing which concerns the true Worship and Service of thee my God, and the everlasting Happiness of my Soul, I am in any error and mistake, I earnestly beg of thee to convince me of it, and to lead me into the way of Truth; and to confirm and establish me in it daily more and more.

And I beseech thee, O Lord, always to preserve in me a great Compassion and sincere Charity towards  
towards

towards those that are in error, and ignorance of thy Truth; beseeching thee to take pity on them, and to bring them to the knowledge of it, that they may be saved.

And because our blessed Saviour hath promised, that all that do his Will shall know his Doctrine: Grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy Will and my Duty.

Grant, O Heavenly Father, these my humble and hearty requests, for his sake who is the Way, the Truth, and the Life, my blessed Saviour and Redeemer Jesus Christ. *Amen.*



*Prayers used by him the day  
before his Consecration.*

**M**AY 30. 1691. the day before my Consecration to the Arch-bishoprick, which was on Whitsunday, at St. Mary-le-Bow, when, on Whitsunday Eve, I retired to Edmonton, to spend that day in Fasting and Prayer, to implore the blessing of Almighty God upon that action, and the Assistance of his Grace and Holy Spirit to be vouchsafed to his sinful and unworthy Servant, whom his wise Providence, and the importunate desire of their Majesties King William and Queen Mary, the best of Princes, (whom God in great Mercy to a most sinful and perverse People hath by a most signal Providence set upon the Throne of these  
King-

*Prayers before his Consecration.*

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*Kingdoms, and sent (I trust) to be our Deliverers and Benefactors for many Generations yet to come) have called to the Government and Conduct of this miserably distracted Church in a very difficult and dangerous time.*

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*I began with a short Prayer to Almighty God to prepare my Heart for the duty of this day, and to assist me in the discharge of it, in such a manner as might be acceptable in his sight, thro' Jesus Christ my blessed Saviour and Redeemer.*

*I proceeded next to a Thanksgiving to Almighty God for his Mercy and Goodness to me in the conduct of my whole Life, from my first entrance into the World to this day, which was to this effect.*

Almighty and eternal Lord  
God, and most merciful Father,  
I

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I prostrate my self before thee this day, in a most humble and thankful acknowledgment of thy great Mercy and Goodness vouchsafed to me a sinful Creature, and thy most unprofitable Servant (not worthy to be called thy Son) in the conduct of my whole life, from my first coming into the World to this present day.

And in the first place I desire to bless thy great and glorious Name, that I was born of honest and religious Parents, tho' of a low and obscure condition. *Who am I, O Lord God, or what is my House, that thou hast brought me hitherto? and hast regarded me according to the Estate of a Man of high degree, O Lord God!*

1 Chron.  
17.16,17.

I bless

*Prayers before his Consecration.*

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I bless thee likewise for all the happy Circumstances of my Birth and Education ; that I was born in a time and place wherein thy true Religion was preached and professed. I bless thee for the great care of my good Parents to bring me up in the Knowledge and Fear of *thee, the only true God, and of him whom thou hast sent, Jesus Christ, whom to know is Eternal Life;* and I bless thee, my Lord, for him *in whom all the Nations of the Earth are Blessed,* whom in the fulness of time, thou wast pleased to send into the World to be the Saviour and Redeemer of Mankind.

  
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I bless thee that thou wast pleased to give my ever honoured and good Father the Heart to give me, out of the small Estate  
thou

thou gavest him, so liberal an  
 Education, whereby I was put in-  
 to a Capacity to serve thee. For-  
 give I beseech thee, O Lord, that  
 I have made no better use of the  
 Talents and opportunities where-  
 with thou hast entrusted me, and  
 accept of that little which by thy  
 Grace I have been enabled sincere-  
 ly to do for thee. I bless thee,  
 O Lord, for the continual and  
 bountiful support of thy Provi-  
 dence, whereby thou hast also  
 enabled me to return to my Pa-  
 rents and their Children the kind-  
 ness I received from them, and  
 to be still as a Father to them.  
 I bless thee that thou hast so mer-  
 cifully, and so many times pre-  
 served me from the great dangers  
 to which my life was exposed;  
 and from Temptations which  
 would have been too hard for  
 me

*Prayers before his Consecration.*

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me, if thy Grace had not prevented them, and kept me from falling into them: This, O Lord, I acknowledge as one of the great Blessings of my Life, for which I desire continually to magnifie thy great and glorious Name.

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I bless thee likewise, O Lord! for that measure of Health which I have enjoyed, and for my recovery from a great and dangerous Sickness; for any happy endowments of Mind; for that degree of Understanding which thou hast given me; and for preserving it to me, when my dear Mother, for so many Years of her life, lost the use and Enjoyment of it, and might have derived that unhappiness to me her Child, if thy merciful Goodness had not prevented it. Forgive me, O Lord!

P

that

that I have made no better use of the faculties, which thou hast endowed me withal, for thy Glory, and the Benefit and Advantage of others.

Blessed be thy Name likewise, that thou hast at any time of Life, and in any measure render'd me useful to any good purpose. I acknowledge it to be all from thee; and I desire to return the praise of all to thee my great and constant Benefactor.

Blessed be God for the favour thou hast given me with Men both of low and high condition; and the Friends which thou hast raised up for me, to preserve me from the malice of mine Enemies, and those who *hate me without a cause, and not for any fault*  
of

*Prayers before his Consecration.*  
of mine toward them, O Lord thou  
knowest.

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More especially I bless thee for that great and undeserved favour which I have found in the eyes of our Excellent King and Queen. Give me, O Lord, the Heart, and, if it be thy Will, the Opportunity to serve them in some measure to answer their favours to me, and the good Opinion they have conceived of me, by rendering me Useful and Instrumental for the publick Good of this distracted Kingdom and Church, in endeavouring to heal and reconcile our unhappy differences, and to reform the disorders that are in thy Church, and the Lives and Manners both of the Ministers and People.

