

O that you would ! Yea, if I prove that there is no man *truly Honest* in the world, that is not *truly Godly* ? If you would stand to this, you would soon be changed. Indeed it is nothing but but *Dis honesty* that we would have you changed from. And if you will not stand to this, but will refuse *Honesty* when you know it, for shame lay by the *Name* of *Honesty*, and wish not men to *call* you *Honest* any more. Either *be* what you would be *called*; or give men leave to *call* you as you are. Let us come then to the tryal, and see who is indeed the *Honest man*; the *Godly* or the *ungodly*.

1. I have already told you, that *God* who is the most infallible Judge, hath given his sentence on his peoples side. If you will think your selves that it is not those that *Thieves* and *Harlots* call *Honest* that are so likely to be *Honest*, as those that wise men and vertuous men call so : We have then far greater Reason to conclude, that it is not those that you call *Honest*, that are so fit to be judged such, as those that *God* calls so. How say you ? will you not freely give us leave to take *Gods* judgements or *Word* before yours ? If not, we will *take leave*. And *God* calls all the *ungodly* by the name of *Evil* and *Wicked* men ! and the *godly* are they that he calleth *Upright*, *Good*, and *Honest*. The whole Scripture, you know, if you know any thing of it, speaketh in this language. *Luke* 8. 15. It is they that *hear the Word* and *keep it*, and *bring forth fruit with patience*, that receive it into *honest* and *good* hearts. This is the life that is acceptable in the sight of *God our Saviour*, which is [*in all Godliness and Honesty*.] These are inseparable, *Godliness* and *Honesty*. *1 Tim.* 2. 2, 3. Indeed the Greek word here is that which signifieth gravity and *seemliness* of behaviour : but that which is frequently translated [*good*] is it which signifieth the *truly Honest*. And you know none of the *ungodly* are ever called *Good* in Scripture, but clean contrary. *Prov.* 11. 6. *The righteousness of the upright shall deliver them, but transgressors shall be taken in their own naughtiness.*] So *vers.* 18. 19, 20. [*The wicked worketh a deceitful work, but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life, so he that pursueth evil, doth it to his own death. They that are of a froward heart are an abomination to the Lord : but such as are upright in their way, are his delight.*] Everywhere you see how *God* abhorreth the *ungodly*, and exolleteth those that love and fear him. *Christ* calleth the *ungodly* [*Evil men, that eat of the evil*

evil treasure of their hearts do bring forth evil things] *Matth.* 12. 35. All is evil ; the life evil, the heart evil, and the man evil. *Prov.* 12. 26. [*The Righteous is more excellent then his neighbour, but the way of the wicked seduceth them.*] And *Psalms* 16. David calleth the godly [*The excellent in whom is all his delight.*] It is an excellent spirit that is in them, *Dan.* 3. 12. 14. and 63. and an excellent way in which they go, *1 Cor.* 12. 31. and an excellent knowledge which the spirits illumination causeth them to attain, *Phil.* 3. 18. *Ephes.* 3. 18, 19. You have *Gods* judgement of the case, if that will satisfie you, who it is that is the *Best and Honestest* man, the *Holy* or the *unholy*.

2. Do you think that man is an *Honest man*, that will deny you your *due*, and rob you of all that is your *own* ? Or rather is not the *Iust* man the *Honest* man, that will give every man his *own* ? I know you will give your voices for the latter. O then take heed lest you condemn your selves ! If you be not *Holy*, your own testimony doth condemn you. For it is only the *Godly* that give God his *own*, when the ungodly rob him of it : Hast thou not thy Life, and Time, and Maintenance from God ? Hast thou not thy Reason, and thy Affections, and all thy faculties from him ? And should not all thou hast be employed for him ? Thou art a *dishonest* man that grudgeest, yea denyest him one day in seven, when thou owest him all. Thou art a *dishonest* man that givest away thy Makers due unto his vilest enemies. That wastest thy means or strength on sin : that spendest thy precious *time* on vanity : that abusest his creatures to the satisfying of thy lusts ! and that livest to thy flesh, when thou shouldst live to God. Thou *robbest* him of all which thou givest to his enemies ; and of all which thou dost not use for his service. It is less dishonesty to rob thy *Master* that trusteth thee with his goods, then to rob the *Lord* that trusteth thee with thy time, and parts, and all things. O blind unworthy sinners ! What makes you think him an *honest* man that *robbereth* his *Maker*, or denyeth him his *own*, when you call him a *dishonest* man that *robbereth* but such silly worms as you, that in respect of God have *nothing* of your *own* ! Art thou better then God, that it should be called *dishonesty* to wrong thee, and no *dishonesty* to wrong him, or deny him that which is his *own* ? God hath an absolute Title to you, and that on more accounts then one. You are *his own*, as you are his creatures. *All souls are mine*, saith the Lord, *Ezek.* 18. 4. And he hath Title to thee

