

8. 15. 13. 12.
TRUE 988
CHRISTIANITY:

OR,

Christs absolute Do-
minion, and Mans ne-
cessary Self-resignation
and subjection.

In two Assize Sermons
preached at WORCESTER.

By *Richard Baxter.*

Printed LONDON; 11
Printed for Nevill Simmons
Bookseller in Kidderminster; And
are to be sold at London by Willi-
am Roybould, at the Unicorne in
Pauls Church-yard, 1655. 4

A
SERMON

Of the absolute Dominion of God-Redeemer, and the necessity of being devoted and living to him.

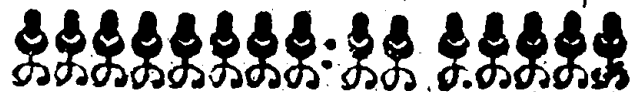
Preached before the Honourable Judge of Assize
at Worcester, Aug. 2. 1654.

By Rich. Baxter.

Rom. 14. 9.

For to this end Christ both dyed and rose, and revived, that he might be Lord both of the dead and living.

London, Printed for Nevill Simmons
Bookseller in Kidderminster; And are to be
sold at London by Will. Roybould at the
Unicorne in Pauls Church-yard 1655.



To the Right Honourable
Serjeant *Glyn*, Now Judge of
Assize in this Circuit.

My Lord,

Could my excuse
have satisfied you,
this Sermon had
beene confined to
the Auditory it was prepa-
red for: I cannot expect that it
should finde that Candor and
favour with every Reader, as
it did with the Hearers.
When it must speake to All,
the guilty will hear; and then

The Epistle

*it will gall. Innocency is patient in bearing a reproof, and charitable in the interpretation, but Guilt will smart and quarrell, and usually make a fault in him that findeth one in them. Yet I confesse this is but a poore justification of his silence, that hath a Call to speak. Both my Calling and this Sermon would condemn me, if on such grounds I should draw backe: But my backwardness was caused by the reason which I then tendered your Lord-ship as my
ex-*

Dedicatory.

excuse, viz. Because here is nothing but what is common, and that it is in as common and homly a dress. And I hope we need not feare that our labours are dead, unlesse the Presse shall give them life. Wee bring not Sermons to Church, as we do a Corps for a buriall: If there be life in them, and life in the Hearers, the connaturality will caus such an amicable closure, that through the Reception, Retention, and operation of the soule, they will be the immortal

A 4 tall

The Epistle

tall seed of a life everlasting. But yet seeing the Press hath a louder voice then mine, and the matter in hand is of such exceeding necessity, I shal not refuse upon such an invitation, to bee a remembrancer to the world, of a Doctrine and duty of such high concernment, though they have heard it never so oft before. Seeing therefore I must present that now to your eyes, which I lately presented to your eares, I shall take the boldnesse to add one word of Application in this
E.

Dedicatory.

Epistle, which I thought not seasonable to mention in the first delivery; and that shall bee to your Lordship and all others in your present case, that are elected members of this expected Parliament. Bee sure to remember the interest of your soveraigne, the great Lord-Protector of Heaven and Earth: And as ever you will make him a comfortable accompt of your Power, Abilities, and Opportunities of serving him, see that you prefer his interest before your

The Epistle

owne, or any mans on earth.
If you goe not thither as sent
by Him, with a firme resolution
to serve him first, you
were better sit at home: forget
not that he hath laid claim
to you, and to all that you
have, and all that you can
doe I am bold with all possible
earnestnesse, to entreat
you, yea as Christs Minister
to require you, in his Name,
to study and remember his
businessse and interest, and see
that it have the chiefe place
in all your consultations:
watch

Dedicatory.

Watch against the incroach
ments of your owne carnall
interests, consult not with flesh
and blood, nor give it the hea-
ring when it shall offer you
its advice. How subtilly will
it insinuate, how importu-
nately will it urge you? how
certainly will it marre all, if
you doe not constantly and re-
solvedly watch? O how hard,
but how happy is it to con-
quer this carnall selfe: Re-
member still that you are not
your own, that you have an
unseene Master that must bee
pleased,

The Epistle

pleased, whoever be displeased; & an unseen Kingdom to be obtained, and an invisable soule that must bee saved, though all the world be lost.

Fix your eye still on him, that made and redeemed you, and upon the ultimate end of your Christian race; and doe nothing wilfully, unworthy such a Master, and such an end. Often renew your selfe-resignation, and devote your selfe to him; sit close at his worke, and be sure that it bee His, both in the Matter, and

in

Dedicatory.

in your Intent. If Conscience should at any time aske, (Whose worke are you now doing?) or a man should pluck you by the sleeve, and say, (Sir, Whose Cause are you now pleading?) See that you have the answer of a Christian at hand, delay not Gods worke till you have done your own, or any ones else: You'l best secure the Common-wealth and your own interest, by looking first to His. By neglecting this, and being carnally wise,

The Epistle

wise, we have wheel'd about
so long in the wilderness, and
lost those advantages against
the Powers of Darkenesse,
which we know not whether
we shall ever recover again.
It is the great astonishment of
sober men, and not the least re-
proach that ever was cast on
our holy Profession, to think
with what a Zeale for the
work of Christ, men seem'd
to be animated in the begin-
ning of our disagreements;
and how deeply they did en-
gage themselves to him in so-
lemne

Dedicatory.

lemne Vowes, Protestations,
and Covenants; and what
advantages carnal selfe hath
since got, & turned the stream
another way! so that the
same men have since been the
instruments of our calamity,
in breaking in pieces, and dis-
honouring the Churches of
Christ; yea and gone so near
to the taking down (as much
as in them lay) the whole Mi-
nistry that stand approved in
the Land: O do not by trifling,
give advantage to the Temp-
ter, to destroy your work and
you together. Take warning
by

The Epistle

by the sad experiences of what is past; bestir you speedily and vigorously for Christ, as knowing your opposition and the shortnesse of your time: Blessed is that servant whom his Lord when hee commeth shall find so doing. If you aske me wherein this interest of Christ doth consist? I shall tell you but in a few unquestionable particulars. 1. In the main, that truth, godlinesse, and honesty, bee countenanced & encouraged, and their contraries by all fit means suppressed. 2. In order
to

Dedicatory.

to this, that unworthy men be removed from Magistracy and Ministry, and the places supplied with the fittest that can be had 3. That a competent maintenance may be procured where it is wanting, especially for Cities & great Towns, where more Teachers are so necessary in some proportion to the number of souls, and on which the Country doth so much depend Shall an age of such high pretences to Reformation, and zeal for the Churches, alienate so much, and then leave them destitute and
say,

The Epistle

say, It cannot be had. 4. That right means be used with speed and diligence, for the healing of our divisions, and the uniting of all the true Churches of Christ (at least in these Nations; and O that your endeavours might be extended much further) to which end I shall mention but these two meanes of most evident necessity.

