

this is the way to Maintain *one*, with the Ruin of a *great many*, which is contrary to the Rules of *Honesty*: Nor that the Publick Stock is encreased by it, for neither ought the *Publick* any more than the *Private* be maintained in a way of *Dishonesty*, as this certainly is. And certainly, the more such are permitted, or tolerated, the greater Temptation is laid before them, to allow unbounded Licentiousness and Disorder to gain Custom: And there is more Prudence in maintaining a *few* Poor, than to give them liberty to make a *great many* more so: And it is such a Publick Instance, that all sober Divines have, as they had Opportunity, born a severe Testimony against it; and serious Christians do groan under the lamentable Effects of it, and feel the doleful Fruits of it in their Families, which they know not how to Remedy. And let others think as they see good, yet I am verily perswaded that the great Immoralities which abound among us, of which there is so general a Complaint, will never be reduced, till effectual Care be taken, to Retrench the *one*, and Suppress the *other*; for whilst such Seminaries of Wickedness are suffered, it must be expected that the mischievous Efforts of them will Encrease and grow upon us.

[ AUGUST 21. 1705. ]

## SERMON CCIV.

WE are Considering wherein we may be guilty of *Unrighteousness* in the *Gaining* of the things of this Life. Two things have been here observed, *viz.* By down-right *Stealing*; and by living out of a *Lawful* Calling. 1. In *Idleness*. 2. In an *Unlawful* Calling.

(3.) BY an *Irregular following of a Lawful Calling*. It is not sufficient that the thing be *Lawful*, but it must be done *Lawfully*; and if this be not regarded the Command is broken.

AND here are forbidden,

[1.] A *N* over greedy or *Covetous craving after the things of this Life*. This indeed is the Root of many Exorbitancies; and where it influenceth an Employment, it will put it out of Order; and every Command is broken in the *Heart*, as well as in the *Life*, and it begins there; we are therefore told, 1 Tim. 6. 10. *The love of money is the root of all evil*. There is a *Covetousness* forbidden in the *Tenth* Command, which is another thing; but there is one proper to *this* Precept; and wherein *that* differs from *this*, may be enquired when we come to Discourse of *that*. That which is here concerned, is an Heart immoderately set upon these things; which is charged upon him, Jer. 22. 17. *Thine eyes and thine heart are not but for thy covetousness*. And it consists in an over-valuing of the Creature, and Idolizing of it in our Thoughts

and Esteem; whence it is called *Idolatry*, Col. 3. 5. And this *Covetousness* discovers it self both in the *Gaining* of these things, and the *Improvement* which Men make of them; and the *former* of these is the Subject of our present Contemplation; and it is to be discovered when the World is set in the Man's Heart, and he must have it by *Right* or *Wrong*, and thereupon all his Projects and Contrivances are how to Compass it; and can never be satisfied, or set any Bounds to his Infinite Cravings, but the more he grasps in, the more doth he grasp after, *Ecol.* 4. 8. *Hab.* 2. 5. Every Man hath in him a natural insatiable Desire after Happiness; he finds that he hath it not in himself, but must go abroad for it; he accordingly fixeth upon some Object, from which he promiseth to himself Satisfaction in the Fruition of it, which carries him restlessly after it; and having unhappily fix'd his thoughts upon the *World* as such an Object, he Prosecutes it with the greatest Earnestness; and because it cannot answer his Expectation, he therefore is *boundless* in his Pursuit, supposing, that by accumulating more of it, he shall compass his Desire; and mean while is further off from it, than he was when he first set out.

[2.] A *Breaking of the Rules prescribed in the following of his Employment*. God hath not only set Bounds to Employments themselves, but also to the Manner of the Prosecution of them; and Men may Transgress in *this*, as well as in the *other*: Hence that, 1 Tim. 1. 8. *But we know that the law is good, if a man use it lawfully*. A Man may have so much of a natural Conscience stirring in him, as to be afraid of taking up a wicked Trade of Life, and yet he may follow that which in it self is *Good*, so as to render it *Evil* to him; and this is done more ways than one.

