

all men, even our enemies; and a special love to true Believers. 11. In a love to the holy communion of Saints, especially in publike worship. 12. In a tender desire of the unity of the Saints, and their concord and increase of Charity; and a trouble at their discord and divisions. 13. In dealing Justly in our places with all men, and carefully avoiding all that may be injurious to any. 14. In studying to do all the good we can: and doing it to our power; especially to the household of faith. 15. In a conscionable discharge of the duties of our relations, as Rulers, Teachers, Parents, Masters, Subjects and inferiours. 16. In watchfulness against Temptations, and avoiding occasions of sin. 17. In serious preparations for sufferings and death, and patient bearing them when they come. These are the things that Godliness doth consist in.

And now out of all I will draw up ten practical directions, which in a special manner I would intreat you to Practise, if you would be solidly Godly, and not be deceived with names or counterfeits.

Direct. 1. Be sure to live upon the Substantials of Religion, and let them receive no detriment by a pretence of Zeal for lesser points: Lay not your Religion in uneffectual opinions; and let lower truths and duties keep their places, and not be set above the higher.

Dir. 2. See that your Religion be principally seated in the Heart. Understand it as well as you can (lest it be taken from you;) but never think it is savingly your own while it is but in the brain: so much you believe indeed as you Love, and as hath imprinted the Image of God upon your hearts: Ever see that your wills be Resolved for God and holiness; and that you be able truly to say, I would

be perfect : and I would fain be better then I
am.]

Direct. 3. Be sure you take up with God alone as your whole felicity, and think not that there is a necessity of the approbation of men, or of liberty, plenty, life or any thing besides God. Do not only think that there is a God, and a life of Glory for you : but Live upon them, and be moved and actuated by them : Trust to them ; and take them for your part. Live by faith, and not by sight.

Direct. 4. Live daily upon Christ as the only Mediator, without whom we have no access to God, acceptance with him, or receivings from him. Look for all that you have from God to come by him ; Live on him for Reconciliation, for Teaching, for Preservation, for Communication, for Consolation, and for Salvation. Let Christ make your thoughts of God more familiar, as now Reconciled and Condescending to us.

Direct. 5. Obey the sanctifying motions of the spirit : and if you have disobeyed, Repent ; not despairing, but returning to obedience ; but see that you live not in any known sin, which a sanctified will can enable you to avoid. Resist sins of passion ; but most carefully take heed of sins of interest, deliberately chosen, and kept up as necessary or good.

Direct 6. Make it the principal work of your Religion and your Lives, to inflame your hearts with the Love of God, as he is presented amiable in his wonderful Grace in Jesus Christ. Strive no further to
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affect your hearts with Fears or Grievs, or other troubling passions, then as tendeth to the work of Love, or is a just expression of it. Go daily to promises, and mercies, and Christ, and Heaven, of purpose for fuel to kindle Love: Be much therefore in Thankfulness and Praise, which are works of Love. All goeth on sweetly, and easily, and acceptably, that is carried on by Love. That is the best soul, and likest to God, that hath most of Love to God and Godliness: And that is the best service, and likest to the work of Heaven, that hath most of Love: Let the principal striving and pleading with your hearts be to kindle Love: and your principal complaints for the want of it.

Direct. 7. Keep up Charity to all, even unto enemies; and special Love to all the Godly. And therefore hate back-biting and slandering, and making the worst of other mens actions: Take them as thieves that come to rob you of your Charity: He that speaks evil of another, perswadeth you so far to hate him (unless it be in Charity, perswading you to seek his cure.) Hear the reproacher and back-biter understandingly, as if he said, in words, as he doth in sense, [I pray you hate such a man, or abate your Love to him.] As the way to cause Love is to represent the object Lovely, which doth much more then to command me to Love it: So the way to cause Hatred, is to represent the object hateful or unlovely, which is more then to bid us hate our brother. And he that hateth his brother is a man-slayer; and none such have eternal life abiding in them. Away therefore with those Volumes of Learned slanders and reproaches, begotten betwixt uncharitableness and self love, (or pride;) and take them as the Devils Books, that are written to draw thee to hate thy Brother. Frown also upon the censorious: Take heed also of divisions and parties, because they are enemies

so universal Love; and are but ^{lee} Imposthumes or Biles of the Church, where Zeal and Love are diseasedly drawn into a narrow compass; and that is appropriated to a few, that should be common to all Believers. Cherish meekness and patience, and reject all that carnal Zeal or Envy, Contention and Animosities, which are contrary to Love. ^{Read} and study well the third Chapter of St. James, and the ^{first} Epistle of John.