1. That there be one scripture-Creed, or confession of Faith, agreed on by a general assembly of able Ministers, duly and freely chosen hereunto, which shall containe nothing but

Dedicatory.

but matter of evident Necessitie & Verity. This wil serve

1. For a Test to the Churches, to discern the sound Professors from the unsound (as to their doctrine) and to know them with whom they may close as Brethren, and whom they must reject. 2. For a Test to the Magistrate of the Orthodox to be encouraged, and of the intollerably Heterodox, which it seems is intended in the 37. Article of the late formed Government, where all that will have liberty, must professe (faith in God by Jesus Christ) which

The Epistle

which in a Christian sence, must comprehend every true fundamental or Article of our faith: And, no doubt, it is not the bare speaking of those words in an unchristian sence that is intended. (As if a Ranter should say, that himself is God and his mate is Jesus Christ.)

2. That there be a publique establishment of the necessary liberty of the Churches, to meet by their Officers & Delegates on all just occasions, in assemblies smaller or greater, (even National when it is necessary) Seeing without such associations

Dedictory.

tions & communion in assemblies, the unity & concord of the Churches is not like to be maintained. I exclude not the Magistrates interest, or oversight, to see that they doe not transgresse their bounds. As you love Christ, and his Church and Gospel, and mens souls, neglect not these unquestionable points of his interest, and make them your first and chiefest business, and let none bee preferred before him, till you know them to be of more authority over you, and better friends to you then
Christ

The Epistle

Christ is: Should there be any among you, that cherish a secret Root of Infidelity, after such pretences to the purest Christianity, & are zealous of Christ lest he should over-top them, and do set up an interest inconsistent with his sovereignty, and thereupon grow jealous of the liberties and power of his Ministers, and of the unity and strength of his Church; and thinke it their best policy to keep under his Ministers, by hindering them from the exercise of their office, and to foment divisions,
and

Dedicatory.

and hinder our union, that they may have parties ready to serve their ends; I would not be in the Case of such men, when God ariseth to judge them, for all the Crowns and Kingdoms on earth! If they Stumble on this stone it will break them in pieces, but if it fall upon them it will grind them to powder. They may seem to prevail against him a while when their supposed successe is but a prosperous self-deströying; but marke the end, when his wrath is kindled, yea but a little; and when these his enemies

The Epistle, &c.
*enemies that would not bee
should raign over him, are
brought forth and destroyed
before him, then they will bee
convinced of the folly of their
Rebellion; in the meantime let
wisdom be justified of her
Children.*

*My Lord, I had not troubled
you with so many words, had
I not judged it probable that
many more whom they concern
may peruse them. I remaine*

*Your Lordships Servant
in the Work of Christ,*

*August. 9.
1654.*

Rich. Baxter.



**A Sermon of the Abso-
lute Dominion of God-Re-
deemer; And the Necessity of
being Devoted and Living
to him.**

1 Cor. 6. 19, 20.

*— And ye are not your owne, for ye
are bought with a price, therefore
glorifie God in your body, and in your
spirit, which are Gods.*



Fundamentals in Religion
are the life of the super-
structure. Like the Vitalls
and Naturalls in the bo-
dy, which are first necessary for
themselves and you also, for the
quickning and nourishing of your
rest: there being no life or
B growth

growth of the inferior parts, but what they doe receive from the powers of these, its but a dead discourse which is not animated by these greater Truths, what ever the bulke of its materialls may consist of. The frequent repetition therefore of these, is as excusable as frequent preaching. And they that nauseate it as loathsome battologie, do love Novelty better then Verity, and playing with words to please the fancy, rather then closing with Christ to save the soule. And as it is the chiefe part of the cure in most externall maladies, to corroborate the vitall and naturall powers, which then will doe the worke themselves; so is it the most effectuall course, for the cure of particular miscarriages in mens lives, to further the maine worke of grace upon their hearts: could we make men better Christians, it would

would do much to make them better Magistrates, Councillors, Jurers, Witnesses, Subjects, Neighbours, &c. And this must be done by the deeper impresse of those vitall Truths, and the Good in them exhibited, which are adequate objects of our vitall graces. Could we help you to wind up the spring of faith, and so move the first wheele of Christian Love, wee should find it the readiest and surest meanes to move the inferior wheelles of duty. The flaws and irregular motions without, doe shew that something is amiss within; which if we could rectifie, wee might the easier mend the rest: I shall suppose therefore that I need no more apologie for chusing such a subject at such a season as this, then for bringing bread to a feast: And if I meditate the braine and heart, for the curing of senslesse

B 2 paraly-

paralyticke members, or the inordinate convulsive motions of any hearers, I have the warrant of the Apostles example in my Text; among other great enormities in the Church of *Corinth*, hee had these three to reprehend and heale: First their sidings and divisions occasioned by some factious selfseeking teachers. Secondly, their personall contentions by Lawsuites, and that before unbelieving Judges. Thirdly, the foule sin of fornication, which some among them had fallen into, the great cure which he useth to all these, and more especially to the last, is the urging of these great foundation Truths; whereof one is in the words before my text, viz. the Right of the Holy Ghost; the other in the words of my Text; which contains first, A deniall of any Right of propriety in themselves. Secondly, An asserting of Christs