Especially,

1. BY *using of Fraud in their Employment*. Every Man in his Calling ought to do his Work *substantially*, that it may be serviceable for the End for which it is; When therefore Men flubber over their Work, and do it to the halves, to that end, that they may make the greater Gain to themselves, this is Deceitful, and a meer Cheat; and Men are disappointed in their just Expectations; and this is the too general Complaint against Tradesmen, which is doubtless a great Sin and Provocation: Whereas if Men would be content with *honest Gain*, there would be no need of this; and no Man of sense but would be willing to be at rational Charge to have their Work well done.

2. WHEN *Persons that give Entertainment, will allow Disorders in their Houses, to draw Custom and get Gain*. That such an Employment is Lawful, we have before observed, but there is a great Snare and Temptation in it; and if Men take not great heed to themselves, they will use it *Unlawfully*. Such is the Corruption in Men's Hearts, that the most will go there, where they may use the greatest Licentiousness,

contentious, and therefore such Places where there is the most unbounded Toleration, shall be most frequented; and for suchin Prospect of Gain, to allow Men to Drink to Excess, to spend away their precious Time in Idleness & Expence, to make Riots, to set up unreasonably, and to the Disturbance of others, and to give Entertainment to Children and Servants, is a thing Vile, and to pervert the End and Use of such an Employment, and turn it into an Abuse.

3. BY *pursuing their Business so as to Deny themselves the necessary Relaxation which God hath allowed them.* When they are so eager in plotting and pursuing their Affairs, that they give their very Bodies no Ease, and their Cares will not suffer them to Sleep in their Beds; so that they utterly bereave themselves of all present Comfort, except what they extract from their expected Gain: Thus the Wise Man describes them in Eccl. 2. 23. *For aubis days are for us, and his travel, grief; yea, his heart taketh not rest in the night. This is also vanity.* And what is this but to presume to make themselves *Happy*, by rendering of themselves remarkable *Miserable*.

4. BY *encroaching upon Holy Time, in following our duty at Emplo, ments.* Every thing is Beautiful in it's Season: God hath appointed Time for outward Business, and He hath separated and sanctified, a set part of Time for Religious Worship; in which He hath forbidden our doing our own Work, as was observed under the *Fourth* Command; and for this we have that, Isa. 58. 13. *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.* When therefore Men cannot contain themselves within their own, but will be trespassing upon God's Time, it makes that Business *Unlawful*, which else would have been *Lawful*: And it also belongs hither, that Men do begrudge God His Time; are weary of the Length of it, because it is an Impediment to their Worldly Business, and they count it a tedious *Parasites*, and so much time lost: Hence such a reprimand, Amos 8. 5. *Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may sell forb wheat.*

5. WHEN *the Business of their Particular Calling thrusts out the Duty of their General Callings.* He that pursues the Concerns of this Life to the hurt of his *better* part, doth not follow it *Lawfully*; because this is a Concern that calls for our prime Care, as directed, Matth. 6. 33. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you.* There are the Duties of Reading the Word, Meditation and Prayer, both Secret and with our Families, for which it is our Concern to set apart some part of Time every Day: If then we encumber ourselves so with these things, that we leave no room for the other; and thereupon either totally Neglect them, or slightly Attend them, or think it enough to Attend these on the Sabbath, and count all our

own Time lost, which is taken up in Attendance upon them; we Rob God of His due, and hurt our souls, while we indulge our outward Man.

(4.) THIS Command may be violated by *Injurious Treatments of one another in the way of Traffick or mutual Commerce.* That such Commerce is necessary for the Support of Mankind in this World, hath been before taken an Account of: But therefore the Rules of *Honesty* by which this is to be regulated and bounded; and every defect in, or short coming of these, will render us Guilty in this regard.