P 2

Finally



*Prayers before his Consecration.*

Finally I bless thee for all the Favours and Blessings of my Life both Spiritual and Temporal, so plentifully bestowed upon me; and above all, for a sincere desire to serve and please thee, my most gracious and merciful God, and to do good to men made after thine image.

Accept, O Lord! this my hearty Sacrifice of Praise and Thanksgiving which I offer up to thy Divine Majesty, thro' the Merits and Mediation of *Jesus Christ* my blessed Saviour and Redeemer.  
*Amen, Amen.*

*Next I made this humble and penitent Confession of my Sins, and earnest supplication for the Pardon and Forgiveness of them.*

I bow my self before thee, most holy and gracious Lord God, in a deep sense of mine own vileness and sinfulness, which render me altogether unworthy of the least of those many Favours and Blessings wherewith thou hast been pleas'd to follow me all the days of my Life. I am a sinful Man, O Lord, and not worthy to lift up mine Eyes to thee my God, My whole Life hath been little else but a continued course of disobedience, of unthankfulness, and unworthy returns to thee for all thy Benefits. I have *gone astray from the Womb*, and have grievously transgressed thy holy Laws and Commandments, in thought, word, and deed.

*Prayers before his Consecration.*

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I desire now to confess my sins to thee, and with great shame and contrition to bewail and lament them in thy presence. *Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, so that if thou be strict to mark iniquity, O Lord! who can stand? Lord, I am vile, what shall I answer thee? I abhor my self and repent in dust and ashes.*

I confess the folly of my Childhood, and the great sins and vanities of my Youth, and the many great provocations, which in the course of my life I have been often, too often guilty of; the impurities of my Heart, and the many evil actions of my Life, which thou, O Lord! knowest altogether; and for which I desire to take  
shame

*Prayers before his Consecration.*

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shame to my self, and to be confounded before thee at the remembrance of them. Lord, they are all in thy sight, and the most secret sins of my Life in the light of thy countenance. I am ashamed, O my God, and blush to lift up mine Eyes to thee my God.

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I confess likewise before thee, that I have most grievously omitted and neglected my Duty to thee, in not making better use of the Talents and Opportunities of doing good, which thou hast entrusted me withal. I have offended grievously, and been wanting to my Duty, in a great part of my Life; toward those whom thou hast committed to my charge, in not instructing them, and watching over them as I ought, to inform them in the good

P 4 Know-

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Knowledge of God ; and to improve in other Knowledge as was my Duty to have done. Lord, forgive this great and hainous sin.

I have offended against thee by Anger and Impatience upon many occasions ; by neglecting to cultivate my Mind, and to govern my Passions ; by Uncharitableness and evil Speaking ; and especially by mispending my precious time, which might have been employed to excellent purposes. Lord, what can I say unto thee for these and innumerable other provocations of my Life ? But *there is forgiveness with thee, that thou may'st be feared.* Lord let *thy goodness,* which I have had such plentiful experience of, *lead me to repentance, not to be repented of.*

*Have*

*Have mercy upon me, O Lord, and according to the multitude of thy tender mercies, blot out all my Transgressions, for thy Mercy in Jesus Christ, whom thou hast set forth to be propitious by his blood for the sins of the whole World.*

I do now, O Lord, in a deep sense of my sinfulness, and a hearty contrition for all my faults of omission and commission which I have been guilty of, humble myself before thee, and earnestly implore thy Mercy and Forgiveness. I do not only repent of all the evils of my past life; but am now fully resolved by thy grace utterly to forsake them, and break off the practice of them; and do most heartily beg the assistance of thy Grace to make good this ho-  
ly

ly Resolution for the remaining part of my Life. *Create in me a clean heart, O God! and renew a right Spirit within me; and do thou keep it for ever in the purpose and resolution of my Heart, to make good what I have now so solemnly promised to thee; suffer me not to turn again to sin and folly; but let thy Grace continually preserve me, and enable me to do better; and let not sin have any more dominion over me, that I should serve it in the lusts of it.*

Grant this, O merciful Father, for the sake of my blessed Saviour and Redeemer, who *died for our sins, and rose again for our justification, and now sitteth at thy right hand to make intercession for sinners: in his Name and Media-*  
 tion

*Prayers before his Consecration.*

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tion I offer up this act of Repen-  
tance, and these my humble sup-  
plications for Pardon and For-  
giveness, for thy Grace and Affi-  
stance, concluding all in his  
comprehensive Prayer. *Our Fa-  
ther, &c.*

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*Next a Prayer for God's blessing  
upon me, and his ; and his holy Spi-  
rit to be conferred upon me in the  
solemn Dedication of me the day  
following to this high and holy  
Office.*

Almighty and most merciful  
Lord God, the giver of every good  
and perfect gift, and the Father of  
lights, who hast promised, that if  
any man lack wisdom, he shall ask  
it of thee, who givest to all liberally  
and upbraidest not, and it shall be  
given him ; I most humbly be-  
seech



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seech thee in the solemn Action of the day following, wherein I thy Servant am to be Dedicated, and set apart to the Service of thee, and thy Church, in so high and holy an Office, to shed forth upon me, thy most unworthy Servant, the Gifts and Graces of thy holy Spirit in a plentiful measure.

And since by thine own wise and good Providence, and the importunate desire of those whom thou hast set in Authority over us, I am called to the Government and Conduct of this miserably distracted and divided Church, in so very difficult and dangerous a time, be pleased of thine infinite Mercy and Goodness to thy sinful and most unworthy Servant, to afford him the Grace and Assistance.

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sistance of thy holy Spirit, to enable him so to discharge the Office which thou hast called him to, that thy Name may be glorified, and this Church, which thou hast committed to his charge, may be edified in Faith and Holiness, in Love, Peace, and Union, by his Diligent and Faithful Care and Endeavours; grant to him such a degree of Health, such a vigour of Mind, and such a measure of thy Heavenly Grace and Wisdom, as may fit him to be an useful Pastor of thy Church. Give me, O Lord, a mind *after thine own Heart*, that I may *delight to do thy Will*, O my God, and let *thy Law be written in my Heart*. Give me Courage and Resolution to do my Duty, and a Heart *to spend my self, and to be spent in thy Service*, and in doing all the good that  
that

  
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that possibly I can the few remaining days of my Pilgrimage here on Earth.