Direct. 8. Understand the preciousness and use of time. Love Diligence the better, because it is a Redeeming of time; a doing much in a little time. Hate that which would rob you of so precious a commodity.

Direct. 9. See that there be no predominant selfishness or worldly interest unmortified at the heart. Study duty, and do it faithfully, and trust God with Life, Estate, and Events: and shift not for your selves by sinfull means.

Direct. 10. Maintain your authority over your sense and fleshly appetites: Captivate not Reason to the Brutish part; especially under pretence of liberty. Use your bodies as may strengthen them, and best fit them for the work of God: Let them have so much delight in things allowed as conduce to this; but take heed of making the delights of flesh and sense your end, or allowing your selves in an unprofitable pleasing of your enemy; or of corrupting your minds, and relishing too much sweetness in the things of the flesh, and losing your relish of Spiritual things. Set not the bait too near you: Keep the Gun-powder from the fire. He that believeth that if ever he be damned, it will be for Pleasing his flesh before God; and if ever he be saved, he must be first and principally

principally sawed from the inordinate Pleasures of the flesh, will not be so forward as brutish Infidels are, to seek out for delights, and plead for all that please them as harmless.

Having thus in the Introduction shewed you [What Godliness is,] and How it may be known ; and What you must do to be soundly and sincerely Godly, I hope you are prepared for the following Discourse, of the Certain Necessity and Excellency of Godliness, which tends to fetch over the delaying, resisting, unresolved wills, of those that are yet in the BRUTISH state, and are strangers to the Dispositions, Employments, Desires, Hopes and Joyes of true Believers. The Lord concurre effectually with his Blessing ! Amen.



LUKE 10. 41, 42.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but One thing is Needful: and Mary hath chosen the good part which shall not be taken away from her.

IN order to the decision of the *Great Controversie* practically managed through the the world, *Whether Godliness, or worldliness and sensuality be better?* I have already performed the first part of my task, in proving *the Certainty of the Principles of Godliness, and of Christianity*; which of it self will inferr the Conclusion, which I undertake to prove; that the *Reasons for Godliness* are so sure, and clear, and great, that every one must be *A SAINT* or *A BRUTE*: He that will not choose a life of *HOLINESS*, hath no other to fall into but a life of *SENSUALITY*: Either the *superiour faculties* proper to a *Rational Nature* must be predominant; and then we can be no less than *SAINTS*: Or else the *inferiour brutish faculties* will be predominant; and then, (though from your *natural Powers* you are called *MEN*; yet) if you may be denominated from your *intended END*, and from the *USE* of your faculties in order to that *END*; you are but an ingenious kind of *BRUTES*; exceeding *Apes* and *Monkies* in the cunning contrivance of your unhappy designs; but incomparably worse in your successes; because you

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were indeed entrusted with the noble *faculties* and *gifts* of *MEN*, while you captivated them unto your *Appetites* and *Sense*, and lived but to the *END* of *BEASTS*.

The *second* thing that I have to do, for the conquering all opposition to this Conclusion, is, to prove the *NECESSITY* of *HOLINESS* : which (being now to speak to such as profess to believe the holy Scriptures,) I may easily do from this plain and pregnant Text : To which I shall annex such cogent *REASONS* as may silence those that will not acquiesce in the authority of the holy Word.

