

times perambulate, and walk the bounds, to show the youth what they are, when the old studs are gone, the next generation may lose all their privileges by their encroaching neighbours, because not able to tell what is their own. There is no fundamental truth, but hath some evil neighbour, heresy I mean, butting on it; and the very reason why a spirit of error hath so encroached of late years upon truth is, because we have not walked the bounds with our people in acquainting them with, and establishing their judgments on, these fundamental points, so frequently and carefully as is requisite. And people are much in the fault, because they cast so much contempt upon this work, that they count a sermon on such points next to lost, and only child's meat.

*Second Sort.* Those truths are oft to be preached, *which ministers observe to be most undermined by Satan, or his instruments*, in the judgments and lives of their people. The preacher must read and study his people as diligently as any book in his study, and, as he finds them, dispense like a faithful steward unto them. Paul takes notice that the Galatians had been in ill handling by false apostles, who had even bewitched them back to the law in that great point of justification, and see how he beats upon that point. Our people complain, we are so much, so oft reproving the same error or sin, and the fault is their own, because they will not leave it. Who will blame the dog for continuing to bark, when the thief is all the while in the yard? Alas! alas! it is not once or twice rousing against sin will do it. When people think the minister shows his laziness, because he preacheth the same things, he may then be exercising his patience in continuing to exhort and

reprove those who oppose, waiting, if at last, God will give them repentance to the acknowledging of the truth. We are bid to lift up our voice like a trumpet, and would you have us cease while the battle lasts, or sound a retreat when it should be a battle?

*Third Sort.* Truths of *daily use and practice*. These are like bread and salt; whatever else is on, these must be on the board [at] every meal. Saint Peter was of this mind: 'I will not be negligent to put you always in remembrance of these things, though ye know them,' 2 Pe. i. 12. He had, you may see, been speaking of such graces and duties, that they could not pass a day without the exercise of them, and therefore will be ever their monitor, to stir up their pure minds about them. All is not well, when a man is weary of his ordinary food, and nothing will go down but rarities. The stomach is sickly, when a man delights rather to pick some sallet, than eat of solid meat; and how far this dainty age is gone in this spiritual disease, I think few are so far come to themselves, as yet to consider and lament. O sirs, be not weary, as in doing, so not in hearing those savoury truths preached you have daily use of, because you know them and have heard them often. Faith and repentance will be good doctrine to preach and hear to the end of the world; you may as well quarrel with God, because he hath made but one heaven, and one way to it, as with the preacher, for preaching these over and over. If thy heart were humble, and thy palate spiritual, old truths would be new to thee every time thou hearest them. In heaven the saints draw all their wine of joy, as I may so say, at one tap, and shall to all eternity, and yet it never tastes flat. God is that one object their