thee by Redemption, as well as by Creation: For to this end Christ dyed, and rose, and revived, that he might be Lord of the dead and of the living, Rom. 14. 9. We are not our own; We are bought with a price; and therefore should glorifie God in our bodies and our spirits which are his, 1 Cor. 6. 19, 20. For if one dyed for all, then were all dead, that they which live should not henceforth live to themselves, but to him that dyed for them and rose again, 2 Cor. 5. 14, 15. And as you your selves are Gods own as he is your Creator and Redeemer, so all that you have is his own as the bestower, or as your Master that trusteth it in your hands. Exod. 19. 5. [Now therefore if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure to me above all people: for all the earth is mine.] And saith God to Job, Job 41. 11. [Whatsoever is under the whole heaven is mine.] Psalm 50. 10, 11, 12. [Every beast of the Forrest is mine: the wild beasts of the field are mine: the world is mine, and the fulness thereof.] 1 Cor. 4. 7. What hast thou which thou didst not receive? Thou hast not a minute of time which thou owest not to God; nor a thought, nor a word, nor a farthing of thy estate. And is it not the basest injustice and dishonesty to give these to thy flesh, and deny them to him, and think his service an unnecessary thing? If thou wilt give the world and thy lusts any thing, let it be that which thou canst truly call *thine own*. As God saith to the Idolators, Ezek. 16. 18, 19. [Thou hast set mine oyl, and mine incense before them; my meat also which I gave thee, &c.] so may he say to thee: It is *his Time* which thou hast consumed in idleness and in sinful delights; and *his Provision* by which thou hast fed thy lusts. But the sanctified man is devoted to God. His study is to give him *his own*. All the business of his life which you account his over-much strictness and preciseness, is nothing but his *Honesty to God*, in giving him *his own*. You look your horse should travail for you, and your Oxe should labour for you, and your servant work for you, because they are *your own*: And shall not we give up all that we have to God, that are much more *his own*? Will you hang them that take *your Own* from you? and count them *Honest* that deal worse with God? Say not, *If Christ were here, we would give it him*. For he hath told you how you should use all his talents in his Laws; and if you deny them to the poor, or any holy use that he requireth them, you deny them unto him. Read Mat. 25. & 10. 40, 41, 42.

3. Do you think that an *unnatural* man is an *Honest* man? One that will abuse his *Father* or *Mother*, and scorn the bowels from which he sprung. All the world is agreed on it, that such are *dishonest*: [*Honour thy Father and Mother*] is called the *first Commandment* with promise. *Exod. 21. 17.* [*He that curseth his Father or Mother, shall surely be put to death.*] See *Prov. 20. 20. & 30. 17.* [*The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the valley shall pick it out and the young Eagles shall eat it.* To be [*without natural affections*] is the brand of highest wickedness, *Rom. 1. 31.* and *2 Tim. 3. 3.*

And do you not know that it is worse to be without *holy affections* to the *God* that made you, and the *Christ* that bought you? and to despise, forsake or abuse the *Lord*? Thou hadst thy *Being* more from him than from thy *Parents*. They knew not how thy parts were formed! It was he that gave thee thy immortal soul: It is by him that thou hast lived until now; much more than on the food thou eatest, or the air thou breathest in. And art thou so *unnatural* as to be *ungodly*, and deny him thy love, and care, and service, that hath made thee? and to call a holy, heavenly life, a needless toyl? *Deut. 32. 6.* [*Do you thus requite the Lord, O foolish people and unwise? Is he not thy Father that hath bought thee? hath he not made thee and established thee?*] If an *unholy* man be an *honest* man, that is so *unnatural* as to cross the end of his *Creation*, and deny his service to the *Lord* that made him; then he is *honest* that spits in his *Fathers* face, and despiseth his *Mother* that brought him forth.

4. Do you think that he is an *honest* man that is *unthankful*? It is agreed on by all the world, that *unthankfulness* is a principal point of *dishonesty*. He is no *honest* man that will abuse or despise those by whom he liveth, or that have engaged him by kindness. If you were so used your selves, by one whose lives or estates you had preserved, would you not say, [*What an unworthy wretch is this? have I deserved this usage at his hand?*] Why all the *unthankfulness* against men in the world, is not to be compared to thy *unthankfulness* against *God*. What are the *Benefits* which man hath given thee in comparison of his? Did ever man do any thing for thee that is comparable to thy *Creation*, and *Redemption*, and offering thee *salvation* from everlasting misery, and a room with *Angels* in everlasting glory? besides every hours mer-

cy that ever thou hadst here in this world. And is that an *honest* man that will requite this God with prophaneness and ungodliness, and return him *sin* for all his *mercies*, and refuse to live a holy life? Doth *thy flesh* deserve all thy care and labour, and is *this God* unworthy of it, and dost thou call his service a needless work? If *ingratitude* can make a man *dishonest*, thou art then a dishonest man. But it is the business of the godly to give up themselves to him that made them, and to exercise their *thankfulness*, in their capacities, for these greatest mercies.

5. Do you think that a *cruel unmerciful* man, or a *loving and merciful* man is the more *honest*? Surely I shall here have all your voices. He that hateth those that hurt him not, and would kill them, and set their houses on fire, and carryeth malice in his face and speeches, will be called an *honest* man but by few. And he that is *Loving*, and studyeth to do *Good* to all about him, will be counted *Honest*: Why try the *ungodly* and the *Saints* by this: No more malicious men in the world then the *ungodly*. They have an *enmity* even to the God that made them, *Col. 1. 21.* and to the Christ that bought them, *Luke 19. 27.* and to the Word of God that offereth them salvation, and would lead them to eternal life, and hate the Knowledge of the way of life, *Prov. 1. 22.* They are enemies to the *servants* of the Lord, and hate the *upright* that desire their salvation, and would but draw them from their sins, *Prov. 29. 10. & 9. 8.* They *curse* those that *bless* them, and *persecute* those that *pray* for them, *Math. 5. 44.* The first wicked man that was born into the world, did *kill his brother*, *because his own works were evil, and his brothers righteous*, *1 John 3. 12.*