AND we may here take an Account briefly of the most Comprehensive of these,

1. THIS is done by *Fraudulent Dealing*; When Men seek to over-reach one another in their Commutations, contrary to the Precept, 1 Thef. 4. 6. *That no man go beyond, and defraud his brother in any matter: because that the Lord is the avenger of all such.* For tho' this is applied nextly to the *seventh* Command, yet it is a Precept or Prohibition taken from a general Rule in all Cases; it comprehends under it all sorts of *Deceits*, which are used by Men to over-reach one another, in Buying, Selling, or Exchangings, which are very many, and not easily enumerated; but some of them may be just instanced. Here comes in the Fraud that is used about *Weights and Measures* which the Scripture declares to be *abominable* to God, Prov. 20. 10 23. When Men Buy by one and Sell by another, make them so as by a turn they may be more or less, whereby Men are imposed on, which contradicts *Equity*. When Men take Advantage of others *ignorance*, and put off one thing for another, or put off a *Bud* thing for a *Good*: When they Commend that which they know is *Naught*, or Depreciate that which they know is *Good*; endeavour to cover the Defects of their Wares, by setting a fair Gloss upon that which is defective: To put off *Bud Money* for *Good*; and whatsoever of like Nature, which are *Deceitful*.

2. BY *Extortion or Oppression.* There may be some critical Difference between these two, but they may well be put together: *Extortion* is in Law, a straining by a Civil Officer, more than is the Due according to Law, for his own private Gain; or a Man taking of an Advantage of his Neighbour, upon his failing either in Day or Specie, to unreasonable Gain: whereas *Oppression* peculiarly is in taking the Advantage of a Neighbour's Necessity, to make him Pay for a thing more than the Value that we would otherwise have stood for, but that we know that he *must* have it, and can have it no where else: And these are Sins which come under the *Dishonest* Gain forbidden in the Word of God, Ezek. 22. 29. & *W. 12.* And to this Head belongs excessive *Usury*.

3. BY *Unfaithfulness in the performing of lawful Contracts according to the benefit Agreement.* It is the Principle and Practice of so many, that all their Care is to get into Debt to others; and for that end they will Promise fair what they will do, and to be true to a Day, when in the mean while they neither

intend it, nor yet have any fair Prospect of a rational probability of their being able to fulfil their Word; but mult needs fail, either in kind, or in time, or both; whereas every honest Man's Care is to see a fair way how to get out of Debt, before he will run into it; and yet how common a thing is it for Men to violate their Promise, and make no bones of it, and frame all Excuses for it, so to wrong their Creditors. And I must confess that I am ashamed to hear Religion so reflected on, by saying such and such a Man, as high a Profession as he makes, yet he takes no care at all to pay his honest Debts: And that the ready way to be undone by such, is to Pay them before hand; and altho' they Promise from time to time, yet there is no Performance, but they must be Prosecuted at Law, or you must lose your own. Surely this is a forfeiture of Moral Honesty, and that presumes a foregoing of Conscience, and that Man's Religion is vain. I confess, if a Person be cast behind by Providence, and there are those that are able and willing to set him up again, and run the adventure of it, it is another Case; but then he ought to deal plainly, and not impose on Men, and not seek his help of those that are not able to do it, and thereby to Ruin others as well as himself, for the Wise Man hath an Observation, Prov. 28. 3. *A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.*

4. BY *Engrossing of necessary Wares*, thereby to Advance the Price at their own pleasure. How far *Monopolies* may be warrantable, I shall not dispute, only without question it is Lawful that he who hath found out any thing, which is for common Benefit, ought to have some Advantage by it, for his own Profit: But for Men who live in a way of Traffick, to make a Scarcity of things by keeping them up, that so they may raise the Price, is Injurious and Oppressive, and an Attempt to govern Providence, when we ought to be govern'd by it: And if this be in things Necessary for the Comfort and Convenience of Man's Life, it is aggravated, because these things Men must have, whatsoever it Costs them: Whereas in other things merely to please the Fancy, none but Fools will suffer themselves to be Cheated by them. We therefore have that Observation, Prov. 11. 26. *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.*

5. BY *Fulldom in the discharge of a Trust committed to them*. It is true, Civil Governments have provided good Laws, to prevent such Abuses, by written Bonds, Receipts, and doing things before sufficient Witnesses. But these are not the next Rule of Conscience, nor will the want of these things acquit the Man from his Obligation, because it cannot legally be Proved upon him. If a Man do Lend to his Neighbour any thing upon his Word, if he Deposit any thing into his hand to keep; and because it cannot be legally Proved against him, before Civil Autho-

rity, he keeps it back, in whole, or in part, he therein notoriously breaks this Command. Nor is the unjust Steward commended for his Honesty, tho' his carnal Policy is noted in the Parable, when he made up False Accounts with his Lord's Debtors, for his own Advantage, *Luk. 16.*

