

INSTITUTES
OF
THE CHRISTIAN RELIGION.

BOOK THIRD.

THE MODE OF OBTAINING THE GRACE OF CHRIST. THE BENEFITS IT CONFERS, AND THE EFFECTS RESULTING FROM IT.

CHAPTER X.

HOW TO USE THE PRESENT LIFE, AND THE COMFORTS OF IT.

The divisions of this chapter are,—I. The necessity and usefulness of this doctrine. Extremes to be avoided, if we would rightly use the present life and its comforts, sec. 1, 2. II. One of these extremes, viz., the intemperance of the flesh, to be carefully avoided. Four methods of doing so described in order, sec. 3-6.

Sections.

1. Necessity of this doctrine. Use of the goods of the present life. Extremes to be avoided.
 1. Excessive austerity. 2. Carnal intemperance and lasciviousness.
2. God, by creating so many mercies, consulted not only for our necessities, but also for our comfort and delight. Confirmation from a passage in the Psalms, and from experience.
3. Excessive austerity, therefore, to be avoided. So also must the wantonness of the flesh.
 1. The creatures invite us to know, love, and honour the Creator.
 2. This not done by the wicked, who only abuse these temporal mercies.
4. All earthly blessings to be despised in comparison of the heavenly life. Aspiration after this life destroyed by an excessive love of created objects. First, Intemperance.
5. Second, Impatience and immoderate desire. Remedy of these evils. The creatures assigned to our use. Man still accountable for the use he makes of them.
6. God requires us in all our actions to look to his calling. Use of this doctrine. It is full of comfort.

1. BY such rudiments we are at the same time well instructed by Scripture in the proper use of earthly blessings, a subject which, in forming a scheme of life, is by no means to be neglected. For if we are to live, we must use the necessary supports of life; nor can we even shun those things which seem more subservient to delight than to necessity. We must therefore observe a mean, that we may use them with a pure conscience, whether for necessity or for pleasure. This the Lord prescribes by his word, when he tells us that to his people the present life is a kind of pilgrimage by which they hasten to the

heavenly kingdom. If we are only to pass through the earth, there can be no doubt that we are to use its blessings only in so far as they assist our progress, rather than retard it. Accordingly, Paul, not without cause, admonishes us to use this world without abusing it, and to buy possessions as if we were selling them, (1 Cor. vii. 30, 31.) But as this is a slippery place, and there is great danger of falling on either side, let us fix our feet where we can stand safely. There have been some good and holy men who, when they saw intemperance and luxury perpetually carried to excess, if not strictly curbed, and were desirous to correct so pernicious an evil, imagined that there was no other method than to allow man to use corporeal goods only in so far as they were necessities: a counsel pious indeed, but unnecessarily austere; for it does the very dangerous thing of binding consciences in closer fetters than those in which they are bound by the word of God. Moreover, necessity, according to them,* was abstinence from every thing which could be wanted, so that they held it scarcely lawful to make any addition to bread and water. Others were still more austere, as is related of Cratetes the Theban, who threw his riches into the sea, because he thought, that unless he destroyed them they would destroy him. Many also in the present day, while they seek a pretext for carnal intemperance in the use of external things, and at the same time would pave the way for licentiousness, assume for granted, what I by no means concede, that this liberty is not to be restrained by any modification, but that it is to be left to every man's conscience to use them as far as he thinks lawful. I indeed confess that here consciences neither can nor ought to be bound by fixed and definite laws; but that Scripture having laid down general rules for the legitimate use, we should keep within the limits which they prescribe.

2. Let this be our principle, that we err not in the use of the gifts of Providence when we refer them to the end for which their author made and destined them, since he created them for our good, and not for our destruction. No man will keep the true path better than he who shall have this end carefully in view. Now then, if we consider for what end he created food, we shall find that he consulted not only for our necessity, but also for our enjoyment and delight. Thus, in clothing, the end was, in addition to necessity, comeliness and honour; and in herbs, fruits, and trees, besides their various uses, gracefulness of appearance and sweetness of smell. Were it not so, the Prophet would not enumerate among the mercies of God "wine that maketh glad the heart of man, and oil to make his face to shine," (Ps. civ. 15.) The Scriptures would not everywhere mention, in commendation of his benignity, that he had given such things to men. The natural qualities of things

* See Chrysost. ad Heb. xi. As to Cratetes the Theban, see Plutarch, Lib. de Vitand. aere alien, and Philostratus in Vita Apollonii.

themselves demonstrate to what end, and how far, they may be lawfully enjoyed. Has the Lord adorned flowers with all the beauty which spontaneously presents itself to the eye, and the sweet odour which delights the sense of smell, and shall it be unlawful for us to enjoy that beauty and this odour? What? Has he not so distinguished colours as to make some more agreeable than others? Has he not given qualities to gold and silver, ivory and marble, thereby rendering them precious above other metals or stones?. In short, has he not given many things a value without having any necessary use?