So great is the difference between a *dreaming Opinion* in Religion (called a *Dead Faith*) ; and a *serious, hearty, practical Belief*, that if they that say (and do but say) they believe the holy Scriptures, and yet are *ungodly*, had soundly Believed, Considered and digested this very Text, it would have made such a change both in their *Hearts* and *Lives*, as would have told them by happy experience, that the Gospel is not a dead letter, nor *saving faith* a lifeless ineffectual thing ; and that God sent not his son into the world only to be complemented with, and reverently treated with a few good words ; nor his Gospel and Ministers merely to be entertained with a demure, silent, and respectful audience ; nor hath proposed his Kingdom to be merely the matter of commendation or discourse : But that as man is a creature of a Noble and Capacious Nature, so he hath an high and noble *End*, and consequently the highest employment for his *Reason* ; and that Religion is the most *NECESSARY*, and must be the most *SERIOUS* business in the world. Did they believe this Text, as verily as they pretend to believe the Gospel, it would help to the recovery of the understandings of the Ambitious, and make the proud ashamed of their glory, and settle the drunken aspiring minds of those that think it worth more than their salvation, to sit upon the highest perch : It would call off the covetous worldling from his immoderate seeking provisions for the flesh, and save them that are drowned in the cares of this life, by shewing them the true and necessary treasure : It would spare them many a vexatious thought, and a great deal of unnecessary labour, and prevent the shame and horror that must befall them, when in the end they find their labour lost, and all their expectations frustrate : It would quickly stop the mouthes which prejudice, ignorance, malignant en-
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mity and deliration, have opened against a life of faith and ferious Godliness; and cause them that scorn it as a Needless thing, to make it their daily business and delight. It would tell the sluggish senseless sinner, that he hath work of everlasting consequence upon his hand, and that it is no time to dream or loyter: And it would tell the brutish sensualist that there are more sweet and durable delights; and the time-wasting fool that time is precious, and he hath none to spare and cast away, having so great a work to do. It would set men on seeking with greatest diligence, the Kingdom which before they did but dream of; and would turn the very stream of their hearts and lives on that which before they minded but as on the by. In a word, it would make the earthly to become heavenly, and the fleshly spiritual, and the sloathful to be diligent, and rotten-hearted sinners to become renewed *SAINTS*, as all must do that ever will be saved. And if these words of Christ be not thus received by you, and work not such wonders on mens hearts, it is not because there is any want of *fineness* in the Text, but because mens hearts are hardened into a wilful contempt of the most precious truths, which in themselves are apt to change and save them.

Of all waies of *Teaching*, *History* is accounted One of the most effectual; because it hath the greatest advantage on our apprehensions, as setting our lesson before our eyes in the great character of *Example*, and not only in the smaller letter of a *named precept*. And of all *History*, What can be more powerful, then 1. Where one of the actors is the eternal son of God: and that not above our reach in Heaven, but here in our flesh, on the stage of this sublunary world. 2. And the other actors are such as most fitly represent the different actions of all the world, at least that live within the sound of the Gospel; and lay open the great question about which the world is so much divided. 3. And when the matter it self is of the greatest consequence, that can be imagined; even concerning the present choice and resolution of our hearts, and that expending of our Time, and that business and employment of our lives, on which our Endless life dependeth. All this you have here set out even to the life, before your eyes, in the glass of this example in my Text: And the Lord of Life doth call you all to see your faces in it; and here plainly sheweth you what will be expected from you; and what you must be, and do, and trust to; and this not in any long and tedious

ous discourse; that might overcharge your memories, or weary your attentions; but in very *brief*, though *full* expressions.

As Jesus entred into *Bethany*, *Martha* (who it seems was the Owner of the house) received and entertained him: No doubt but a great company followed Jesus; or his Disciples that ordinarily accompanied him, at the least. *Martha* thinks that having entertained such a guest, it were a great neglect, if she should not provide for him and for his followers: and therefore she is busie in doing what she can; but the number is so great, that she is oppressed with the care and trouble, and findeth that she hath more to do then she is able: Her sister that she thought should have helped her in such a case, is sitting with the Disciples, at the feet of Christ, to hear his Word. *Martha* seeing this, is offended at her sister, and seems to think that Christ himself is too neglective of her, or partial for her sister; and therefore thus pleads her cause with Christ, [*Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*] As if she had said, [Is it a fit thing that both thy self and all this company should be unprovided for, and have neither meat nor drink? Or is it fit that all should be laid on me, even more then I can do, while she sits hearing with the Disciples? Deal equally and mercifully and bid her help me.] And indeed most people would think that this was but a reasonable motion, and that when Christ was made the Judge between them, he should have decided the case on *Martha's* side: But he did not so: But 1. instead of commending *Martha* for her care and diligence, he sheweth her error, by a gentle, but yet a close reproof: [*Martha, Martha, thou art careful and troubled about many things*]. 2. Instead of reprovng *Mary* for negligence of her duty in the house, he highly commendeth her for the reasonable doing of a greater work. [*Mary hath chosen the good part.*] 3. He groundeth the Reason of his judgement on the different Nature and Use of their employments: [*One thing is Needful*] in comparison of which, the rest were all unnecessary things, and such as then might have been neglected. 4. And so he passeth sentence on *Marie's* side, that the good part which she hath chosen [*shall not be taken away from her*]: In which he not only answereth *Martha* with an expresse denial, as if he should say, [I will not take off *Mary* from the work which she hath chosen]; but also on that occasion doth point out the du-
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rable nature of the Good which she had chosen, and promise the continuance of it.