6. BY *vexatious Law-suits*. Doubtless Civil Laws are Good and Necessary; and Men are sometimes forced to recover their own by Law, or else they would wrong themselves and Families: And this ariseth from the Iniquity of Mankind, whereas if all Men were *Honest*, it might be prevented: This Forwardness to bring every thing to Civil Courts, which might be ended in a more Charitable way, is what the Apostle sharply reproves in them, *1 Cor. 6. begin.* For Men to take the Advantage of the Law against their Neighbours, when their Cause in Honesty and Conscience is Just and Good, is *Oppression* and *Robbery* under a pretext of Justice: For Men to draw out Suits, by unreasonable Non suits, and any other Tricks of a like Nature, to impoverish their Neighbours, is of the same stamp: For Attorneys to use Tricks to persuade their Clients to Contention, and protract, and blind, or entangle Causes for their own Advantage, is a Scandal, which such as so do, can never wipe off: For Persons, by Bribes and Friends, to draw such as are concerned in Judgment, to have Respect of Persons, so to favour their Cause, which in Equity would go against them, is also a plain violation of this Precept. Thus may Men Sin against this Precept in their *Getting* of the things of this Life.

II. THERE are also those Sins here Forbidden, which have a respect to the *Improvement* of an Estate gotten. Men may come by these things *Lawfully*, and yet Improve them *Unlawfully*; and that also comes under this Prohibition; and that in regard of both those things, wherein we observed, in the *Affirmative* part of the Precept, this *Improvement* is concerned. And the reason is, because if we do not use these things serviceably to the End for which they are bestowed upon us, we do not answer the design of the Precept.

AND this may be considered,

(1.) IN the way & manner of *Preserving an Estate* well gotten, and keeping it in a thriving way. The need of this we have before observed: We are therefore told of a Righteous Man, *Psal. 112. 5. He will guide his Affairs with discretion.* Tho' it be true, that all our Care and Conduct in this Affair will nothing avail, except God afford us his Providential Care over what we have. And there are unaccountable & unpreventable Casualties, which all we have here are liable to, and therefore it is a Disgrace put upon them, *Match. 6. 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break thro' and steal.* All these things have wings, and we cannot so clip them, as wholly to prevent their flight, *Prov. 23. 5. Riches certainly make themselves wings, they fly away*

away as an eagle towards heaven. But still there are Duties lying on us, in order to this, and the Transgressing of them is Sin.

AND the more especial of these are,

1. BY Foolish Suretyship. It may sometimes be a Duty to be Surety for a friend; but rashly and readily to bind ourselves for another, is that which is Cautioned against in the Word of God; see Prov. 6. begin. *My son, if thou be surety for thy friend, if thou hast rickened thy hand with a stranger. Thou art snared with the words of thy mouth.* And, 11. 15. *He that is surety for a stranger, shall smart for it: and he that hateth suretyship is sure.* How many are thus Ruined? The greatest Compassion they find, is to be branded for Fools: We are therefore advised, Chap. 20. 16. *Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.*

2. BY un wary Crediting of Men. Lending is a Duty, and in some Cases without expecting to be reimbursed; but to Lend to others without Caution, such a part of our Estate as we have no good Security for, and the Loss will tend to Impoverish us, is a sinful Imprudence: To Lend to Riotous Persons, and to Persons who are in no likely way to Restore to us again, what we Credit them withal, is to Tempt Providence, and forfeit that Discretion which is required of Men in their Temporal Affairs.