But this is not their greatest cruelty: They are enemies to their *own salvation*: They will run into Hell in despite of Christ and all the Preachers in the world. For there is but *one* way thither, the way of *ungodliness*, and that way they *will go*. Yea that is not all, but bloody wretches, they would have all the Country do as they do, and be damned with them. They are *angry* with a man if he will not live an *ungodly* life, and *tipple*; and *swear*, and do as they: They revile him if he will not give over his diligent serving of the Lord: which is all one as to fall out with men because they will not forfeit heaven, and run from God, and damn their souls, and all for *nothing*! When they might more mercifully scorn us because we will not give over eating,
or

or that we will not cut our own throats. And are these cruel persons *honest* men? Is that merciless wretch an *honest* man, that is not content to cast away his *own* everlasting happiness for nothing upon his fond conceits, but must needs have others do so too? That is not content to wrong the Lord, but would have others wrong him also? The *Devil* is *Honest* if these be *Honest*.

But for the *Godly*, it is their desire, their care, their work to save themselves, and further the salvation of all others. O how they long to hear of the Conversion of Towns and Countries! and how glad are they when they hear it! Not for any worldly commodity to themselves, but because they rejoyce at the good of others. And what would they not do to promote it, which they could do?

6. Do you think that a *perfidious unfaithful* man, or a *faithful* man that will not be hired to break his word, is the *honest* man? Sure this is no hard question neither. A Knight of the Post, that will say and unsay, swear and forswear, and will betray his dearest friend for a groat, is taken by few for an *honest* man, in comparison of him that will rather die then lye or be unfaithful. Why nothing is more plain, then that all you that are ungodly, are treacherous to the Lord himself: You are *perfidious* Covenant-breakers: You owe him your selves wholly on the grounds that I before expressed: and yet you are unfaithful to him. You have all from him, and you *serve* his *enemy* with it: You call him *your God*, and will not Love, nor honour, nor serve him as your God, *Mal. 1. 6*. You bound your selves to him in your Baptism, and many a time since, by a solemn Vow or Covenant: but you live in the treacherous breach of it continually. You Covenanted to take *the Lord for your God*; and yet you will not seek him, nor be Ruled by him. You Covenanted to take *Jesus for your saviour*, and yet will not be saved by him from your sins, *Matth. 1. 21*. You Covenanted to take *the Holy-Ghost for your Sanctifier*, to purifie your hearts and lives; and yet you resist his holy motions, and hate his sanctifying word and work, and some of you will mock at Sanctification and the Spirit. And can the soul of man be guilty of greater unfaithfulness or treachery? You Covenanted to forsake the flesh, the world, and the Devil: and now you serve them more then Christ, and think your time is better bestowed for them, then in the service of the Lord! And is this

your Covenant-keeping? No Traytors, no perjured wretches in the world are dishonest men, if these be not dishonest.

But now it is the care of *godly* men to *keep* the *Covenants* they have made with God. All that which you reproach them for as too much preciseness, is but the performance of their Baptismal Vow. And if you be against the *keeping* our *Covenants* with God, should you not be against the making them? Are you not ashamed to be so forward to engage your children to God in Baptism, and when you have done, would have them be ungodly, and break the Vow they make? Will you by your Profession of Christianity, and coming to the Lords Table, renew your *Covenants* with Christ your selves, and yet make no conscience to break them, and plead against the keeping of them? We promise Holiness, and the serving of God, and forsaking the world, at every Sacrament, and whenever we promise but to be Christians: And are you for the *making* of these promises, and yet for the *breaking* of them, and revilers of those that endeavour but to *keep* them? O fearful impudency! Is this your *Honesty*? and would you have us all as faithless and dishonest, even with God? This was the perfidiousness of the Jews, *Ezek. 16. 8.* [*I swore unto thee, and entred into a Covenant with thee, and thou becamest mine.*] We are married in Baptism to Christ; and is *Adultery* with the world, and forsaking our Husband, no *dishonesty*? Why then what is it?

7. Moreover, do you think that a *Murderer* is an *honest* man? I know you will say *No*. Why nothing more sure then that ungodly men are *murderers* of themselves, and as I said, would undo others. They *hate their own souls*, saith God, *Prov. 29. 24.* They *destroy themselves*, *Hos. 13. 9.* There is but one way to Hell, and that they will take, and that when they are plainly told of it. Not a man in Hell, but brought himself thither. And O how many do their mocks, and persuasions, and evil examples keep out of Heaven, and bring to the same misery! And are these *Honest*?

8. Do you take them to be *Honest* men that are *common cheaters*, or *deceivers*, and that in matters of greatest value? I think you do not. Why such are the ungodly: They *deceive* and are *deceived*, *2 Tit. 3. 13.* They *deceive themselves*, *Gal. 6. 3.* by thinking themselves *something* when they are *nothing*. They make themselves

selves believe that they have *Honesty* and saving grace when they have none; and that they are in a state of safety and in the favour of God, when they are near to everlasting misery, and in Gods displeasure. And thus they *will think*, though their souls are at the stake, and the mistake be the greatest hinderance of their conversion; and though God have plainly told them in his word, whom he will save, and whom he will not: Yet against all the plain discoveries in the Scripture, and all the Marks of death upon themselves, and the open ungodliness of their lives, and all the warnings of their teachers, they will needs believe that their state is safe, and that they may be saved without conversion; what wilfull *self-deceivers* are these! Their *hearts are deceitful above all things*, and they *know them not*, Jer. 17. 9. And thus they are *hardened by the deceitfulness of their own sin*, Heb. 3. 13. *sin first deceiveth them*, and so *killeth them*, Rom. 7. 11. If they were not *foolish and deceived*, they would not serve their *lusts and pleasures*; Tit. 3. 3. These miserable men did never yet learn that lesson, 1 Cor. 3. 18. which one would think they should willingly learn [*Let no man deceive himself.*] They will needs think that they are Christians, and have so much Religion as will save them, when God expressly telleth the curser, swearer, railer, scorner, and all that live in wilfull sin, Jam. 1. 26. that [*If any man seem to be Religious and bridle not his tongue* (and so for other wilful sins) *but deceiveth his own heart, that mans Religion is in vain.*]