Concerning *Martha*, some expositors run into two extremes. Some think that she was an unregenerate worldling, and savoured only fleshly things, and that these words of Christ, describe her state as one that had not yet made choice of the one thing needful, and the better part. But it is only her present action that Christ doth reprehend and censure, and not her state: Her entertainment of Christ, and speeches to him, and other passages, give us great probability that she was a true disciple, as after it is said that *Jesus loved her*, *John 11. 5*.

On the other side, One Learned Annotator thus Paraphraseth the words of Christ to *Martha*, [*Thou takest a great deal of unnecessary, though not culpable pains*]; as it Christs words were no reprehension of her, nor her course blame-worthy.

But the plain truth lieth between these two extremes: *Martha*, though most probably a true Disciple, was here too blame, in preferring a lesser duty before a greater, and doing that unseasonably, which in due time was to be done, and in neglecting an opportunity for the hearing of Christs word, which *Mary* took. It was not only blameless, but a duty in it self, to make provision for Christ and his attendants: but she should have been hearing first while he was preaching, and taken that opportunity for the benefit of her soul: It was no ordinary Preacher that was come under her roof: His stay was not like to be long: his doctrine concerned her salvation: She knew not whether ever she should have the like opportunity again: And therefore she should have rather stayed for his own direction, when to go make provision for their bodies, then to have omitted the hearing of his word.

But you'll ask perhaps, [*When a Sermon and other worldly business fall out at once, are we alwayes bound to hear the Sermon?*]

I answer, No, not alwayes: For else in great Cities that have frequent preaching, you should do nothing else but hear: We have a Body as well as a Soul; and must have meet employment for both; and must make due provision for both; and must be serviceable to the bodily welfare of others, and to the common good. Our bodily labour and temporal employment must be conscionably followed, as well as our spiritual; For God

hath determined that in the sweat of our faces we shall eat our bread, Gen. 3. 19. and even in innocency Adam was put into the garden to dress or till and keep it, Gen. 2. 15. with quietness we must labour and eat our own bread; and if any will not work, neither should he eat, 2 Theff. 3. 12. 10. See Pauls example, v. 8. [Neither did we eat any mans bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you] We must labour, working with our hands, that we may have to give to him that needeth, Eph. 4. 28. And if our bodies have not competent employment; they will grow such rusty unfit instruments for the soul to work by, that when Melancholy, or other diseases have disabled them, the soul it self will have the loss; and he that will do nothing but hear, and pray, and meditate, is likely shortly to be scarce able to pray and meditate at all, (unless it be one of a very strong and healthfull constitution.)

No one therefore from this determination of Christ to Martha, is to be driven from their lawfull Calling into a contrary extream. But this was not the case between Mary and Martha: It was a special opportunity which then was to be taken: We must first seek Gods kingdom, and its righteousness: and prudently take such opportunities for our souls as we can, without omitting greater duties, and as our case requireth: not taking as much food as we can ingest, but as much as we can digest: It is possible to eat too much, but not to digest too well. A Christian must have prudence, when two duties come together, to know which at that present time is the greatest, and to be preferred: which dependeth much on the necessity, and the ends: the good that will follow the doing of them, and the hurt that will follow the omission: And without this prudential discerning of time and duty, we shall never order our conversations aright, but shall live in a continual sin, when we are doing that, which in its own nature and season is our duty.

A poor man may not Read and Hear so frequently as a Rich (ordinarily,) nor a Servant as the Master; because there would greater evils follow the omission of their common labour at that time.

Thus much being said for the Explication of the Text, there is no more necessary but what will fall in most conveniently with

with the *Matter*: The sense is as if Christ should have said [*Martha, Martha; I know thou doest all this in love to me, and meanest well in it; and it is no more then whats thy duty in its proper season: But O what is the food that perisheth in comparison of that which endureth to everlasting life! It is my meat and drink to do the will of him that sent me, in feeding and in saving souls: Thou hadst now an opportunity to hear my word; the word of the Son of God, thy Saviour, and thereby to have promoted thy Everlasting happiness, as Mary doth; and this should have been preferred even before this provision for our bodies: and if for this thou hadst now omitted thy care and labour about meat and drink, I would not at all have been offended with thee: Thou hadst thy choice, and Mary had her choice; Thou hast chosen care and trouble about many things, and made thy self a great deal ado; but Mary hath chosen that one thing that was necessary, which is the better part, and therefore it shall not be taken from her, but she shall possess the benefit of her choice.*]

Where note for the fuller understanding of it, the true opposition between the case of *Mary* and *Martha*.