Christs propriety in them. Thirdly, the prooffe of this from his purchase, which is his Title. Fourthly, their duty concluded from the former premises; which is to glorifie God, and that with the whole man, with the spirit, because God is a spirit, and loathes hypocrisie; with the body, which is particularly mentioned, because it seemes they were encouraged to fornication by such conceits, that it was but an act of the flesh, and not of the minde, & therefore as they thought the smaller sin. The Apostles words from last to first according to the order of Intention doe expresse, first mans duty, to glorifie God with soule and body, and not to serve our lusts. Secondly, the great fundamentall obligation to this duty, Gods Dominion or propriety. 3^{ly} The foundation of that Dominion, Christs purchase; according

B 3 to

[6]

the order of execution from first to last, these three great fundamentalls of our religion lie thus. First Christs purchase. Secondly, Gods propriety thence arising; Thirdly, mans duty, wholly to glorifie God, arising from both. The argument lies thus. They that are not their owne, but wholly Gods, should wholly glorifie God, and not serve their lusts: but you are not your owne, but wholly Gods: therefore you should wholly glorifie God and not serve your lusts. The major is cleare by the common light of nature. Every one should have the use of their owne. The Minor is proved thus. They that are bought with a price are not their owne, but his that bought them; *but you are bought with a price*: therefore, &c. For the meaning of the termes briefly: [*ἐκ τῶν*] *vestri*., as the vulgar; *vestri juris*, as *Beza* and others

[7]

thers; is most fitly expressed by our English [your owne] [yee are bought:] a *synecdoche generis*, saith *Piscator*; for [yee are redeemed] [with a price.] Then is no buying without a price: This therefore is an Emphaticall *Pleonasmus*, as *Beza*, *Piscator*, and others: as to see with the eyes, to hear with the ears: Or else [a price] is put for [a great price] as *Calvin*, *Peter Martyr*, and *Piscator* rather thinks: And therefore the vulgar adds the Epithet [*magno*] and the Arabick [*pretioso*] as *Beza* notes; as agreeing to that of *1 Pet. 1. 18*. I see not, but wee may suppose the Apostle to respect both the purchase and the greatnesse of the price; as *Grotius* and some others doe. [Glorifie God] that is, by using your bodies and soules wholly for him, and abstaining from those lusts which do dishonor him. The Vulgar

B 4 gar

gar adds [& portate) q. d. beare God about in your hearts, and let his spirit dwell with you instead of lust. But this addition is contrary to all our Greek Copies. *Grotius* thinks that some Copies had [ἀεὶ τὸν θεόν] and thence some unskillfull scribe did put [ἀεὶ τὸ] however it seems that reading was very antient, when not onely *Austin*, but *Cyprian* and *Tertullian* followed it, as *Beza* noteth. The last wordes [and in your spirit which are Gods] are out of all the old Latin Translations, and therefore its like out of the Greek which they used: But they are in all the present Greek Copies except our *M.S.* as also in the Syriack and Arabick version.

The rest of the explication shall follow the Doctrines, which are these.

Doct. 1. wee are bought with a price.

Doct.

Doct. 2. Because we are so bought we are not our own, but his that bought us.

Doct. 3. Because we are not our own, but wholly Gods, therefore wee must not serve our lusts, but glorifie him in the Body and Spirit. In these three conclusions is the substance of the Text; which I shall first explain, and then make application of them in that order as the Apostle here doth.

The points that need explication are these.

First, in what sence we are said to be bought with a price? who bought us? and of whom? and from what? and with what price?

Secondly, How wee are Gods own upon the Title of this purchase.

Thirdly, How wee are not our own.

Fourthly, What it is to glorifie

God in Body and in Spirit, on this account.

Fifthly, who they be that on this ground are or may be urged to this duty.

First, For the first of these, whether *Buying* here be taken properly or metaphorically, I will not now inquire.

First, mankind by sin became guilty of death, liable to Gods wrath; and a slave to Satan, and his own lusts. The sentence in part was past, and execution begun, the rest would have followed, if not prevented. This is the bondage from which we were Redeemed.

Secondly, he redeemed us, is the Son of God; himself God and man; and the Father by the Son. *Acts* 20. 28. *Hee purchased us with his own blood.*

Thirdly, the price was the whole humiliation of Christ; in the

the first act whereof (his incarnation) the Godhead was alone, which by humbling it selfe, did suffer reputatively, which could not really. In the rest the whole person was the sufferer, but still the humane nature Really, and the Divine but Reputatively. And why we may not adde as part of the price, the merit of that obedience, wherein his suffering did not consist, I yet see not. But from whom were we redeemed?

Ans. From *Satan* by rescue against his will: From Gods wrath or Vindictive justice by his own procurement and consent. He substituted for us such a sacrifice, by which hee could as fully attain the ends of his righteous Government, in the Demonstration of his Justice and hatred of sin, as if the sinner had suffered himself. And in this sound sence, it is far from being

being an absurdity, as the Socinian dreameth, for God to satiate his own *Justice*, or to buy us of himself: or redeem us from himself.

2. Next let us consider, how we are Gods upon the Title of this purchase? By [God] here is meant both the Son, who being God, hath procured a right in us by his Redemption; and also the Father, who sent his Son, and redeemed us by him, and to whom it was that the Son redeemed us. *Rev. 5. 9. Thou hast redeemed us to God by thy Blood.* In one word, it is God as Redeemer, the manhood also of the second person included, that hath purchased this right. Here you must observe, that God as Creator had a plenary Right of propriety and Government; on which hee founded the Law of workes that then was: This right he hath not lost: Our fall did lose our Right in

in him, but could not destroy his right in us. Because it destroyed our right, therefore the promissory part of that Law, was immediately thereupon dissolved, or ceased through our incapacity (and therefore Divines say, that as a Covenant it ceased) but because it destroyed not Gods Right, therefore the preceptive, and penall parts of that Law do still remain. But how remain? In their being: but not alone, or without remedy. For the Son of God became a sacrifice in our stead; not that we might absolutely, immediately, or *ipso facto*, be fully delivered, or that any man should *ab ipsa hostia* from the very sacrifice as made, have a right to the great benefits of personall, plenary Reconciliation and Remission, and everlasting life; but that the necessity of perishing through the unsatisfiednesse of justice