3. BY Letting our Improveable Estate to ly Idle; or suffering it to go to Ruin for want of seasonable Reparation. If these things be not Improved, they will of themselves go to Ruin; if they ly still they will not Increase: If Fields be not manured, they will grow over with Thorns: All manner of Negligence and disregard of this Nature, is Folly and Sin to Men: We are therefore commanded in, Prov. 27. 23, 24. *Be diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever: and doth the crown endure to every generation?*

4. BY sinful Thought & King. This is a Sin here in Excess, and Cautioned against by our Saviour, Matth. 6. 31. *Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? When our sollicitude of keeping, and fear of losing these things, perplexeth our Minds, fills us with disquietments, and hinders us from that steady Commending all our Concerns to the Providence of God in the way of Duty, it is a Breach upon the Rules of Morality, and a discredit to the Profession of Christianity: hence that, Prov. 16. 2. *Commit thy works unto the Lord; and thy thoughts shall be established.* And to sink in our Spirits, when we suffer Losses in our Concerns, is an Argument that our hearts are too much set on these things, which is an Indication of Covetousness, which is here forbidden.*

(2.) THERE may be Unrighteousness practised in the way of Expending of these things. There is an Improvement in this way, as well as the former; and that we may be

able for this, we ought to be careful in that. These things are given for the Use and Comfort of the present Life; and there must be a laying out, as well as a laying up, else the end is lost, and there are an unprofitable Burden; and we are told, 1 Tim. 6. 7. *For we brought nothing into this world, and it is certain we can carry nothing out.* Psal. 49. 17. *For when he dieth he shall carry nothing away: his glory shall not descend after him.* But there may be Errors committed in both these respects.

[1.] WHEN Parsimony or Frugality, degenerates into Covetousness. As there is a Covetousness which appears in scraping by right or wrong, so also in pinching Penury; or an over great sparingness. When Men live beneath their Estates, and cannot find in their hearts to use them for the Glory of God, and the Benefit of Mankind. And this,

1. WHEN they Deny to themselves and their Families, that which is proper for their Support. If God bring Men to Poverty and Straits, it is a Duty for them patiently to endure it; but to deny it to themselves and theirs, when God allows it to them, is fordid Covetousness. We have the Wise Man's Remark, Ecc. 4. 8. *There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom do I labour, and hereave my soul of good? This is also vanity, yea, it is a fore travel.* When they can neither allow to themselves nor theirs suitable Maintenance, nor afford their Children a Credible Education, but begrudge every thing that is thus expended, it saith that the World is their God.

2. WHEN they withhold doing their Proportion to Publick Supports. Either they do it not at all, if they can avoid it, or do it grudgingly, when they are constrained to it; and all that goes out that way, is as so much Blood from their Hearts. There is a Maintenance which God requires for such as do Service in Church or Common-wealth; and none but Beggars and Impotent Persons are discharged from it: Hence that, Rom. 13. 7. *Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* Gal. 6. 6. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* And when Men use all means to avoid this, and think all that is thus held back is so much saved, they put a great Cheat upon themselves.

3. WHEN they can allow nothing for Charitable Use when called to it. The Hebrews call Justice and Alms by one Word, to let us understand that deeds of Charity are not Arbitrary, but belong to Righteousness, and cannot be neglected with ut Sin. God will have such Objects to be among Men always. Mat. 26. 11. *For ye have the poor always with you.* And hath made it the Duty of such as are able to Relieve them. When therefore such

carry it so Churlishly, harden their Bowels against them, Rail at them, instead of Relieving them; send them away and bid them come to Morrow; when it is in the power of their hands, see them starve rather than succour them; and if they do any thing for them, it is sparingly: These break this Command, refuse to Lend to the Lord, or pay Him His Quit Rent, which He hath required of them; these hurt themselves, put themselves from under the blessing promised to such, *Psal.* 42. 11. And are Enemies to their own Prosperity, *Eccle.* 11. begin. *Prov.* 11. 24, 25. *2 Cor.* 9. 6.

[2.] WHEN *Liberality* degenerates into *Prodigality*. Men are too apt to put wrong Names upon things and to reckon their *Vices* for *Virtues*; and thereby to put a Cheat on themselves, and baffle their own Consciences. Thus they are apt to write good Husbandry upon sordid Covetousness, and to give the noble Title of a Generous Spirit to Profaness: But they will not so cover them from the sight of God, or be able to make them to pass under such a Disguise; and these things are repugnant to this Precept.