1. As to the *Matter*, *Martha* had many things in hand; a multifarious care and trouble; but *Mary* had but *One*.

2. As to the *Manner* and *effects* of their employments: *Martha* was full of care and troubles, distracted or disturbed by the cumberance of her businesses: but *Mary* was quietly hearing and learning how to be free from care and trouble, and how to attain Everlasting rest.

3. As to the *quality* of their business; *Martha's* was of less necessity or concernment, though good and honest in its place: but *Mary's* was about the thing of *absolute necessity*.

Also *Martha's* was Good in its season, but a lesser good: but *Mary's* was [*that Good part,*] which containeth all other good, or referreth to it, and therefore was to be preferred.

4. And therefore as to the *continuance*, *Mary's* being a more eligible employment, and about an everlasting treasure, shall not be taken from her, when the fruit of *Martha's* employment will quickly have an end.

Yet in these different cases, each one had *her choice*: Had *Martha* chosen better, she had had better. And the choice much proceeded from the judgement and disposition: Had she judged better,

better, and been inclined better, *Martha* would have chosen better.

Before we come to the principal Doctrines, we may profitably note these Observations by the way.

1. Note here that [*the neereſt Natural Relations (as Brothers and Sisters, yea, Parents and Children)* are not alwayes of one mind or way in the matters of their ſalvation.] Greater difference may be between them, then this between *Martha* and *Mary* in the Text. They may riſe up againſt each other, and ſeek each others lives, as Chriſt foretold, *Mark* 13. 12. And therefore Father, Mother, Brother Sister, and all are to be denyed for Chriſt (that I ſay not hated, as Chriſt ſaith, *Luke* 14. 26.) when they ſtand in oppoſition to him. The ſame parentage and education made not *Eſau* and *Jacob* of a diſpoſition, or of one mind or way: nor *Iſaac* and *Iſmael*: nor *Sem* and *Cham*: nor would reſtrain *Cain*, the firſt man born into the world, from cruel murdering his brother, upon a difference about their Religions, cauſed by his own ungodly mind; even becauſe his own works were evil, and his brothers righteous and acceptable to God, *1 John* 3. 12. And therefore Parents muſt patiently ſubmit (having done their duty) if even the children of their bodies ſhould prove reprobates: And Brothers and Sisters muſt ſubmit, if theſe in ſo neer a relation be Caſt-awayes: God hath not promiſed that all our kindered ſhall be ſaved. Rejoyce that you are not your ſelves forſaken; and be glad that any, and ſo many are ſanctified, though further from you in the fleſh; and love them in their more excellent relation to Chriſt and you.

2. Note here, how our Lord doth ſpend his time in the place and company where he is. When he entreth into a houſe, he is preſently at work, in teaching poor ſouls the way to God; Or elſe how could *Mary* have been employed in hearing him? In our places and meaſure we ſhould imitate him in this: Can you come into any houſe or company, and find nothing to ſay or do for God? Is there none wiſer then your ſelves that you may learn of, as *Mary* did of Chriſt? nor none more ignorant whom Charity requirerth you to teach? Nor none that need a quickening word, to mind them of their everlaſting ſtate? As ſoon as worldly, or vain ungodly people get together, they are preſently upon ſome worldly, or vain diſcourſe: And if you be indeed a heavenly

heavenly and spiritual people, should you not be more ready when you come together, for heavenly spiritual discourse? Have you not a thousand fold more to set your tongues on work? The necessities of the hearers: the hopes of doing good; the presence of God; the sense of the duty; the sweetness of the subject; the avoiding of sin; and the blessing of Gods acceptance to your selves? O had we but the skill, and will, and diligence, that this interlocutory preaching by holy conference doth require, what a supply party would it be for the promoting of mens salvation, where the more publick preaching of the Gospel is wanting? Who can forbid us by familiar discourse to exercise our charity, in minding poor regardless sinners of the life to come? and exhorting them to due preparation, and repentance; and to open to them the riches of Christ, and set forth his love, and draw them to embrace him.