justice for the alone offences against the Law of workes, being removed from mankind, they might all be delivered up to him, as *Proprietary & Rector*, that hee might rule them as his redeemed ones, and make for them such new Lawes of grace, for the conveyances of his benefits, as might demonstrate the wisdom and mercy of our Redeemer, and be most suitable to his ends. The world is now morally dead in sin, though naturally alive. Christ hath redeemed them, but will cure them by the actuall conveyance of the benefits of Redemption, or not at all. Hee hath undertaken to this end, himself to be their Physician, to cure all that will come to him, and take him so to be, and trust him, and obey him in the Application of his Medicines. Hee hath erected an Hospitall, his Church, to this end, and

and commanded all to come into this Ark. Those that are far distant, he first commandeth to come nearer, and those that are neare, hee inviteth to come in. Too many do refuse and perish in their refusall. He will not suffer all to do so, but mercifully boweth the wills of his Elect, and by an insuperable powerfull drawing, compells them to come in. You may see then that here is a *Novum Ius & Dominij & Imperij*, a new right of Propriety and rule, founded on the new bottom of Redemption: But that this doth not destroy the old which was founded on Creation; but is in the very nature and use of it, an emendative addition. Redemption is to mend the Creature, not of any defect that was left in the Creation, but from the ruine which came by our defacing transgression. The Law of grace upon this Redemption,

tion, is superadded to the Law of nature given on the Creation: not to amend any imperfections in that Law, but to save the sinner from its unsufferable penalty, by dissolving its obligation of him thereto. And thus in its nature and use it is a remedying Law. And so you may see that Christ is now the Owner, and by right the Governor of the whole world, on the Title of redemption, as God before was, and still is on the Title of Creation.

3. By this you may also perceive in what sence, *We are not our owne*. In the strictest sence there is no proprietary, or absolute Lord in the world but God. No man can say, this is fully and strictly mine, God gives us indeed whatever wee enjoy; but his giving is not as mans: we part with our Propriety in that which we give: but God gives

gives nothing so. His giving to us makes it not the lesse his own. As a man giveth his goods to his steward to dispose of for his use, or instruments to his servant to doe his work with, so God giveth his benefits to us. Or at the utmost, as you give cloathes to your child, which are more yours still then his, and you may take them away at your pleasure. I confesse when God hath told us that hee will not take them away, hee is as it were, obliged in fidelity to continue them, but yet doth not hereby let go his propriety. And so Christ bids us call no man on Earth Father, that is, our absolute Lord or Ruler, because wee have but one such master, who is in Heaven. *Mat. 23. 7, 8, 9, 10.* So that you may see by this, what Propriety is left us, and what right we have to our selves, and our Possessions: Even

ven such a steward in his Masters goods, or a servant in his tooles, or a child in his coat, which is a propriety in proper subordinate and *secundum quid*, and will secure us against the usurpation of another: One servant may not take his fellowes instrument from him, nor one child, his brothers coat from him, without the Parents or Masters consent. They have them for their use, though not the full propriety: It may bee called a propriety in respect to our fellow servant, though it be not properly so, as we stand in respect to God. Wee have right enough to confute the Leveller: but not to exempt either us or ours from the claim and use of our absolute Lord.

4. For the fourth Question. What it is to glorifie God in body and spirit, I answer in a word: It is,

is, when upon true believing apprehensions of his right to us, and of our great obligations to him as our Redeemer, wee heartily and unfeignedly devote our selves to him, and live as a people so devoted; so bending the chiefeft of our care and study, how to please him in exactest obedience, that the glory of his mercy and holiness, & of his wise and righteous Lawes, may be seen in our conversations; and that the holy conformity of our lives to these Lawes, may shew that there is the like conformity in our mindes, and that they are written in our hearts; when the excellency of the Christian Religion is so apparent in the excellency of our lives, causing us to do that which no others can imitate, that the lustre of our good workes may shine before men, and cause them glorifie our Father in Heaven. To conclude,

conclude, when wee still respect God as our onely absolute Sovereign, and Christ as our Redeemer, and his spirit as our Sanctifier, and his Law as our Rule that the doing of his will and the denying of our own, is the daily work of our lives, and the promoting of his blessed ends is our end, this is the glorifying of God that hath Redeemed us.

5. The last question is, who they be that are and may be urged to glorifie God on this ground that he hath bought them? Doubtlesse, onely those whom he hath bought: but who are those? It discourageth me to tell you, because among the godly, it is a controversie; but if they will controvert points of such great moment, they cannot disoblige or excuse us from preaching them. Among the variety of mens opinions, it is safe to speak

speak in the Language of the holy Ghost, and accordingly to believe, viz. that [as by the offence of one, Judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life. *Rom. 5. 18.*] And that he gave himself a ranfome for all, and is the only Mediator between God and man. *1 Tim. 2. 5, 6.* That he is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world. *1 John 2. 2.* That God is the Saviour of all men, especially of those that believe. *1 Tim. 4. 10.* That hee is the Saviour of the world. *John. 4. 42. 1 John 4. 14, 15.* That he tasteth death for every man. *Heb. 2. 9.* with many the like. It is very sad to consider, how mens unskillfullnesse to reconcile Gods generall grace with his speciall, and to assign

assign to its proper part, hath made the Pelagians and their successors to deny the speciall grace, and too many of late, no lesse dangerously to deny the generall grace; and what contentions these two erroneous parties have maintained, and still maintain in the Church, and how few observe or follow that true and sober mean which *Austin* the Maule of the Pelagians, and his schollars *Prosper*, and *Fulgentius* walked in! If when our dark confused heads, are unable to assign each truth its place, and rightly to order each wheel, and pin in the admirable fabrick of Gods Revelations, we shall therefore fall a wrangling against them, and reject them, wee may then be drawn to blaspheme the Trinity, to reject either Christs humane nature or his Divine, and what truth shall we not be in danger

er to lose. To think this generall grace to bee inconsistent with the speciall, is no wiser then to thinke the foundation inconsistent with the Fabrick that built thereupon, and that the builders themselves should have such thoughts, is a matter of compassionate consideration, to the friends of the Church. Doubtlesse Christ dyed not for all alike, nor with equall intentions of saving them; and yet he hath born the sinns of all men on the Crosse, and was a sacrifice, propitiation and ransom for all. Even they that bring in damnable heresies, deny the Lord that bought them, and bring on themselves swift destruction. 2 Pet. 2. 1. God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not, is condemned