And as they *Deceive themselves*, so they are the *common cheaters* of the world. They tell them as smooth a tale as if all were fair and right, when they are pleading against God, and reasoning men out of their faith and reason. When *Eve* had sinned, she tempted *Adam*. The drunkard will tempt others to be his companions: and so will the fornicators, and voluptuous sensualists. The ungodly will perswade those about him to be ungodly; and when he hath not a word of solid reason to speak against the holy diligence of the Saints, a jeer or scorn shall serve to deceive instead of Reason. And if he dare not stand to what he saith to the face of a minister, or any but the ignorant that cannot gainsay him, he will take his time, and speak when none are present that can contradict him. O how many thousands are now in misery that were cheated thither by the scorns and cavils of ungodly men! And how many thousands have lost all hopes

of Heaven by their deceits! Could you but ask many thousands that are now in misery, [*How came you to choose so unhappy a way?*] they would tell you [*We were deceived by the words of wicked men! The cavils and scorns of ignorant sinners have cheated us of our Salvation.*] The very calling a diligent servant of Christ by the name of a *Puritan* or *Precisian*, hath kept many a thousand even in *England*, from the fear and diligent serving of the Lord. And surely this is a silly argument. And are these *Honest* men that are the factors of Satan the great deceiver, in cheating themselves and others into *Hell*?

But the Godly deal plainly with themselves and others. They are willing to know the truth of their condition, and not to make themselves believe that which God never made them believe. They promise not salvation to themselves on any lower terms then God hath promised it. They have no hope of being saved without Holiness. They set not Gods mercy against his Truth, nor the Merits of Christ against his Covenant. They know that God is better acquainted with the ways and effects of his own mercies then we are. And therefore though they hope to be saved by Gods mercy, it is by his *sanctifying* mercy, and not to be saved *without sanctification*, that is, without salvation it self and the necessary means. They know that it is abundant mercy to be saved in a way of *Holiness*, and desire no other saving Mercy. Yea they know that *sanctification* and *glorification* both, are greater mercy then *Glorification* alone, if it were possible to be alone. This is the doctrine that the Godly do believe, and this they practise, and this they teach others, and this they have learnt of God: and therefore they are no deceivers.

9. Moreover, do you think that he is an *Honest* man that is an enemy to the *publike Good*? or rather he that is a *common benefactor*? The best of the Heathens thought it one of the highest parts of virtue, to be serviceable to many, and devote our selves to the *common good*. But wicked men are the very *plagues* of a land. For their *sakes* it is that judgements come upon us. It is they that would let in the plague of sin which would undoe us. He that sets fire to the thatch, doth do no worse against your towns, then wicked men that would kindle the fire of the wrath of God by their crying sins. Read the Scriptures and
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see who it was that caused Israel to perish in the wilderness, but unbelieving sinners. Who troubled Israel, and made them fly before their enemies, but one Achan? Josh. 7. And what but sin was the cause of their captivity, and present desolation? was it Lot or the Sodomites that brought down from heaven the fire of vengeance? Was it Noah or the world of the ungodly that brought down the flood? Are these *Honest* men that provoke God to forsake the Land, and are the *vermine* and *destroyers* of our peace and happiness? But you know that God hath promised his blessing to the Godly, and to the places where they live oftentimes for their sakes, as *Josephs* case and others tell us.

10. That man can be no *Honest* man that wanteth the very principle of *Honesty*, and that intendeth not the *End* that is necessary to make any action truly *Honest*: But such are all ungodly men.

1. The Principle of true *Honesty* is the high esteem of God and everlasting life, in our understandings, and the belief of Gods revelations necessary to the attaining of that life, and the prevailing Love of God in the heart, and the Love of man for his sake. Without these Principles of *Honesty*, no man can be *Honest*. How can he be an *Honest* man that Believeth not his maker? He that taketh God for a *lyer*, hath no reason to be taken for any better himself. For would he be thought better then he takes God himself to be? nor can he in reason be expected to believe any man else: For none can be better then God. And is that an honest man that professeth himself a *Lyer*, and taketh all men to be so too?

And how can that be an *Honest* man, that Loveth not God so well as his *fleshy lusts* and *pleasures*? And this is the case of all the wicked. If they did not Love their *Riches* and *honour* and *sensual pleasures* more then God, they would not keep them against his command, nor lose his favour rather then lose them, nor seek them more carefully then they seek him and his Kingdom, and think of them and speak of them with more delight. And certainly he that Loveth his *Riches*, or *Honours*, or filthy sins, better then God and Heaven it self, must needs be thought to prefer them before his nearest Friends, or the common good. And is that an *Honest* man that would rather cast off Father or Mother then cast off his filthy sins? and that would rather forsake his chiefest friend, then forsake his vices? and would sell his

his friend, or the Commonwealth, for a little gain, or pleasure, even for a whore, or for drunkenness or such like things? I think you would none of you say that this were an *Honest* man, that would not leave so small a matter for the life of his friend, or for the preservation of the Common wealth: And can you expect that he should prefer any friend before God and his Salvation? If he will sin against God, and sell his salvation for his sin, can you think he should more regard any *man*, how dear soever? There is no true Honesty in that man where the Love of God doth not command.