3. Note here, *how carefully we should take the present opportunities for our souls, to hear and learn as Mary did.* She stands not cavelling like our full stomackt hearers, that ask, *How can you prove that I am bound to hear such a Lecture, or to come to Church and hear a Sermon twice on the Lords day, or to come to the Minister to ask advice, or be instructed by him?* No more then a hungry man will ask, *How prove you that it is my duty to eat every day?* Or then a sick man will say, *How prove you that I am bound to seek to the Physicion, to go or send to his house, and to look after him?* As there is much in the very New nature, and health, and relish of a gracious soul, to decide such Controversies as these without any subtilty of argument; so a Christians prudence and care of his salvation will tell him, that when Christ hath a voice to speak to him, it beseemeth him to have an ear to hear; and that the Sermon telleth the hearer the season of his duty, and the offer of a mercy telleth us when it is our duty to accept it, without any other more particular obligation: unless when we can truly say as before God, that some duty that at *that time* is greater, hindreth us. These are easie questions to those that favour the things of the Spirit. When Christ is speaking, Mary will be hearing; and lesser things shall not call her off.

If any shall say, [*So would we too, if we could hear Christ*] I answer; Remember that he never intended to abide himself on earth, and teach his Church personally by his own mouth; but
hath

hath appointed Messengers and Officers to proclaim his Laws unto the world, and tender them his grace, and saith, [*He that heareth you heareth me; and he that despiseth you despiseth me, Luke 10. 16. and he that despiseth, despiseth not man but God, 1 Thes. 4. 8.* And he that will not now believe and hear Christ speaking by his Ministers, when he is acknowledged to be the son of God, and his sealed Word hath had so long possession in the world, would hardly have regarded Christ himself in a time when he appeared in the form of a servant, and was found in fashion as a man, and was believed on but by a few persons then counted but inconsiderable.

4. Note also, the humility and teachableness of Disciples in those times; who were wont to sit learning at their Teachers feet: Which was then an ordinary case, and not of Christ Disciples only. Paul was brought up at the feet of Gamaliel, Acts 22. 3. Not like the proud and self-conceited part of our hearers in these times, that come to hear somewhat for their malicious or contentious minds to quarrel with, and expect that their Teachers tell them nothing but what is agreeable to their own conceits, and think us to be injurious to them, if we would heal their ignorance or impiety, and make them any wiser or better than they are, and that reproach us and set themselves against us as their enemies, if we will not be ruled by them and humour them in all our administrations, as if we were the patients and they the Physicians, we the learners and they the Teachers, yea we their servants, and they our Guides and Rulers in the matters of our own Office.

But let us come closer to the words themselves, and consider of the Instructions which they afford us, which are these.

Doct. 1. *It is but One thing that is of absolute necessity; but it is many things that those are taken up with, that neglect that one.*

Doct. 2. *The One thing needful leadeth to content; but the many things of the world do trouble, and disquiet, and distract the soul.*

Doct. 3. *All men where the Gospel is preached, have their choice whether they will seek and have the one thing necessary, or trouble and distract themselves with the many things that are unnecessary.*

Doct. 4. *They that choose the One thing necessary, do choose the good part; and they that choose any other, do make an evil and unhappy choice.*

Doct. 5.

Doct. 5. *The One thing needful shall not be taken from them that choose it : but they that choose it not, shall have no better then they choose.*

Doct. 6. *Those that make the bad unhappy choice, are apt to grudge at them that choose better, and will not think and do as they.*

Doct. 7. *When the matter is brought before the Lord Jesus Christ, he will not take part with those that murmur at his servants choice, and speak against them ; but will commend their choice, and condemn the contrary.*

All this you see lie plain here in the Text, and it is all worthy our larger consideration : But the first is like to hold me so long, that to avoid prolixity, the rest shall be but touched under that.

DOCT. 1. *One thing is Needful : It is one thing only that is absolutely Necessary ; but many things that men busie themselves about, that neglect this one.*

In handling this, I must shew you, 1. In what respect it is that this *Needful* thing is said to be *but One*.

2. How it is that the troublefom matters of the world, are called *many*.

3. *Whereto and how far this one thing is necessary.*

4. Whether the rest are indeed *unnecessary*.

5. I shall assist you in the application of it to your selves, that it may reach the end to which I do intend it.

1. *In what respect is the the Needful thing but One ?*

Which will be the easier understood, when you know what the *One thing Needful* is : And it is, most directly, that which is our *End*, To be saved, and to Please the Lord, or to Glorifie God and enjoy him in Glory for ever : Which comprehendeth or implyeth the necessary means.