I have had great experience of thy great Mercy and Goodness to me all my days: *Hide not thy face from me in this needful time. Thou hast been my help: leave me not, nor forsake me, O God of my Salvation; teach me thy way, O Lord, and lead me in a plain path because of mine enemies. In thee, O Lord, do I hope; thou wilt bear, O Lord my God; hear me lest otherwise mine enemies should rejoyce over me, and when my foot slippeth they should magnifie themselves against me. Deliver me, O my God, out of the hand of the wicked, out of the hands of unrighteous and cruel men: for thou art my hope, O Lord God, thou hast been my trust from my Youth,*

Pfal. 27.  
9, 11.

Pfal. 38.  
15, 16.

*Prayers before his Consecration.*

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*Youth, by thee have I been bolden  
up from the womb; my praise shall  
be continually of thee. I am as a  
wonder unto many; but thou art  
my strong refuge. Cast me not off  
in the time of old Age, forsake  
me not when my strength faileth.  
O God, thou hast taught me from  
my Youth, and hitherto have I de-  
clared thy wondrous works: now also  
when I am Old and Grey-headed, for-  
sake me not, until I have shewed  
thy strength unto this Generation,  
and thy power to them that are to  
come. Hear me, O Lord, for  
thy Mercy's sake in Jesus Christ  
my blessed Saviour and Redeemer.  
Amen.*

  
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*Then I read the Prayers in the  
Consecration Office. I concluded with  
a Prayer for the King and Queen,  
and a Short Ejaculation.*

O Lord

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O Lord and heavenly Father, high and mighty, King of Kings, and Lord of Lords, the only Ruler of Princes, who dost from thy Throne behold all the dwellers upon Earth, most heartily I beseech thee with thy Favour to behold our most gracious Sovereign Lord and Lady, King *William* and Queen *Mary*; endue them with all those Graces and Virtues which may fit them for that high Station wherein thou hast placed them; give them *Wisdom and Understanding to go in and out before this great People*, and a Heart to seek their good all the days of their lives; and make them great Examples of Piety and Virtue to an evil and degenerate Age. Preserve them in their Persons, govern their Counsels,

sels, and prosper their Forces by Sea and Land, and make them victorious over their Enemies. Be pleased to take the Person of the King into the particular care of thy Providence. Give thy Angels charge over him to keep him in all his ways; cover his Head in the day of battel; and Crown him with Victory and good Success. Give Courage and Resolution to him, and to his Armies and Fleets, and take away the Hearts of his Enemies. Scatter the people that delight in War; shew thy self, thou Judge of the Earth, and render a reward to the proud. Let not iniquity always triumph in the oppression of thy People. Let the wickedness of the wicked come to an end; but do thou establish the just.

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Q

I be-

*Prayers before his Consecration.*

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on the Solemn Action of the day following, and upon thine unworthy Servant who is to be dedicated to thy Service; and for them whom thou hast set over us; and for these sinful Nations; and all for the sake of *thy dearly beloved Son, in whom thou art well pleased, Jesus Christ the Righteous;*

*In whose Name and Words I concluded my Prayers,*

Our Father, &c.

---

*A Dis-*

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*A Discourse to his Servants,  
concerning receiving the  
Sacrament.*

— **N**OW that I have mention'd the Sacrament, I have a great desire, that as many of you as can should Receive it at *Easter*, and that you should carefully prepare your selves for it against that time. It is the most solemn Institution of our Religion, and as we are Christians, we are obliged to the frequent receiving of it, and we cannot neglect it without a great contempt of our blessed Saviour and his Religion. He hath appointed it for a solemn Remembrance of his great love to us, in laying down his Life for us, and

Q 3

there.



therefore he commands us to do it in remembrance of him; and St. Paul tells us, that as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come.

Both the Comfort and the Benefit of it are great. The Comfort of it; because it does not only represent to us the exceeding love of our Saviour, in giving his Body to be broken, and his Blood to be shed for us; but it likewise Seals to us all those Blessings and Benefits which are purchased and procured for us by his Death and Passion; the Pardon of sins; and Power against sin.

The Benefit of it is also great; because hereby we are confirmed in Goodness, and our Resolutions  
of

*about receiving the Sacrament.*

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of better Obedience are Strengthened ; and the Grace of God's Holy Spirit to enable us to do his Will is hereby conveyed to us.

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And the best preparation for it is by a sincere Repentance for all our sins and miscarriages, which we remember our selves to be at any time guilty of : by daily prayer to God that he would give us a sincere Repentance for all our sins, and mercifully forgive them to us : and by a sincere and firm resolution to forsake our sins, and to do better for the future ; to be more careful of all our Actions, and more constant in Prayer to God for his Grace to enable us to keep his Commandments : by being in Charity with all men ; and by forgiving those who have injured us by word or deed, as

Q 4

we

Volume XIV. we hope for forgiveness from God.

And let none of us say, that we are not fitted and prepared for it. It is our Duty to be so: and if we be not prepared to receive the Sacrament, we are not qualified for the mercy of God, and for his forgiveness; we are not prepared for the Happiness of Heaven, and can have no hopes to come thither: but if we prepare our selves as well as we can by Repentance, and resolutions of being better, and by praying heartily and earnestly to God for his Grace, he will accept of this preparation, and will give us the comfort of this holy Sacrament.

**A Form**

A FORM of  
**P R A Y E R S,**

Used by His

Late Majesty,

**K. *William* III.**

When he Received the

**Holy Sacrament,**

And on other occasions.

1957

1958

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and to do better for the future.