2. Moreover if the *Honouring and Pleasing of our Lord*, and the saving of our souls be not the *End* and *principal motive* of our actions, there can be no true *Honesty*. It is essential to *Honesty* that *God* be our *End*. If you would know what a man is, first know what he *Intendeth*, and maketh the *End* and *marke* of his life: And so you must do if you would judge of his *actions*. The *End* is the principal ingredient that makes them *Good* or *Bad*. If a *Thief* Love God because he prospereth him in stealing, or because he giveth him strength and opportunity; this is a wicked Love of God. If a *drunkard* Love God for giving him his *drink*, and a *Whoremonger* Love God for strengthening him in his *lust*, will you call this *Honesty*? Every wicked man doth make his *sensual present pleasure* his principal *End* through all his life. If he love his neighbour, it is but *carnally*, as a dog loveth him that feedeth and stroaketh him. If he seem to be a *good Commonwealths man*, it is but for *vain-glory* or *carnal accommodations*: and he fighteth for his King or Countrey but as a dog doth for his bone. If he give to the poor, it is but that which he can spare from his *Belly*; and it is either in a *common pity*, or for *vain applause*, or he thinks by it to stop the mouth of Justice, that God may let him alone in his sins, or save him after all his wickedness. This is no more an *Honest man*, then he that makes a *trade of stealing*, and will *ray Tythes* of all that he *steals*, or give some part to the Church or Poor, that God may pardon him, and save him when he hath done. All the Religion, and all the charity of wicked men, is but *for themselves*: and that which hath no higher End then Carnal self, is *truly no Religion* or *Charity*: It is only the sanctified man that is *Honest*: for it is only he that is *devoted to God*, and doth the works of his life to please, and glorifie his maker. There is more *Honesty* in the very eat-
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ing and drinking of the sanctified, then in the prayer and sacrifices and alms deed of the ungodly. Or else God would never have said as he hath done that [Unto the Pure all things are pure: but to them that are defiled and unbelieving is nothing pure, but even their mind and Conscience is defiled, Tit. 1. 15. And that every creature is sanctified by the word of God and by Prayer, 1 Tim. 4. 4, 5. And that the prayer and the sacrifice of the wicked is abomination to the Lord, and he abhorreth and loatheth them, when the prayer of the upright is his delight, Prov. 15. 8. & 21. 27. Isa. 1. 13. Prov. 28. 9. & 8: 7. & 11. 20. For the sanctified in their very eating and drinking do make it their end to Glorify God, and to be fitted for his service, 1 Cor. 10. 31. But the ungodly do all, even in their duties that seem most Holy, but for a selfish carnal End. So that it is plain that he that wanteth the necessary Principles and End, that must inform an Honest mind and life, can have no Honesty of mind or life. [Now the end of the Commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned] 1 Tim. 1. 5.

But perhaps you will say, that there hath been Honesty found among Heathens: and therefore this doctrine cannot hold. To which I answer, 1. If this were true, yet it is proved, that there is no comparison between their Honesty and the true Christians. 2. But indeed, there was never true Honesty found in any ungodly man. But something that is like to Honesty they may have. Materially they may do the same outward acts that Honest men do; and this the world accounteth Honesty, that seeth not the inside, and the Ends, and therefore give the name to the Matter without the Form. And such may be Honest secundum quid, but not simpliciter. An Analogical Honesty they may have: and be less dishonest then some others. And so as Robbin Whood was called an Honest thief that would rob none but the rich, and sometimes bring a yoke of Oxen that he had stoln and give them to a poor that had none; so may a Heathen and ungodly man be Honest. But men must be Denominated (and so must their actions) according to what is predominant in them. And therefore we must say, if we will speak properly, that no ungodly man is Honest.

If you ask, How then it comes to pass that such are accounted Honest men, and that the world discerneth not the Honesty that consisteth in a Holy life? I answer 1. Because that all the ungodly

have an *Enmity* to *Holiness*: And malice blindeth men, that they cannot see the Good that is in those they hate. 2. Because they do not know what *Godliness* is, and therefore know not the *Honesty* of it appearing in its *Principles*, *Ends* and *Rule*. For it is not effectually known by any but those that have it. 3. Because all carnal men do judge *after the flesh*; and as they are to themselves their highest End, so they do judge of all things else according to that End. He is an *Honest* man with them, that is *for them*, and furthereth *their commodity*, or answereth *their desire*. Mark them whether they judge not those to be the *Honestest* men, that suit themselves most to *their minds and wills*, and say and do as they would have them. And so among *Thieves* there is none so *honest* men as *their companions*: nor among *drunkards* none so *honest* as they that will sit with them, and waste their time, and prate like ideots over a pot of Ale, forgetting that death and judgement are posting toward them while they sit there: And among *Harlots* their Mates seem *Honest*. So that *dishonest* men are no fit Judges of *Honesty*. That which is suted to their corrupted mind is *best* with them. And this is *their Honesty*.