And this blessed state is *One*, considered 1. *Objectively* : It is *One* God that we have to please, and to behold, and love, and praise for ever. 2. It is *One formally* : that is, It is *only the souls fruition* of this *One God* that is our *End* and *Blessedness*. And thus the *End* being principally meant, it is said that *One thing is necessary* ;

ary; though the *Means* may be more then *One* that are necessary to obtain it.

And yet even with respect unto the *means*, it may be said that *One thing is necessary*, by a General Comprehensive speech, as *One* containeth many parts: As to *cure a sickness* may be said to be the *One thing needful* to preserve a mans life; when yet that cure must be done by *many* acts and means: The *means* are but *One thing* as denominated from their *End*; even our everlasting happiness. And they are but *One* as denominated from their *Original*, they being all but the *Will of God* revealed in his Word for mans direction to salvation. And they are all *One* in the principal stock that proceedeth from this Original or root: and that is, the *Lord Jesus Christ himself*, who is therefore eminently called *the way*; because there is no other way or means, but what standeth in a due subordination to the Redeemer as the chief means, as well as to the pure God-head as the *End*.

Also as all the *means* of Gods appointment, have a union of *Nature* or *similitude* with the *End*: And as *Gods Image* is *One* in all his children, so is it, in their kind and measure, in all his *Ordinances* and *Means*: *They* also in their kind and place are *partakers of the Divine nature*: The name of God is as it were written upon them, and his blessed nature legible in them.

Also the *means* are all but *One*, as all are parts of *One holy frame*, which most harmoniously concur to the doing of one work: As all the wheels and other parts are but *One Coach* which carryeth us to our journeys end. As Christ and his Church are *one Body*, 1 Cor. 12. 12. So Christ and all subordinate means for the recovery and salvation of his own, are *one Kingdom of God*, and *one way to the Father*, and *one salvation*: I shall fully open it under the next head.

And now for the *Negative*, you may discern by what is said,

1. That here is no such *unity* as even in the *end* must confound *God and man*, or *his glory* and *our salvation*.

2. Nor is here any such *Unity* as doth confound the *End* and *Means*; no not the *God-head* with the *man-hood* of the Redeemer, much less with the inferiour kind of beings.

3. Nor is there any such *Unity* as doth confound *all the means* among themselves, and make *all one*; or exclude the rest by exalting *one*; but rather each one doth *suppose* the rest, to constitute the perfect frame. *Christ* doth not exclude *Faith*; nor *Faith* exclude

exclude *Repentance*; nor *Faith* and *Repentance* exclude *Obedience*; nor doth the office of one of these exclude the use and office of the rest. Publike duties exclude not private; nor do private exclude publike: One part excludeth not another: Reading excludeth not preaching, nor both of them praying; but their nature and use bespeaketh a conjunction; The whole Body is not an eye or hand; nor doth the Unity exclude but include even the smallest members.

4. Nor is there such a Unity as excludeth *difference of Degrees*: For *one means* may be *more necessary* and *excellent* then another: And the same person by *growing* doth differ from himself as he was before: and one will hereafter excell another in *Glory*, as now they do in holiness and faithful improvement of their talents.

II. Let us next lay both together; and see how the troubling matters of the world are called [*Many*] in opposition to this *One*.

And 1. Every creature to a sensual man, is made by him in some sort, *his End and God*: For he doth not *Use it only*, and referr it as the godly do, to an *end* that is *One*; but he would *Enjoy* it, and make it *objectively* his *end* it self, and so idolize it. And therefore though in the general notion of *Delight* they all agree; yet *materially* what abundance of *ends* and *gods* have carnal men? Every sense must have its *own delight*: the eye must have its delight, and the appetite its delight; and so of the rest.

2. And also these fleshly baits and pleasures are discordant even among themselves: They draw the sinner several waies; and one of them fighteth against the other: The *riches* of the sensualist do usually contradict his *ease*; and often his *voluptuous humour*: and his *ambition* and *pride* doth bridle his disgraceful *lust*; and one sin will not let another have its *end*, but robbeth him of the poor expected fruit: And thus they do distract the sinners; and tear their very hearts in pieces; and divide and dismember them, where God would heal them and unite them in himself. And the toilsome cares and labours by which these things must be obtained, are many, and oft contrary to each other; and a great deal of stir it is that a deluded sinner makes to little purpose.