1. BY *Living Above their Estate*. God hath not seen meet to give every one a like Portion of these things, and by that He hath told us, that every one is not to aspire to Live in the same Expence. Ordinarily, for Men to make their Expence *Exceed* or *Equal* their Income, is Profuseness, and argues them discontent with God's Allowance. When all are Ambitious in their costly Building, rich Furniture, fine and costly Apparel, and expensive House keeping; and think it a Disgrace to come behind the Best in these things, tho' by it they bring themselves to Poverty, and run themselves behind in the World, they certainly are guilty of Profuseness; and Abuse instead of Using the Favours of God, and prove foolish Stewards of the Good things which He bestows upon them: When also Men are over-lavish in their Entertainments, and Charitable Deeds; for in these also there is Moderation to be used, and a Rule of Proportion to be attended, otherwise it will not be *Hospitality* and *Charitableness*, but *Profuseness*; and an honest plain Dinner will then as much of true *Liberality*, in one, as a rich Feast in another; and two *Mites* are a greater Charity in one, than so many *Pounds* in another. It was a close Sorcraim in the Philosopher, when asked, *What made him so Prodigal as to Big a Talent at once of such a Person?* He answered, *That it was because he expected not another Opportunity, but must take it while it was going.*

2. BY *exceeding the bounds of Sobriety*, to gratify some inordinate Lust. It is a common Plea of some to justify their Prodigality, that it is their *Own*, and they can Allow it, and therefore they will take the Comfort of it: But a Man may Abuse the Good things of God, and make the Goodness of God to be Fuel to his exorbitant Concupiscence. There

is Riot to Excess, which is forbidden; and such do not Honour but Dishonour God with their Substance, who indulge it with these things: Hence that, *Rom.* 13. 13, 14. *Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in jure and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.* And a Wo is denounced upon such, *Amos* 6. 4, 5, 6. *They lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.* It was laid to the Charge of that Rich Man, whose incomes could bear it well enough, *Luke* 16. 19. *He was clothed in purple, and fine linnen, and jured sumptuously every day.* When Men will wattle their Incomes in pampering their Bodies, and reeding themselves up for the Day of Slaughter; when they will expend it to nourish Pride and Profuseness, in Gaming, Company-keeping and Drunkenness, and thereby nourish themselves in carnal security, Scorn and Contempt of God, and Despising of their Neighbours, who will not, or cannot do as they do; and their usual Dirge is that of the *Epicurion*, *1 Cor.* 15. 32. *Let us eat and drink, for to morrow we die.* And so they put away the evil Day from them. And it is an usual Observation, That such Persons as are thus Profuse in these irregular Courses, are as sordid and base in those things wherein they might glorify God, and do good in their Generation; are as backward to Publick Service, and as hard-hearted against the Poor, as they are Profuse in their Irregular Expences: And it cannot well be expected to be otherwise, since they, to gratify their Lusts, do cut themselves short, of doing that which is their Duty in other things. Thus many Families are almost starved, when the Heads spend all in Drunkenness and Lewdness; thus are Children Beggared, and left to the wide World, whilst their Parents spend all to maintain a vain and foolish Port in this World: And many other mischiefs ensue.

USE. LET us then be advised to use *Discerion* and *Piety* in avoiding these Sins, and constant *practising* of the contrary Duties. Let us therefore consider, that we are Accountable to God for these things, they are of the Talents which He hath entrusted us withal, and will reckon with us about them. If we have gotten these things Dishonestly, they will be a Worm at the Root that will corrode us one Day, and leave a Blister on all our Dishonest Gains, *Ihab* 2. 10. And if we Abuse them instead of rightly improving of them, it will be Bitterness in the latter End.

CONSIDER, There is a way to make these things serviceable to God's Glory, and our true Comfort hereafter, to make our Lives Friends

Friends of this Unrighteous Mammon, and prevent the rising up of these things against us, in the Day of Judgment; which is a gracious Contentment in the Providence of God, and a careful Endeavour to Improve these things so as not to hinder us, but further us in the great and most necessary Work that lies upon our hands: When we use the World,

not abusing it, whether we have *little* or *much* of these things, we shall have the true Comfort of them here, and the Commendation of our Lord another Day, *Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

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S E R M O N C C V.