By this time you may see, if you are not willfully blind, that the way of *Godliness* is the only *Honest* way: and therefore you must either be *Godly* or *Dishonest*; and pretend not any longer that you are *Honest* while you are *ungodly*: unless you will increase your shame by your contradictions. The Scripture description of one that is *Honest* is, that [in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he hath his conversation in the world] 2 Cor. 1. 12. The *Honesty* which the Gospel teacheth, and which God will own is this, [that denying ungodliness and worldly lusts, we live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our saviour Jesus Christ] Tit. 2. 12, 13. [A Godly Seed] is opposed to the fruit of *Adultery*, Mal. 2. 15. And when David lamenteth the decay of *Honesty* in the world, his language tells you whom he took for *Honest* men, Plal. 12. 1. [Help Lord, for the Godly man ceaseth: for the faithful faile from among the Children of men.] and vers. 8. you may perceive what he thinks of others, [The wicked walk on every side, when the vilest men are exalted] To [serve God with reverence and godly fears, is the true *Honesty*,

Honesty, Heb. 12. 28. And now choose you whether you will be *Honest* or *ungodly*: but be sure that it is the *Godly* that are esteemed *Honest* and accepted by the Lord: and how ever the world judgeth, [*Know that the Lord hath set apart him that is Godly for himself*] as he tells you, *Psal.* 4. 3.

CHAP. VIII.

Holiness is the most Gainfull way.

WEE have certainly found out already the **SAFEST** Way, and the **HONESEST** way: We are next to enquire which way is most *Profitable*. And one would think that this should be as easily resolved as the rest. I am sure if God be wiser then man, and his holy word to be believed, the question is decided, and beyond dispute. Saith *Paul*, *1 Tim.* 6. 5, 6. *Men of corrupt minds, and destitute of the truth, suppose that Gain is godliness,*] or that it is better then *Godliness*, and therefore their *Godliness* to be suited to their worldly gain: [*But (it is) Godliness with contentment which is the great Gain*] Yea [*Godliness is profitable to all things, having Promise of the life that now is, and of that which is to come.*] *1 Tim.* 4. 8.

But to what end should I cite more words of Scripture, for a point which all the Scripture proveth? It is not possible that any man can be unresolved in this, that understandeth and believeth the word of God. But yet because I see that *Commodity* is so much lookt after in the world, and almost all are for the *Gainful* way, as they apprehend it, and therefore its plain that *Godliness* is not *Practically* believed to be the most *gainful way* (or else men would follow it as eagerly as they do their worldly gain;) I shall therefore open to you somewhat of that *Gain* that *Godliness* doth bring; and if you can say that any other course will prove as gainful, and make it good, then take that course: But if you cannot, consider what you have to do; and do not refuse your own *Commodity*.

1. The first part of our *Gain*, which is the sum of all the rest, is *God himself who is become our God, through Jesus Christ.* He

is in Covenant with all the Saints, (*Psalms* 50. 5.) and this is the Covenant [*I will be your God, and you shall be my People.*] *Ier.* 7. 23. *Ezek.* 36. 28. *Ier.* 11. 4. & 30. 22. *Lev.* 26. 45. 12. *Ezek.* 11. 20. & 37. 23, 27. *2 Cor.* 6. 16. He is a God to others as a King is a King to Traytors whom he will condemn: But he is a God to his People, as a King is related to his faithful subjects, and a Father to his dearest child. When he calleth himself [*Our Father*] he speaketh so much of his childrens Happiness, as is their admiration as well as their joy. But when he calleth himself [*Our God*] he speaks as much as much as can be spoken.

To be [*our God*] is to be [*the Infinite, Power, Wisdom and Goodness engaged to us for our Good, and to be ours according to our necessity and capacity.*]

This, O ye worldlings, is the Riches of the Saints! This is the Wealth that we will boldly boast of. Boast you of your houses and lands and money, and we will boast of our God. Have you Houses, and Towns and Countreys at command? Be it so: but the Saints have the God of the world, to be their God. Have you Kingdoms and Dominions? We have the God of all the earth; the King of Kings, and Lord of Lords. Set all your Riches in the ballance against him, and try what they will prove. Set all the world, and the Kingdoms, and Glory, and Wealth of it in the ballance, and try whether they are any more to God, then one dust or feather to all the world; yea they are nothing, and less then nothing; vanity and lighter then vanity it self. *Ila.* 40. 16, 17. This one Jewel containeth all our Treasure. He is ours that bath all things: What then can we need? *Psal.* 23. 1. He is ours that knoweth all things: Who then can overreach us, or undo us by deceit? He is ours that can do all things: What then should we fear? and what power shall prevail against us? He is ours that is Goodness and Love it self. How then can we be miserable? or what imperfection can there be in our Felicity? [*They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother (nor himself) that he should live for ever and not see corruption.*] *Psalms* 49. 6, 7, 9 [*But God will redeem us from the power of the grave, for he shall receive us*] *Ver.* 15. *Let the workers of iniquity boast themselves a while! (Psalms* 94. 4.) *Let the wicked boast of their hearts desire, and bless the covetous*
whom