[24]

ned already, because hee hath not believed in the name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evill. Iohn. 3. 17, 18, 19. I doubt not but my Text doth warrant me to tell you all, that you are not your own, but are bought with a price, and therefore must glorifie him that bought you: And I am very confident, that if any one at judgement will be the advocate of an unbeliever, and say, he deserves not a sorer punishment for sinning against the Lord that bought him, his plea will not be taken: Or, if any such would comfort the consciences in Hell, or go about to cure them of so much of their torment, by telling them, that they never sinned against one that redeemed them, nor ever re-
jected

[25]

jected the blood of Christ shed for them, and therefore need not accuse themselves of any such sinne, those poor sinners would not be able to believe them. If it be onely the Elect with whom wee must thus argue [you are not your own: you are bought with a price, therefore glorifie God] and then can we truly plead thus with none till wee know them to be Elect: which will not be in this world. I do not think *Paul* knew them all to be Elect that he wrote to, I mean, absolutely chosen to salvation: nor do I think he would so peremptorily affirm them to be bought with a price, who were fornicators, defrauders, contentious, drunk at the Lords supper, &c. and from hence have argued against their sins, if he had taken this for a Priviledge proper to the elect. I had rather say to scandalous sinners [you are
C bought

[26]

bought with a price, therefore glorifie God] then (you are absolutely elect to salvation, therefore glorifie God.] And I believe that as it is the sin of Apostates to [Crucifie to themselves the Son of God afresh] *Heb. 6. 5, 6.* So is it their misery, that *[there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement, and fiery indignation which shall devour the adversaries, because they have troden under foot the Son of God, and counted the blood of the Covenant wherewith they were sanctified an unholy thing. Heb. 10, 26, 27, 28.* Lastly I judge it also a good argument to draw us from offending others, and occasioning their sin, that [through us, our weak Brother shall perish for whom Christ dyed. *1 Cor. 8. 3.*] so much for explication.

I would next proceed to the
Con-

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confirmation of the Doctrines here contained, but that they are so clear in the Text, and in many other, that I think it next to needlesse, and wee have now no time for needlesse work ; and therefore shall onely cite these two or three Texts, which confirm almost all that I have said together. *Rom. 14. 9. For to this end Christ both dyed and rose, and revived that he might be Lord both of the dead and living.* *2 Cor. 5. 14, 15. wee thus judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not henceforth live unto themselves but unto him which dyed for them, and rose again.* *Mat. 28. 18, 19. 20. All power is given me in Heaven, and in Earth. Go yee therefore, Disciple all Nations, baptizing them, &c. teaching them to observe all things whatsoever I have commanded you.*

C 2

1 Pet

1 Pet. i. 17. 18. *If yee call on the Father, who without respect of persons judgeth every man according to his workes, passe the time of your sojourning here in fear: Forasmuch as yee know that yee were not redeemed with corruptible things, as silver and gold, from your vain conversation—but with the pretious blood of Christ, as of a lamb without blemish, and without spot.* These Texts speak to the same purpose with which I have in hand.

Use. In applying these very useful truths, would time permit, I should begin at the intellect, with a confutation of divers contrary errors, and a collection of many observable consuetudines. It would go better with all the Commonwealths and Princes on Earth, if they well considered, that the absolute Propriety and Sovereignty of God-Redeemer, is the basis
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of all lawful societies & Governments: and that no man hath any absolute Propriety, but onely the use of the Talents that God doth entrust him with: that the sovereignty of the Creature is but Analogicall, *secundum quid*; improper and subordinate to God the proper Sovereign: that it belongs to him to appoint his inferior officers: that there is no power but from God; and that he giveth none against himselfe: that a Theocracy is the government that must be desired and submitted to, whether the subordinate part be Monarchical, Aristocraticall, or Democraticall: and the rejecting of this was the Israelites sinne in choosing them a King: that it is still possible and necessary to live under this Theocracy, though the Administration be not by such extraordinary meanes as among the Israelites:
C 3

lites: that all humane Lawes are but by-Lawes subordinate to Gods: How far his Laws must take place in all Governments? How far those Lawes of men are *ipso facto Null*, that are unquestionably destructive of the Lawes of God? How far they that are not their owne, may give Authority to others? and what aspect these principles have upon liberty in that latitude as it is taken by some? and upon the Authority of the multitude, especially in Church-Government. Should I stand on these and other the like consequents, which these fundamentalls in hand might lead us to discuss, I should prevent that more seasonable Application which I intend, and perhaps be thought in some of them, to meddle beyond my bounds, I'll onely say, that God is the first and the last, in our Ethicks, and Politicks, as well as in
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our Physicks: that as there is no creature which he made not, so it is no good right of property or Government which hee some way gives not: that all Commonwealths not built on this foundation, are as Castles in the air, or as childrens rottering structures, which in the very framing are prepared for their ruine, and strictly are no Commonwealths at all: and those Governours that rule not more for God then for themselves, shall be dealt with as Traitors to the Universall Sovereign: thus far at least must our Politicks be Divine, unlesse we will be meere confederate Rebels.