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*An humble Intercession with God for all Mankind ; for the whole Christian Church, and more particularly for that part of it which is planted in these Kingdoms ; for the Queen, and for all under our Government ; for my Relations and Friends ; for my Native Country, and for my Allies, &c.*

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A

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A Form of  
**P R A Y E R S**

Used by his  
**Late Majesty**  
**K. William III.**

---

**J O H N IX. 4.**

*I must work the Works of him that  
sent me, while it is day, the night  
cometh when no man can work.*

**COLOS.**

## COLOS. III. 17.

*Whatsoever ye do in word or in deed,  
do all in the Name of the Lord  
Jesus, giving thanks to God and  
the Father by him.*

---

*A Prayer to God, that he would  
be pleased to assist and accept my  
Preparation to receive the B. Sa-  
crament.*

**I** Prostrate my self before thee,  
my most gracious God and  
merciful Father, in an humble  
Acknowledgment of my Unwor-  
thiness and Insufficiency of my  
self, for any thing that is good.  
I am sensible that without Thee  
I can do nothing; and therefore  
do humbly implore thy gracious  
Assistance

Assistance, and Acceptance of my  
endeavour to prepare my self for  
the worthy receiving of the Bles-  
sed Sacrament of the Body and  
Blood of thy dear Son.

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Stir up, I beseech thee, such  
pious Affections and Dispositions  
in my Soul, and fill my Mind  
with such holy Meditations as are  
suitable to this Occasion. Grant  
me such a sense of my Sins, and  
of the Sufferings of my Blessed  
Saviour for them, as may affect  
my Heart with a deep Sorrow  
for my Sins, and an eternal Ha-  
tred and Displeasure against  
them, and may effectually en-  
gage me to Love, and Live  
to him who dy'd for me, Jesus  
Christ my Blessed Saviour and  
Redeemer. *Amen.*

R

*A Pe-*

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*A Penitent Confession of Sins,  
with an humble Supplication  
for Mercy and For-  
giveness.*

**M**OST gracious and mer-  
ciful God, who art of  
purer Eyes than to behold Ini-  
quity: I desire to humble my  
Soul before Thee, in a deep sense  
of my own Vileness and Unwor-  
thiness; by reason of the many  
Sins and Provocations, which I  
have bin guilty of against thy  
divine Majesty; by Thought,  
Word and Deed. Forgive, O  
Lord, all the Sins and Follies of  
my Life, which have been many  
and great; and which I do now  
with shame and sorrow confess  
and bewail before thee, for thy  
mer-

*Prayers used by K. William.*

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mercys sake in Jesus Christ. Pardon, O my God, my manifold neglects and omissions, and slight and careless performance of the Duties of Religion, without due Affection and Attention of Mind; that I have not served thee with that purity of Intention, with that sincerity of Heart, with that fervency of Spirit, with that Zeal for thy Glory, with that care and diligence, and constancy, that I ought.

Forgive, O Lord, my Sins of Ignorance and Infirmary, which are more than can be numbred; but especially, all my Wilful Transgressions of thy Holy and Righteous Laws; the impurity of my Heart and Thoughts, all irregular Appetites and Passions, and every sinful and wicked Pra-

R 2

ctice;

Etice, of what nature or kind  
 soever. More particularly, I do  
 with great Shame and Confusion  
 of Face, confess and lament be-  
 fore thee, from whom nothing is  
 hid, that I have grievously of-  
 fended. \* These my Transgressi-  
 ons, with many more, which I  
 cannot remember and reckon up  
 before thee, are all in thy sight,  
 O Lord, and my most secret Sins  
 in the light of thy Countenance.  
 When I look back upon the Er-  
 rors and Miscarriages of my past  
 Life, and consider with my self what  
 I have done, and what I deserve at  
 thy Hands, my Flesh trembleth  
 for fear of Thee, and I am afraid

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\* Here ~~was intended to~~ mention  
 Particulars.

of

*Prayers used by K. William.*

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of thy Judgments. I am ashamed,  
O my God, and blush to lift up  
mine Eyes to thee my God.  
Lord, I am vile; what shall I  
answer Thee? I abhor my self,  
and repent in Dust and Ashes.

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Make me deeply sensible of  
the great Evil of my Sins, and  
work in me a hearty Contrition  
for them; and let the sense of  
them be more grievous to me  
than of any other Evil whatso-  
ever. Have mercy upon me,  
O Lord, and according to thy  
tender mercies forgive all my  
Transgressions, for the sake of  
my Blessed Saviour and Redeemer.  
*Amen.*

R 3

A



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*A Prayer for the Grace and Assistance of God's Holy Spirit, to enable me to resolve and to do better for the future.*

**A**ND now, O Lord, in Confidence of thy great Mercy and Goodness to all that are truly Penitent, and sincerely resolve to do better, I most humbly implore the Grace and Assistance of thy Holy Spirit, to enable me to become every Day better, and to reform whatever has bin amiss in the Temper and Disposition of my Mind, or in any of the Actions of my Life. Grant me the Wisdom and Understanding to know my Duty, and the Heart and Will to do it.

Vouch-

Vouchsafe to me the continual Presence and Direction, the Assistance and Comforts of thy Holy Spirit; whereby I may be dispos'd and enabled to do thy Will with delight and cheerfulness, and with patience and contentedness to submit to it in all things. Endue, me O Lord, with the true Fear and Love of Thee, and with a prudent Zeal for thy Glory. Encrease in me more and more the Graces of Charity and Meekness, of Truth, and Justice, and Fidelity; give me Humility and Patience, and a firmness of Spirit to bear every Condition with constancy and equality of Mind.

Enable me, O Lord, by thy Grace to govern all my Appetites, and every inordinate Lust and  
R 4      Passion,

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Passion, by Temperance and Purity, and Meekness of Wisdom; setting Thee always before me, that I may not sin against Thee. Create in me a clean Heart, O God, and renew a right Spirit within me, Purifie my Soul from all evil Thoughts and Inclinations, from all bad Intentions and Designs. Deliver me, O Lord, from Pride and Vanity, from immoderate Self-Love, and obstinate Self-Will, and from all Malice and Envy, and ill Will towards any.

Make me to Love Thee, as I ought, above all things; and let the Interest of thy Honour and Glory be ever dearer to me than my own Will, or Reputation, or any Temporal Advantage whatsoever.