The summe then of both these Heads is this. The matter of a Christians Faith, and Religion, Desire, Hope and Love, is therefore called *One thing*, because God who is *One*, is the summe of all. It is but *One Sun*, though it hath *many beams*, and all those beams are nothing but the emanations of the Sun; and have nothing but what they have from it: God is All to the Religion and the *Soul* of a true Believer: and therefore All to him is *One*: Creatures, and Duties, and Ordinances which are many, are all but *One* to him in God. His Faith beholdeth them, and his Affections relish them as *united all in God*. 1. As their *spring* from whom they flow. 2. And as the *Life* by whom they are all animated; and as the *matter* and *sense* which they signify and import. 3. And as their *end* to which they tend, and in which they all terminate and agree.

Many branches are but *One Tree*, and have *One Stock*: and many members are *One body*, because they are animated with *One soul*. Many letters, syllables and words may make *One sentence*; and many leaves may make *One Book*, and treat but of *One subject*. Many actions of a Plow-man are called *Plowing*, and of a Weaver, *Weaving*, &c. as being all united in *One end*: I know these similes have their dissimilitude, but this is the summe; that It is God that the Believer seeth, and seeketh, and loveth, and converseth with, and intendeth in all the Ordinances of grace, in all his duties, and in all the creatures: and in God they are united, and *One thing* to him. He hath nothing to do at Church, or at home, in private or publike, but live to God, and seek after the everlasting enjoyment of him. If weakness and temptation put any other business into his hands, he is so far stept out of the Christian way. In his very common labours and mercies, (so far as he is Holy) God is to him, the *spring*, the *life*, the *sweetness*, the *beauty*, the *strength*, the *meaning*, and the *end* of all, and therefore All in All.

But the creatures in the hands and use of the *ungodly*, (or of the *godly* so far as they use them sinfully) have no such Unity. Though in themselves they so depend on God, that none can make a separation, nor can they at all exist without him; yet in the *sense*, *estimation*, *ends* and *use* of the *ungodly*, the creatures are separated from God, and are as branches cut off from the tree; and departing from God, these men are gone from Unity, and are lost, distracted and confounded in the multitude

ende of the creatures ; and will never have Unity till they return to God.

III. In the next place let us consider , *What is the Necessity* that is here spoken of , and *How far this One thing is Necessary to us.*

And 1. *One thing is Necessary Morally [for it self]* which is our *ultimate end* : When other things are *Necessary* but [for that.]

2. *Comprehensively* of the Means we may say, that *One thing*, that is, *Sanctification*, is *Necessary* to the *Pleasing of God* ; which is to be regarded, 1. *As the end of Obedience* , and 2. *As the end of Love* : by the *obedient soul* in way of *duty* ; and by the *loving soul* devoted to God, as its *Delight*.

The world hath many *contrary Masters* , and therefore hath many things to do to *please* them ; and when they have done their best, they cannot please them all, but may leave more *displeased* than they please : For those that they must please, expect impossibilities ; and many a *single person* perhaps may look for as much as you can give to *all* : And they have such *contrary interests*, which you must serve if you will please them ; and *contrary minds* which you must humour , that the same things that *one* expects to *please him*, will *vehemently displease another* ; and perhaps the *more* displease the *other*, because it is *pleasing* to that *one*.

And *our selves* have our *contrarieties* in *our selves* , and are as hard to be pleased by *others* or *our selves*. We have our *sensual desires* which are *unreasonable* and *inordinate* , *unseasonable* and *importunate*, and will take no *Nay*. A *sensual* , *covetous* , *ambitious* *fantasie*, is a *bottomless vessel* : Your pouring in doth no whit fill it : It is a *devouring gulf* ; a *consuming* (that I say not an *unquenchable*) *fire* : Like the *horse-leech* it cryeth , *Give, Give*, and the more you give, the more it craveth , and is never *less satisfied*, then when it hath *glutted* it self with that from which it seeketh *satisfaction* :

But God is *One*, and with this *One thing* is he pleased ; even with a *Holy heart* and *life* : He hath no *contradictory interests* or *assertions* : and therefore hath no *contradictory commands* : that which must please him, must be *suitable* to his *blessed nature* :
He