But it is yet a closer application which I intend. Though wee are not our own, yet every mans welfare should be so dear to himself That me thinks every man of you should presently enquire how far
C 4 you

you are concerned in the businesse which we have in hand? I'll tell you how far. The case here described is all our own. We are bought with a price, and therefore not our own, and therefore must live to him that bought us. We must do it, or else we violate our Allegiance, and are Traitors to our Redeemer. We must do it, or else wee shall perish as despisers of his blood. It is no matter of indifferency, nor a duty which may bee dispensed with: that God who is our Owner by Creation and Redemption, and who doth hitherto keep our soules in these bodies, by whose meer will and power you are all here alive before him this day, will shortly call you before his bar, where these matters will be more seriously and searchingly enquired after. The great question of the day, will then bee this;

this; whether you have been heartily devoted to your Redemer, and lived to him? or to your carnall selves? Upon the resolution of this question, your everlasting salvation, or Damnation will depend: What think you then? should not this question be now put home, by every rationall hearer to his owne heart? But I suppose some will say, There is no man that wholly lives to God, for all are sinners: how then can our salvation depend so much on this? I answer in a word: Though no man pay God all that he oweth him, yet no man shall be saved, that giveth him not the preheminance: He will owne none as true subjects, that do not cordially own him in his sovereignty: Be it known to you all there shall not a man of you enter into his Kingdom, nor ever see his face in peace, that giveth him not the

C 5 chiefest

chiefest room in your hearts, and maketh not his work your chiefest businesse. Hee will be no underling or servant to your flesh. Hee will be served with the *Best*, if he cannot have *All*. And in this sence, it is that I say the question will be put, in that great day by the Judge of all, whether God or our carnall selves were preferred? and whether wee lived to him that bought us, or to our flesh. Beloved hearers! I will not ask you whether you indeed believe that there will be such a day. I will take it for granted, while you call your selves Christians, much lesse will I question whether you would then bee saved or condemned. Nature will not suffer you to be willing of such a misery, though corruption make you too willing of the cause. But the Common stupidity of the world doth
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perswade me to ask you this, whether you think it meet that men who must bee so solemnly examined upon this point, and whose life or death depends on the decision, should not examine themselves on it before hand, and well consider what answer they must then make? and whether any pains can be too great in so needfull a work? and whether he that miscarrieth to save a labour, doe not madly betray his soul unto perdition? as if such rationall diligence were worse then Hell, or his present carnall ease were more desirable then his salvation? Let us then rowse up our selves brethren in the fear of God, and make this a day of judgement to our selves. Let us know whether we are children of Life, or Death. O how can a man that is well in his wits, enjoy with any comfort the things
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of this world, before he know, at least, in probability what hee shall enjoy in the next. How can men go cheerfully up and down about the businesse of this life, before they have faithfully laboured to make sure, that it shall go well with them in the life to come! That wee may now know this without deceit, let us all as in the presence of the Living God lay bare our hearts, examine them, and judge them, by this portion of his word, according to the evidence.

7. Whoever he be that takes not himself for his own, but lives to his Redeemer, he is one that hath found himself really undone, and hath unfeignedly confessed the forfeiture of his salvation, and finding that Redemption hath been made by Christ, and that there is hope and life to be had in him, and
none

none but him, as he gladly receives the tidings, so hee cheariully acknowledgeth the right of his Redeemer, and in a sober, deliberate and voluntary Covenant renounceth the world, the flesh and the Devill, and resigneth up himselfe to Christ as his due: He saith, [*Lord I have too long served thine Enemies and mine own; by cleaving to my self, and forsaking God, I have lost both my selfe and God; wilt thou be my Saviour and the Physitian of my soul, and wash me with thy blood, and repair the ruines of my soul by thy spirit, & I am willing to be thine; I yield up my self to the conduct of thy grace, to be saved in thy way, and fitted for thy service, and live to God from whom I have revolted.*] This is the case of all that are sincere.

By many Scriptures we might quickly confirm this, if it were lyable to question. *Luke 14. 25,*

26. If any man come to me and hate not Father and Mother, and wife and children, and brethren, and sisters, and his own life also, he cannot be my Disciple: and whosoever doth not bear his Crosse and come after me, cannot be my Disciple. So ver. 33. Whosoever he be of you that forsaketh not all that he hath, hee cannot be my Disciple: which is expounded. Mat. 10. 37. Hee that loveth Father or Mother more then me, is not worthy of me. Mat. 16. 24. If any man will come after me, let him deny himselfe and take up his Crosse and follow me; for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. Psal. 73. 25, 26, 27. Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee. Psal. 16. 5. The Lord is the Portion of mine Inheritance, &c. Heb. 11. 24, 25, 26, Moses

Moses refused honor, and chose rather to suffer affliction with the People of God, then to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect to the recompence of the reward. I forbear citing more, the case being so evident, that God is set highest in the heart of every sound believer, they being in Covenant, resigned to him as his Own: On the contrary, most of the unsanctified are Christians but in name, because they were educated to this profession, and it is the common Religion of the Country where they live, and they heare none make question of it, or if they do, it is to their own disgrace, the name of Christ having got this advantage, to be every where among us well spoken of, even by those that shall perish for neglect.

lecting him and his Lawes. These men have resigned their names to Christ, but reserved their hearts to flesh-pleasing vanities. Or if under conviction and terror of conscience, they do make any resignation of their soules to Christ, it comes short of the true resignation of the sanctified in these particulars.

1. It is a firm and rooted believe of the Gospel, which is the cause of sincere resignation to Christ. They are so fully perswaded of the truth of those things which Christ hath done, and promised to do hereafter, that they will venture all that they have in this world, and their soules, and their everlasting state upon it. Whereas the believe of self-deceivers, is only superficial, staggering, not rooted, and will not carry them to such adventures. *Mat. 13. 21, 22, 23.*

2. Sin-

2. Sincere self-resignation is accompanied with such a love to him, that we are devoted to, which overtoppeth (as to the rationall part) all other love. The soul hath a prevailing complacency in God, and closeth with him as its chiefest good: *Psal. 73. 25. & 63.* 3. But the unsanctified have no such complacency in him; They would feign please him by their flatteries, lest he should do them any hurt, but might they enjoy but the pleasures of this world, they could be well content to live without him.

3. Sincere self-resignation is a departing from our carnall selves, and all creatures as they stand in competition with Christ for our hearts; and so it containeth a Crucifying of the flesh, and mortification of all its lusts: *Gal. 5. 24. Rom. 8. 1. to 14.* There is a hear-

heartily renouncing of former contradictory interests and delights, that Christ may be set highest and chiefly delighted in. But self-deceivers are never truly mortified, when they seem to devote themselves most seriously to Christ; there is a contrary prevailing interest in their minds, their fleshly felicity is nearer to their hearts, and this world is never unfeignedly renounced.