Sub-

Subdue in me the evil Spirit of Wrath and Revenge; and dispose my Heart patiently to bear Reproaches and Wrongs, and to be ready not only to forgive, but to return good for evil.

Assist me, O Lord, more especially in the faithful and conscientious Discharge of the Duties of that high Station in which thou hast placed me: And grant that I may employ all that Power and Authority which thou hast invested me with, for thy Glory and the publick Good; that I may Rule over Men in thy Fear, with Justice and Equity, ever studying and endeavouring the good of the People committed to my Charge, and as much as in me  
Lyes

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Lyes the Peace and Prosperity,  
the Welfare and Happines of  
Mankind.

Confirm me, O my God, in  
all these holy Resolutions; and  
do Thou keep it for ever in the  
purpose of my Heart, to perform  
them to the utmost of my Power:  
All which I humbly beg for thy  
Mercies sake in Jesus Christ,  
*Amen.*

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*An humble Intercession with God for all Mankind ; for the whole Christian Church, and more particularly for that part of it which is planted in these Kingdoms ; for the Queen, and for all under our Government ; for my Relations and Friends ; for my Native Country, and for my Allies, &c.*

**I** Thine unworthy Servant desire likewise humbly to interceed with Thee, the God and Father of All, for all Mankind ; that thou wouldest be pleased to have Compassion upon their Blindness and Ignorance, their gross Errours and their wicked Practices. Send forth, I beseech thee, thy Light, and thy Truth,  
to

to scatter that thick Darknes which covers the Nations, and overspreads so great a part of the World; that thy Way may be known upon Earth, and thy Saving Health among all Nations.

Bless and preserve thy Church dispersed over the face of the Earth; restore to it Unity and Concord, in the acknowledgment of the Truth, and the practice of Righteousness and Goodness. Remove out of it all Errors and Corruptions, all Offences and Scandals, all Divisions and Dissensions, all Tyranny and Usurpation over the Minds and Consciences of Men; that they who profess the same Faith, may no longer persecute and destroy one another, but may be kind and tender-hearted one towards

towards another, as it becomes Brethren, and those that are Heirs of the same common Salvation.

I beseech Thee more especially, to be merciful to that part of thy Church, which thou hast planted in these Kingdoms. Pity the Distractions, and heal the Breaches of it. Purge out of it all Impiety and Profaneness; take away those Mistakes, and mutual Exasperations, which cause so much Distemper and Disturbance; and restore to it Piety and Vertue, Peace and Charity. Endue the Pastors and Governours of it, with the Spirit of true Religion and Goodness, and make them Zealous and Diligent to promote it in those who are  
under



under their Instruction and Care. Give them Wisdom to discern the best and most proper Means of composing the Differences of this miserably Divided Church, the Heart to endeavour it, and by thy blessing upon their Endeavours the happiness to effect it.

And I beseech Thee, O Lord, of Thy great Goodness, to bless all my Relations and Friends; particularly my Dearest Consort the Queen. I acknowledge Thy special Providence in bringing us together, and thereby giving me the Opportunity and Means of being Instrumental in rescuing these Nations from Misery and Ruin. And as Thou hast bin pleased to unite us in the nearest Relation; so I beseech thee to preserve

preserve and continue that entire Love and Affection between us, which becomes that Relation. And if it be thy Blessed Will, and Thou seest it best for us, bless us with Children to sit upon the Throne of these Kingdoms, and to be a Blessing to them for many Generations.

Be merciful also, O God, to my Native Country; let true Religion and Righteousness be Established amongst them, as the surest Foundation of their Peace and Prosperity.

Bless all my Allies; O Righteous Lord, that lovest Righteousness, and hatest Falshood and Wrong, do thou stand by us  
in

in the Maintenance of that Just Cause in which We are engaged, and bless us with Union and good Success.

And in Thy good time, O Lord, restore Peace to Christendom; put an end to those bloody Wars and Desolations, wherewith it hath been so long and so miserably harrass'd: And, when Thou seest it best and fittest, manifest thy glorious Justice in giving check to that Ambition and Cruelty, which hath bin the cause of so great Calamities, to so great a part of the World. O God, to whom Vengeance belongeth, O God, to whom Vengeance belongeth, shew thy self: Lift up thy self thou Judge of the Earth, and render a Reward  
to

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to the Proud: Scatter the People  
that delight in War: Let the  
Wickedness of the Wicked come  
to an end, but do thou Establish  
the Just.

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Be merciful, O God, to all  
that are in affliction or distress;  
that labour under Poverty, or  
Persecution, or Captivity; un-  
der bodily Pains and Diseases,  
or under Temptation and Trou-  
ble of Mind: Be pleased to  
support and comfort them,  
and in thy due time to deliver  
them, according to thy great  
Mercy.

Forgive, I beseech Thee, most  
merciful Father, to all mine Ene-  
mies all their Malice and ill Will  
towards me; and give them Re-  
S pentance

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penitance and better Minds: which  
I heartily beg of Thee for them,  
as I my self hope for Mercy  
and Forgiveness at thy Hands,  
through the Merits and Medi-  
ation of Jesus Christ my most  
merciful God and Saviour. *A-*  
*men.*

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**A**

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*A Thankful Acknowledgment of the Mercies of G O D both Temporal and Spiritual; and above all for the Redemption of Mankind by the Humiliation and Sufferings of his Son in our Nature.*

**B**lessed and Glorious Lord God, the great Creator and Preserver, and Governour of all Things; my Saviour and Deliverer, and continual Benefactor; I acknowledge, I admire, I adore thy infinite Excellencies and Perfections: And let all the Creatures in Heaven and Earth say, *Amen.*

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**I** Render Thanks to thee, most Gracious God, for innumerable Favours conferred upon me thy poor Creature, and most unworthy ; for my Being, for my Reason, and for all other Endowments and Faculties of Soul and Body ; for thy continual Care and watchful Providence over me from the beginning of my Life, and through the whole Course of it : For all the happy circumstances of my Birth and Education : For the pious Care of my Dear and ever-Honoured Mother, and Grandmother, and of all others who had the charge of me in my tender Years : For thy unwearied Patience towards me, after so many and so great Provocations : And for thy merciful and wonderful Preservation