whom the Lord abhorreth.] Psalm 10. 3. *It is the Lord that is King for ever and ever; that heareth the desires of the humble; that prepareth our hearts, and prepareth his ear to hear.* Ver. 16, 17. *Our souls shall make their boast in God,* Psalm. 34. 2. [*O taste and see that the Lord is good! blessed is the man that trusteth in him.*] But you cannot say truly [*Blessed is the man that hath Lands and Lordships: Blessed is the man that hath Crowns and Kingdoms:*] Yea, truly may you say, [*Cursed is the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord.*] Jer. 17. 5. [*Fear the Lord ye his Saints, for there is no want to them that fear him.*] Psalm 34. 8, 9, 10. But when you have all the world, you cannot say that you have no want. Confounded then be the coverous Idolaters; that boast themselves of their Idols (Psalm 97. 7.) But in God will we boast all the day long, and praise his name for evermore. Psalm 44. 8. What have you but the gleanings of our harvest? and the crumbs that fall from the childrens table? Our God is he that giveth you your prosperity: He droppeth you these leavings, from the redundancy of his Goodness, when he hath given himself, his Son and all things to his own. All that we want, and all that our souls desire, is in God. We have none in heaven but him, nor any in earth that we desire besides him; Psalm 73. 25. His loving kindness is better to us then life: Psalm 63. 3. [*Our flesh and our heart faileth us (and all the creatures fail us) but God is the strength of our hearts and our portion for ever.*] Psalm 73. 26. Verily the Riches of all the Princes of the earth is less in comparison of him that is the Treasure and Portion of the Saints, then a straw is to all the earth, or a little dung to the shining Sun.

2. Would you yet hear more of the Riches of Believers (though more then God there cannot be) *The Lord Jesus Christ is their Head and Husband; their Saviour and Intercessour at Gods right hand: They are Married to him! His Merits are theirs for all those uses to which they need them. It is he that Justifieth: Who then shall condemn them? He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?* Rom. 8. 32, 34. *Christ is the Pearl of infinite value, for whom we have willingly sold all.* Matth. 13. 45, 46. And what are all your Treasures to this Treasure? Ask Paul and he will tell you, that had tryed both, Phil. 3. 7, 8. *His Gain he counteth Loss for Christ: yea, all things he accounted*

but loss and dung, for the excellency of the knowledge of Christ.] It is Love incomprehensible, surpassing knowledge, that is revealed to us in Christ, Eph. 3. 18, 19. The Riches of Christ are unsearchable Riches, Eph. 3. 8. It is Christ that bindeth up our broken hearts; that is the Peace-maker and Reconciler of our souls to God. What he hath done for us, and what he will do, I shall tell you anon. But the ungodly have no part in him, nor have they any such treasure, that will do for them what Christ will do for us. Their Treasure is the wrath of God, which they are heaping up against the day of Wrath, and revelation of the righteous judgement of God, Rom. 2. 5. All the Treasures of wisdom and knowledge are hid in Christ, Col. 2. 3. And he hath them for us, according to our measure: as being our Treasurie, our Head, and made of God to us Wisdom, and Righteousness, and Sanctification, and Redemption, 1 Cor. 1. 30. They are exceeding Riches of Grace that are shewed in the kindness of God through Jesus Christ, to all that are sanctified by that grace, Ephes. 2. 6, 7, 8. Yea, that you may see there is no comparison, even that which you abhor in a Christians case, and account his misery and the worst of Christ, is better then the best of your condition, and then that for which you lose your souls. For the very Reproach of Christ, is greater riches then the Treasures of the world, Heb. 11. 26. And it is the reproach that we undergo for Christ, that you most abhor, and the treasures of the world that you highlyest esteem. It is greater Riches to be one of them that are scorned and derided for the sake of Christ, then to be one of them that hath the wealth of the world at his dispose. And if the Reproach of Christ be greater Riches then all yours, What then is his Life, and Love, and Benefits? his Grace and Glory?

3. Would you have the Riches of the Saints yet further opened to you? Why the Holy-Ghost is in Covenant with them as their Sanctifier and Comforter: And he is not only theirs himself, by Covenant and Relation, but he also dwelleth in them by his graces, and restoreth the image of God upon them. They are the Temples of the Holy-Ghost which is in them, 1 Cor. 6. 19. And by the Spirit, and by Faith, Christ dwelleth in their hearts, Ephes. 3. 17. Rom. 8. 11. 1 Cor. 3. 16. God himself doth dwell in them, and converse with them, and write his Law in their hearts, and teach them himself by this his Spirit. 2 Cor. 6. 16. Heb. 8. 10. & 10. 16. [Hereby we know that he dwelleth in us by, the Spirit which he hath given