Sincere self-resignation, is *resolved* upon deliberation, and not a rash inconsiderate promise, which is afterwards reverst. The illuminated see that perfection in God, that vanity in the Creature, that desirable sufficiency in Christ, and emptinesse in themselves, that they firmly resolve to cast themselves on him, and be his alone; and though they cannot please him as they would, they'l dye before they'l change their Master; but with self-de-

ceivers it is not thus:

5. Sincere resignation is *absolute* and *unreserved*, such do not Capitulate and condition with Christ; [I will be thine so farre, and no further, so thou wilt but save my estate, or credit, or life.] But self-deceivers have ever such *Reserves* in their hearts, though they do not expresse them, nor perhaps themselves discern them. They have secret limitations, expressions, and conditions: They have ever a salve for their worldly safety, or felicity, and will rather venture upon a threatned misery which they see not, though everlastingly, then upon a certaine temporary misery which they see. These deepe Reserves are the soul of hypocrisie.

6. Sincere self-resignation is fixed and habituate; it is not forced by a moving Sermon, or a dangerous sicknesse, and then forgotten

ten and laid aside; but it is become a fixed habite in the soule, it is otherwise with selfe-deceivers; Though they will oblige themselves to Christ with vows in a time of feare and danger, yet so loose is the knot, that when the danger seemes over, their bonds fall off. Its one thing to be affrighted, and another to have the heart quite changed and renewed. Its one thing to hire our selves with a Master in our necessities, and yet serve our selves, or runne away; and another thing to nail our cares to his door, and say, I love thee, and therefore will not depart.

So much for the first mark of one that lives not as his owne, but as Gods; to wit, *Sincere selfe-resignation.*

The second is this.

2. As the heart is thus devoted to God, so also is the life, where men
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doe truly take themselves for his: And that will appear in these three Particulars.

1. The principall study and care of such men, is how to please God, and promote his interest, and doe his worke: this is it that they most seriously minde and contrive. Their own felicity they seek in this way, 1 Cor. 7. 32. 30. Rom. 6. 11. 13, 16. Col. 1. 10. and 3, 1, 2, 3. Phil. 1. 20. 21, 24. It is not so with the unsanctified, they drive on another designe. Their owne work is principally minded, and their carnall interest preferred to Christs. They live to the flesh, and make provision for it, to satisfie its desires, Rom. 13. 14.

2. It is the chiefeest delight of a man devoted to God, to see Christs interest prosper and prevaile. It doth him more good to see the Church flourish, the Gospell succeed

ceed, the soules of men brought in to God, and all things fitted to his blessed pleasure, then it would do him to prosper himselfe in the world; to doe good to mens bodies, much more to their soules, is more pleasing to him, then to be honourable or rich. To give is sweeter to him, then to receive. His owne matters he respects as lower things, that come not so neere his heart as Gods. But with the unsanctified it is not so, their prosperity and honours are most of their delight, and the absence of them their greatest trouble.

3. With a man that is truly devoted to God, the interest of Christ doth bear downe all contradicting interest in the ordinary courte of his life: As his owne unrighteous righteousness, so his owne renounced carnall interest, is losse and dūng to him in comparison of Christ,

Christ, *Phil. 3. 8. 9.* He cannot take himselfe to be a loser, by that which is gaine to the soules of men, and tendeth to promote the interest of his Lord. He served God with the first and best, and lets his own work stand by till Christs be done, or rather *owneth* none but Christs: His owne dishonour being lighter to him then Christs, and a ruined estate lesse grievous then a ruined Church, therefore doth he first seek Gods Kingdome, and its righteousness, *Mat. 6. 33.* and chuseth rather to neglect his flesh, his gaine, his friends, his life; then the cause and worke of Christ, it is farre otherwise with the unsanctified, they will contentedly give Christ the most glorious titles, and full mouthed commendations, *Luke 6. 46.* But they have one that is neerer their hearts then he, their carnall selfe must sway

sway the Scepter. God shall have all that the flesh can spare, if he will be content to be served with its leavings, they will serve him; if not, they must be excused; they can allow him no more. The trying time, is the parting time, when God or the world must needs be neglected. In such a strait, the righteous are still righteous, *Rev.* 22. 11. But the unstedfast in the Covenant, do manifest their unstedfastness; and though they will not part with Christ professedly, nor without some witty distinctions and evasions, nor without great sorrow, and pretence of continued fidelity, yet part they will, and shift for themselves, and hold that they have as long as they can, *Luke* 18. 23. In a word, the sanctified are heartily devoted to God, and live to him, and were they incapable of serving or enjoying him, their
lives

lives would afford them little content, what ever else they did possess: But the unsanctified are more strongly addicted to their flesh, and live to their carnall selves; and might they securely enjoy the pleasures of this world, they could easily spare the fruition of God, and could be as willing to be dispensed with for his spirituall service, as to performe it. And thus I have given you the true description of those that live to their Redeemer, as being not their own; and those that live to themselves, as if they were not his that bought them.

Having thus told you what the Word saith, it followeth, that we next enquire what your hearts say: you heare what you must be; will you now consider what you are? Are all the people that heare me this day, devoted in heart, and life
D to

to their Redeemer? Doe you all live as Christ's, and not your own? if so, I must needs say, it is an extraordinary Assembly, and such as I had never the happinesse to know. O that it were so indeed, that we might rejoyce together, and magnifie our deliverer, instead of reprehending you, or lamenting your unhappinesse. But alas, we are not such strangers in the World, as to be guilty of such a groundlesse judgement. Let us enquire more particularly into the case.