3. Have done, then, with that inhuman philosophy which, in allowing no use of the creatures but for necessity, not only maliciously deprives us of the lawful fruit of the divine beneficence, but cannot be realised without depriving man of all his senses, and reducing him to a block. But, on the' other hand, let us with no less care guard against the lusts of the flesh, which, if not kept in order, break through all bounds, and are, as I have said, advocated by those who, under pretence of liberty, allow themselves every sort of license. First one restraint is imposed when we hold that the object of creating all things was to teach us to know their author, and feel grateful for his indulgence. Where is the gratitude, if you so gorge or stupefy yourself with feasting and wine as to be unfit for offices of piety, or the duties of your calling? Where the recognition of God, if the flesh, boiling forth in lust through excessive indulgence, infects the mind with its impurity, so as to lose the discernment of honour and rectitude? Where thankfulness to God for clothing, if on account of sumptuous raiment we both admire ourselves and disdain others? if, from a love of show and splendour, we pave the way for immodesty? Where our recognition of God, if the glare of these things captivates our minds? For many are so devoted to luxury in all their senses, that their mind lies buried: many are so delighted with marble, gold, and pictures, that they become marble-hearted—are changed as it were into metal, and made like painted figures. The kitchen, with its savoury smells, so engrosses them that they have no spiritual savour. The same thing may be seen in other matters. Wherefore, it is plain that there is here great necessity for curbing licentious abuse, and conforming to the rule of Paul, “make not provision for the flesh to fulfil the lusts thereof,” (Rom. xiii. 14.) Where too much liberty is given to them, they break forth without measure or restraint.

4. There is no surer or quicker way of accomplishing this than by despising the present life and aspiring to celestial immortality. For hence two rules arise: First, “it remaineth, that both they that have wives be as though they had none;” “and they that use this world, as not abusing it,” (1 Cor. vii. 29, 31.) Secondly, we must learn to be no less placid and patient in enduring penury, than moderate in enjoying abundance. He who makes it his rule to use this world as if he used it not, not only cuts off all gluttony in regard to meat and drink, and all effeminacy, ambition, pride, excessive show, and

austerity, in regard to his table, his house, and his clothes, but removes every care and affection which might withdraw or hinder him from aspiring to the heavenly life, and cultivating the interest of his soul.* It was well said by Cato: Luxury causes great care, and produces great carelessness as to virtue; and it is an old proverb,—Those who are much occupied with the care of the body, usually give little care to the soul. Therefore, while the liberty of the Christian in external matters is not to be tied down to a strict rule, it is, however, subject to this law—he must indulge as little as possible; on the other hand, it must be his constant aim, not only to curb luxury, but to cut off all show of superfluous abundance, and carefully beware of converting a help into a hindrance.

5. Another rule is, that those in narrow and slender circumstances should learn to bear their wants patiently, that they may not become immoderately desirous of things, the moderate use of which implies no small progress in the school of Christ. For in addition to the many other vices which accompany a longing for earthly good, he who is impatient under poverty almost always betrays the contrary disease in abundance. By this I mean, that he who is ashamed of a sordid garment will be vain-glorious of a splendid one; he who not contented with a slender, feels annoyed at the want of a more luxurious supper, will intemperately abuse his luxury if he obtains it; he who has a difficulty, and is dissatisfied in submitting to a private and humble condition, will be unable to refrain from pride if he attain to honour. Let it be the aim of all who have any unfeigned desire for piety to learn, after the example of the Apostle, “both to be full and to be hungry, both to abound and to suffer need,” (Philip. iv. 12.) Scripture, moreover, has a third rule for modifying the use of earthly blessings. We have already adverted to it when considering the offices of charity. For it declares that they have all been given us by the kindness of God, and appointed for our use under the condition of being regarded as trusts, of which we must one day give account. We must, therefore, administer them as if we constantly heard the words sounding in our ears, “Give an account of your stewardship.” At the same time, let us remember by whom the account is to be taken, viz., by him who, while he so highly commends abstinence, sobriety, frugality, and moderation, abominates luxury, pride, ostentation, and vanity; who approves of no administration but that which is combined with charity, who with his own lips has already condemned all those pleasures which withdraw the heart from chastity and purity, or darken the intellect.

6. The last thing to be observed is, that the Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. He knows the

* French, “Parer notre ame de ses vrais ornemens;”—deck our soul with its true ornaments.

boiling restlessness of the human mind, the fickleness with which it is borne hither and thither, its eagerness to hold opposites at one time in its grasp, its ambition. Therefore, lest all things should be thrown into confusion by our folly and rashness, he has assigned distinct duties to each in the different modes of life. And that no one may presume to overstep his proper limits, he has distinguished the different modes of life by the name of callings. Every man's mode of life, therefore, is a kind of station assigned him by the Lord, that he may not be always driven about at random. So necessary is this distinction, that all our actions are thereby estimated in his sight, and often in a very different way from that in which human reason or philosophy would estimate them. There is no more illustrious deed even among philosophers than to free one's country from tyranny, and yet the private individual who stabs the tyrant is openly condemned by the voice of the heavenly Judge. But I am unwilling to dwell on particular examples; it is enough to know that in every thing the call of the Lord is the foundation and beginning of right action. He who does not act with reference to it will never, in the discharge of duty, keep the right path. He will sometimes be able, perhaps, to give the semblance of something laudable, but whatever it may be in the sight of man, it will be rejected before the throne of God; and besides, there will be no harmony in the different parts of his life. Hence, he only who directs his life to this end will have it properly framed; because, free from the impulse of rashness, he will not attempt more than his calling justifies, knowing that it is unlawful to overleap the prescribed bounds. He who is obscure will not decline to cultivate a private life, that he may not desert the post at which God has placed him. Again, in all our cares, toils, annoyances, and other burdens, it will be no small alleviation to know that all these are under the superintendence of God. The magistrate will more willingly perform his office, and the father of a family confine himself to his proper sphere. Every one in his particular mode of life will, without repining, suffer its inconveniences, cares, uneasiness, and anxiety, persuaded that God has laid on the burden. This, too, will afford admirable consolation, that in following your proper calling, no work will be so mean and sordid as not to have a splendour and value in the eye of God.