given us, 1 John 3. 24. Yea he that is joyned to the Lord, is One Spirit, 1 Cor. 6. 17. For [the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.] 2 Cor. 3. 17. [We are an habitation of God through the Spirit. Ephes. 2. 22.] [Because we are sons, God hath sent the spirit of his Son into our hearts, whereby we cry Abba Father, Gal. 4. 6.] By this Spirit the Saints have access unto the Father, Ephes. 2. 18. and by this it is that they are quickened to prayer and holy worship, and their infirmities are helpt, Ephes. 6; 18. Rom. 8. 11, 26. By this they fight against the flesh, and overcome it, Gal. 5. 17, 18. Rom. 8. 13. In this they live, and walk, and work, Rom. 8. 1, 5. Gal. 5. 16, 25. This Spirit is the Testimony of their Adoption. Rom. 8. 16. and the seal and earnest of their heavenly inheritance, 2 Cor. 1. 22. & 5. 5. Ephes. 4. 30. By this they are new born, John 3. 5, 6. And put off the old man which is corrupt according to the deceitful lusts, and being renewed in the spirit of their minds, do put on the new man, which after God is created in Righteousness and true Holiness, Ephes. 4. 22, 23, 24. By the illumination of this spirit, they have a new understanding, and are brought out of darkness into the marvellous Light of Christ, 1 Pet. 2. 9. that they may know what is the hope of the Christian Vocation, and what is the Riches of the glory of Christs inheritance in the Saints; Eph. 1. 18. In a word, by this Spirit their sins are mortified, their souls renewed, and made like to God, and they become a holy Priest-hood, a peculiar people unto Christ, and in this Spirit have Communion with him, Rom. 8. 13. Tit. 3. 5. 1 Pet. 2. 9. Tit. 2. 14. 2 Cor. 13. 14. And what is all the Riches of this world, to this Heavenly Treasure, the Spirit of the Lord? They that have this Spirit, are taught by it to set light by all your Riches, and to esteem one dayes Communion with Christ, above all the Gold and Glory of this world. And that which sets the soul of man so far above Riches, is better then those Riches. As your Lands and honours do set you above the pins and points that children take for their treasure, and set as much by as you do by yours; so the Spirit of Christ and the Life of Faith, doth set the souls of true Believers a thousand-fold more above your Riches, then you are above your childrens toys.

If yet you see not the Riches of Saints, consider but the wonderful expression, 2 Pet. 1. 4. that they [have exceeding great and precious promises given them, that by these they may be partakers of

of the Divine nature, having escaped the corruption that is in the world through lust.] And can there be more on earth bestowed on man, then to be made partakers of the Divine nature ? As it would be a greater gift to a *bruit*, to be made a *man*, and have *manly Riches*, then to have store of Provender suited to his brutishness ; so is it *greater Riches* to the *ungodly* to be *sanctified* and made partakers of that *nature* that is called *Divine* by God himself, then to have provision for unmortified lusts, and to have all the contentments of a fleshly mind. It were a greater gift to an *Idiot*, to be made a *wise and learned man*, then to be furnished with feathers or sticks to play with. So is it here.

4. Every truly sanctified man, is restored from the misery that he was brought into by sin. He hath all his sins forgiven him, and is freed from the curse of the Law, by the merits of Christ, and the promise of the Gospel. For in him we have Redemption through his blood, even the forgiveness of sins. Col. 1. 14. And by him all that believe are justified from all things, from which they could not be justified by the Law of Moses. Acts 13. 39. When we were dead in our sins, we were quickened with Christ, and had all our trespasses forgiven us, Col. 2. 13. Ask a wounded Conscience that groaneth under the weight of sin, and under the sense of Gods indignation, Whether forgiveness of sin be a Treasure or not ? I am sure they that now are past forgiveness, and feel what sin is in the bitter fruits, would give ten thousand worlds, if they had them, for the pardon of their sins ; and would account forgiveness a greater mercy then all the Riches and Kingdoms of the world. What a heavy curse did the Spirit of God pass upon Simon Magus, for thinking that money was a valuable thing to purchase the Holy Ghost with ! Acts 8. 20, 21. Thy money perish with thee, because thou hast thought that the gift of God may be purchased by money : Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God : repent therefore of this thy wickedness, &c. The name of Simon Magus is odious to us all ; and yet I doubt that most among us exceed him in the sin for which he is thus cursed. For he thought the gift of the holy-Ghost to be better then his money, or else he would not have offered his money for it. But most men take their money to be better then the gift of the Holy-Ghost. If he that would have purchased the Holy-Ghost, yea a lower and less necessary gift of the spirit, was pronounced wicked,

wicked, and cursed with such a heavy curse; What are they that set more by their money than by the special gift of the Holy-Ghost, yea that hate and deride it, and plead against its Sanctifying work? The time is near when your Riches will fail you, and your prosperity die, and your sins will live; and then there is none of you all but will say that Pardon and Grace are greater Riches than all the world.

5. Moreover, the godly have *Angels to attend them and be their guard*, as I have proved to you before. And are horses, and kine, and oxen, think you, greater Riches than the Guard and Ministration of the Angels of God? *Heb. 1. 14. Psalm 91. 11, 12.*

6. And surely the very Communion of Saints and Ordinances of God which in the Church we here enjoy, are greater Riches than all the world. We are now no more strangers and foreigners, but fellow-Citizens of the Saints, and of the household of God. *Ephes. 2. 19.* We are members of that well-tempered body; where all the members are obliged and disposed to have the same care one for another, that if one suffer all suffer, and if one be honoured all rejoice, *1 Cor. 12. 25, 26.* As weak as Christians are, and as worthless in your eyes, one of their hearty spiritual prayers, and one word of their holy savoury conference, doth profit us more, then all your Treasures will ever profit you. While the Divine nature is in them, somewhat Divine will proceed from their mouthes, and be seen in their lives, which is worth more then all the Riches of the world. And O how fruitful are the holy Ordinances which we partake of, both in the Churches Communion, and alone in our retirements! A poor Christian can get more in a Sermon which you sleep under, or deride, then you will get by your trades or livings while you live. He findeth greater Treasures in one Chapter of the Bible, or in one good Book, then you can get out of all your lands or labours. The best of your livings will not yield you so much commodity in seven years, nor in seven thousand years, if you could so long keep them, as a believing soul can get from God in one hours prayer, even in secret, where he is not by man observed. You do not believe this, that are ungodly: I know you do not heartily believe it; for else you would try it, and not continue in your ungodliness. But they that try it, know it to be true. Or else what makes them continue in it, and live upon their holy Communion with God