*Prayers used by K. William.*

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servation of me from innumerable Dangers and Deaths to which I have been exposed all my Life. I will still hope in thy Goodness, O Lord, who hast bin my Trust from my Youth; by Thee have I bin holden up from the Womb, my Praise shall be continually of Thee. Above all I adore thy tender Mercy and Compassion to me and all Mankind, in sending thy only Son into the World to redeem us from Sin and Misery, and by suffering in our Nature, and dying in our Stead, to purchase for us Eternal Life. I bless Thee for the Light of the Glorious Gospel, for the knowledge and sense of my Duty towards Thee; for delivering me from Temptations too hard for me, and supporting me under many: For the

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Direction and Assistance, and  
Comforts of thy Holy Spirit:  
For restraining me by thy Grace,  
and reclaiming me from the Ways  
of Sin and Vanity: And for all  
the gracious Communications of  
thy Goodness, whereby Thou hast  
inclined my Heart to love and  
fear thee, and enabled me in any  
measure to do thy Will.

For these, and all other thy  
Blessings and Favours to me,  
which are more than can be  
number'd; I render unto Thee,  
most Gracious God, all possible  
Praise and Thanks by Jesus Christ  
my Blessed Lord and Saviour.  
*Amen.*

*A Prayer to God, to prepare my Heart for the worthy Receiving of the Holy Sacrament, and to make me partaker of the Blessings and Benefits of it.*

**I** Come to Thee, O my Lord God, from whom are the Preparation of the Heart, and the good disposition of our Minds for thy Worship and Service. Fit me, O Lord, by hearty Contrition for my Sins, and a sincere Resolution of a better Course, to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Transgressions by the Sacrifice of Himself,

as of a Lamb without Spot and Blemish. Let the remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and serve him, who laid down his Life for me. Cleanse me, O Lord, from all filthiness of Flesh and Spirit, that I may be a meet Guest for thy Holy Table, and a real partaker of those Blessings and Benefits which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptism, and intend to renew in the Holy Sacrament, by dedicating my self entirely, and for ever,

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ever, to the service of my Blessed Redeemer, who hath loved me, and washed me from my Sins in his own Blood. To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience for ever and ever.  
*Amen.*

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*Short*

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*Short Meditations and E-  
jaculations at the Com-  
munion.*

*Before the Minister begin the  
Service.*

**I** Lift up my Soul to Thee,  
my God, humbly imploring  
thy Blessing upon me, and Gra-  
cious Assistance of me in the  
Holy Action I am now about.  
Forgive my want of due prepa-  
ration, and Accept of my sincere  
Desire to perform an accepta-  
ble Service to Thee, through  
Jesus Christ.

*Before*

*Prayers used by K. William.*

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*Before the Receiving of the  
Bread.*

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Lord, I am not worthy of  
the Crums, which fall from Thy  
Table.

*After the Receiving of it.*

Greater Love than this hath  
no Man, that a Man lay down  
his Life for his Friend.

Herein hath God commended  
his Love to us, that whilst we  
were Enemies, he gave his Son to  
die for us.

*Before Receiving of the Cup.*

What shall I render to the  
Lord for all his Benefits? I will  
take

take the Cup of Salvation, and I will bless the Name of the Lord.

*After the Receiving of it.*

Blessed be God for his unspeakable Gift, his dearly beloved Son Jesus Christ, in whom we have Redemption through his Blood, even the forgiveness of Sins.

*After the Conclusion of the whole  
Action.*

Bless the Lord, O my Soul, and all that is within me bless his Holy Name. Bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diseases: Who redeemeth thy

*Prayers used by K. William.*

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thy Life from destruction ; and crowneth thee with loving Kindness, and tender Mercies: who satisfieth thy Mouth with good things. Bless the Lord, O my Soul.

  
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*A Prayer to be used in private afterwards.*

I praise and magnifie thy great and glorious Name, O Lord my God, for the blessed Opportunity afforded to me this day, of Commemorating thy infinite Goodness and Mercy to me and all Mankind, in sending thy only Son into the World to take our Nature upon him, to submit to the Infirmities and Miseries of it, to live amongst us, and to Dye for us : And to preserve the Memory of this great Love and Goodness  
of



of Thine to us for ever in our Hearts, that Thou hast bin pleased to appoint the blessed Sacrament, for a Solemn Remembrance of it. Grant, O Lord, that I may faithfully keep and perform that Holy Covenant which I have this Day so solemnly renewed and confirmed in thy Presence, and at thy Table. Let it be an eternal Obligation upon me of perpetual Love and Obedience to Thee. Let nothing seem hard for me to do, or grievous for me to suffer for thy sake, who whilst I was a Sinner, and an Enemy to Thee, lovedst me at such a rate as never any Man did his Friend. Grant that by this Sacrament there may be conveyed to my Soul new Spiritual Life and Strength, and such a measure of thy Grace and Assistance as may enable me to a  
greater

*Prayers used by K. William.*

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greater care of my Duty for the future: That I may henceforth live as becomes the Redeemed of the Lord; even to him who died for my Sins, and rose again for my Justification, and is now sate down on the right hand of the Throne of God, to make Intercession for me: In his Holy Name and Words, I conclude my imperfect Prayers.

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XIV.

**O**UR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come; Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that have trespassed against us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever. Amen.

A T A.



ATA

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2. The second part of the document outlines the specific procedures for recording transactions. It details the steps involved in entering data into the accounting system, from initial receipt of documents to the final posting of entries. The text stresses the need for consistency and accuracy in these procedures to ensure the reliability of the financial statements.

3. The third part of the document addresses the role of the accounting department in monitoring and controlling the company's resources. It explains how the department uses the recorded data to identify areas of inefficiency and to implement corrective measures. The text highlights the department's responsibility in ensuring that the company's assets are protected and its operations are conducted in a cost-effective manner.

4. The fourth part of the document discusses the importance of regular audits and reviews. It explains that these processes are essential for verifying the accuracy of the recorded data and for identifying any potential errors or fraud. The text notes that audits also provide an opportunity for the company to improve its internal controls and to enhance its overall financial management practices.

5. The fifth part of the document concludes by summarizing the key points discussed and reiterating the company's commitment to high standards of financial reporting. It expresses confidence that the implemented procedures will ensure the company's financial records are accurate, complete, and reliable, thereby supporting its long-term success and growth.

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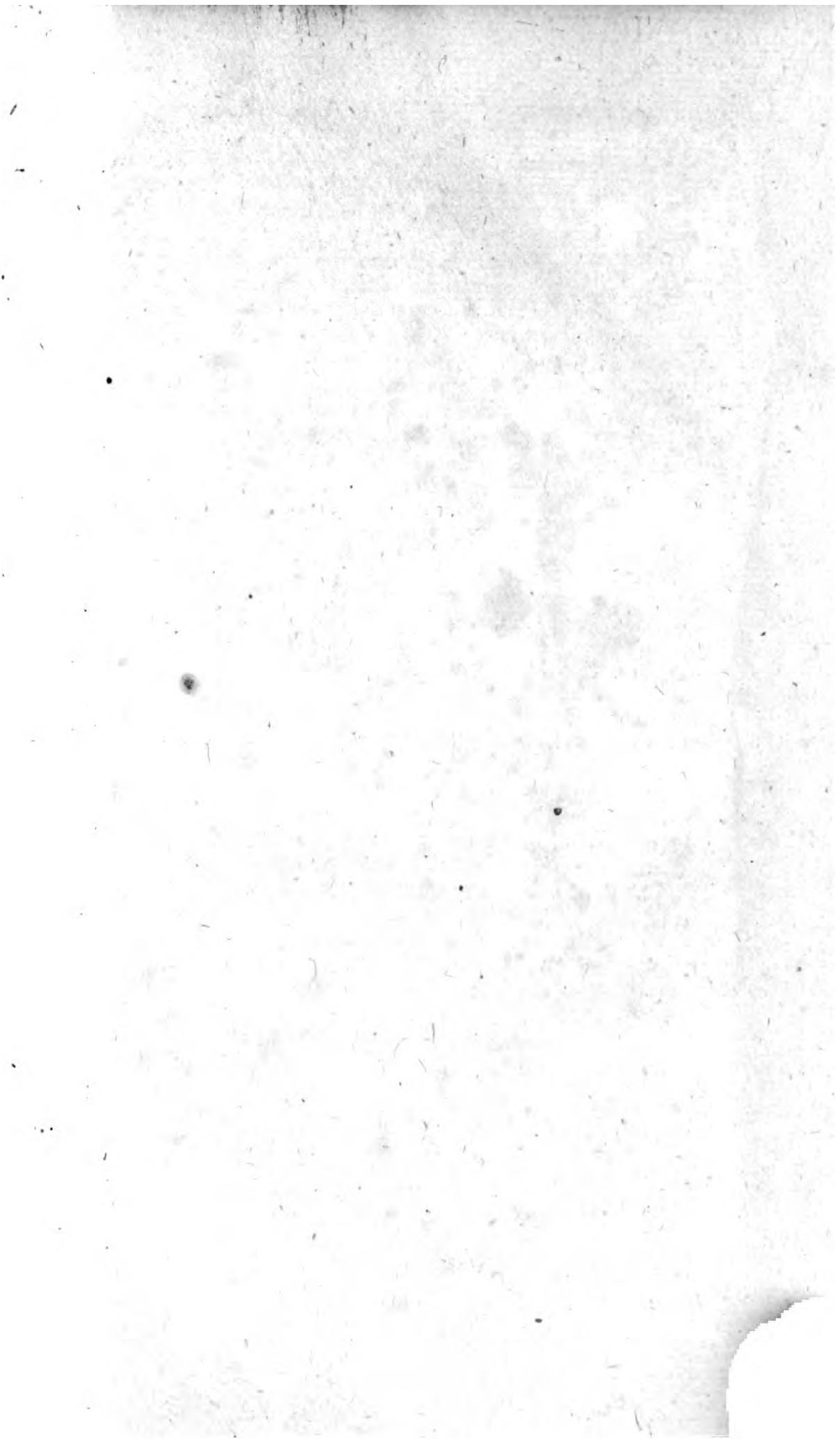
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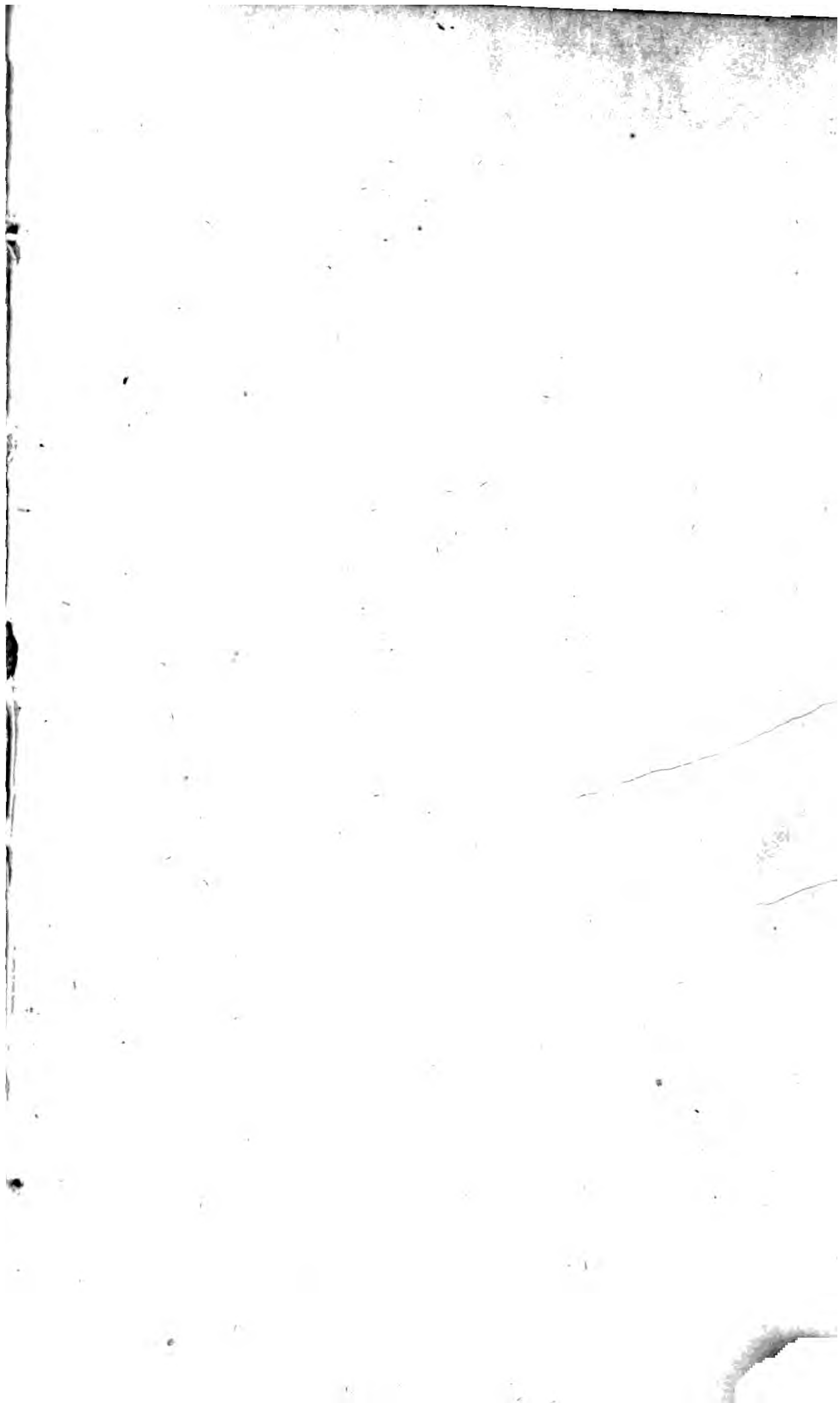
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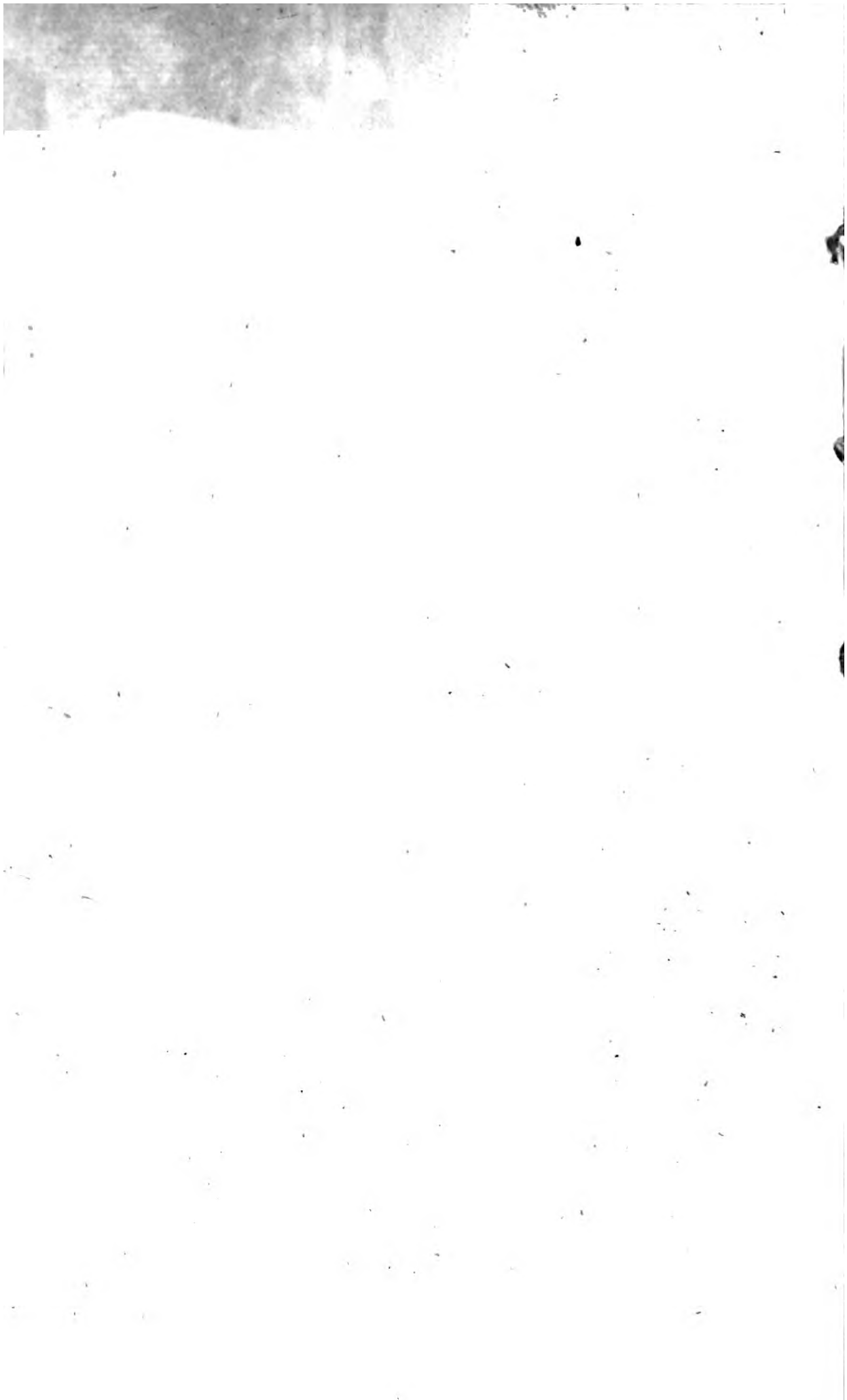
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**F I N I S.**









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