7. Are those so sincerely devoted to Christ? and doe they so deny themselves, whose daily thoughts and care, and labour, is how they may live in more reputation and content, and may be better provided for the satisfying of their flesh? If they be low and poore, and their condition is displeasing to them,
their

their greatest care is to repaire it to their minds; if they be higher and more wealthy, their business is to keep it, or increase it; that hunt after honour, and thirst after a thriving and more plenteous state; that can stretch their consciences to the size of all times, and humour those that they think may advance them, and be most humble servants to those above them, and contemptuously neglect whosoever is below them; that will put their hands to the feet of those that they hope to rise by, and put their feet on the necks of their subdued adversaries, and trample upon all that stand in their way; that applaud not men for their honesty, but their worldly honours; and will magnifie that man while he is capable of advancing them, whom they would have scorned if providence had laid him in the
D 2 dust:

dust: that are friends to all that befrien'd their interest and designs, and enemies to the most upright that cross them in their course: that love not men so much, because they love God, as because they love them; Are these devoted to God, or to themselves? Is it for God or themselves, that men so industriously scramble for Honours, and places of Government, or of Gain? Will they use their offices or honours for God, that hunt after them as a prey, as if they had not burthen enough already, nor Talents enough to answer for neglecting! Are those men devoted to God, that can tread downe his most unquestionable interest on earth, when it seems to be inconsistent with their owne! Let the Gospell go downe, let the Church be broken in pieces, let sound doctrine be despised, let Ministers be
hindred

hindred or tired with vexations, let the soules of people sink or swim, rather then they should be hindred in the way of their ambition. I shall leave it to the tryall of another day, whether all the public actions of this Age with their effects, have been' for God, or for selfe? This doth not belong to my examination, but to his that will thoroughly performe it ere long, and search these matters to the quick, and open them to the world. There were never higher pretences for God in an Age, then have been in this; had there been but answerable intentions and performances, his affaires and our own, had beene in much better case then they are; but enough of this. Should we descend to mens particular families and conversations, we should find the matter little better with the most. Are
D 3 they

they all for God that follow the world so eagerly, that they cannot spare him a serious thought? an hours time for his worship in their families, or in secret: that will see that their owne worke be done; but for the soules of those that are committed to their charge, they regard them not. Let them be never so ignorant, they will not instruct them, nor cause them to read the Word, or learne a Catechism, nor will spend the Lords peculiar day in such exercises; and its much if they hinder not those that would. Is it for God that men give up their hearts to *this World*, so that they cannot have while once a day, or weeke, to thinke soberly what they must doe in the *next*? or how they may be ready for their great approaching change? Is it for God, that men despise his Ministers, reject his Word,

Word, abhor Reformation, scorne at Church-Government, and deride the persons that are addicted to his feare, and the families that call upon his Name. These men will shortly understand a little better then now they will doe, whether indeed they lived to God, or to themselves.

2. If you are devoted to God, what doe you for him? Is it his business that you minde? How much of your time doe you spend for him? How much of your speech is for him? How much of your Estates yearly is serviceable to his interest? Let Conscience speak, whether he have your studies and affections; let your familiars be witnesses, whether he have your speeches & best endeavours: let the Church witnesse, what you have done for it; and the Poor witnesse, what you have done for them; and

D 4 the

the soules of ignorant and ungodly men, what you have done for them, shew by the work you have done, who you have lived to, God or your carnall selves: If indeed you have lived to God, something will be seene that you have done for him; nay it is not a *something* that will serve the turne, It must be the *best*. Remember that it is by your Works that you shal be judged, and not by your pretences, professions, or complements; your Judge already knows your Case, he needs no witnesses, he will not be mocked, with saying you are for him; shew it, or saying it will not serve.

Methinks now the Consciences of some of you, should prevent me, and preach over the sharper part of the Sermon to your selves, and say, [*I am the man that have lived to my selfe*] and so consider of the consequents of such a life: But I will

will leave this to your Meditation when you come home, and next proceed to the exhortative part of Application.

Men, Brethren, and Fathers, the businesse that I come hither upon, is to proclaime Gods right to you, and all that's yours, even his new right of Redemption, supposing that of Creation; and to let you know, *that you are all bought with a price*, and therefore are not your owne, but his that bought you, and must accordingly be dedicated and live to him. Honourable and Worshipfull, and all men of what degree soever; I do here on the behalfe, and in the name of Christ, lay claime to you all, to your soules and bodyes, to all your faculties, abilities, and interests, on the title of Redemption, all is Gods. Doe you acknowledge his Title, and
D 5 consent

consent unto his claime : what say you? are you his, or are you not? Dare you deny it? If any man dare be so bold, I am here ready to make good the claime of Christ. If you dare not deny it, we must take it as confessed. Beare witnesse all, that God laid claime to you and yours, & no man durst deny his Title. I do next therefore require you, and command you in his Name, *Give him his owne: Render to God, the things that are Gods.* Will you this day renounce your carnall selves, and freely confesse you are not your owne, and cheerefully and unreservedly resigne yourselves to God, and say, as *Jos. 24. 15. As for me and my household, we will serve the Lord.* Doe not aske, what God will doe with you? or how hee will use you or dispose of you? trust him for that, and obey his will. Fear not evill from the chiefest

fest good, un'esse it be in neglecting or resisting him. Be sure of it, God will use you better then *Sathan* would, or then this world would, or better then you have used, or would use your selves. Hee will not employ you in dishonorable drudgeries, and then dash you in peeces. He will not seduce you with swinish sensualities, and keep you in play with childish vanities, till you drop into damnation before you are aware : Nor will he lull you asleep in presumptuous security, till you unexpectedly awake in unquenchable fire. You need not feare such dealing as this from him, *His Commandments are not grievous, 1 Joh. 5. 3. His Yoake his easie, his burthen is light, and tendeth to the perfect rest of the soule, Mat. 11. 28, 29, 30.* What say you? will you hereafter be His? unfeignedly His? resolvedly,

solvedly, unreservedly, and constantly His? Or will you not? Take heed, *that you refuse not him that speaketh, Heb. 12. 25.* Reject not, neglect not this offer, lest you never have another on the like termes againe: He is willing to pardon all that is past, & put up all the wrongs that you have done him, so you will but repent of them; and now at last be heartily and intirely his, not onely in tongue, but in deed and life: Well, I have proclaimed Gods right to you; I have offered you his gracious acceptance; if yet you demur, or sleepily neglect it, or obstinately resist him, take that you get by it; remember you perish not without warning. The confession of Christs Right, which this day you have been forced to, shall remaine as on record, to the confusion of your faces; and you shall be then forced

to.

to remember, though you had rather forget it, what now you were forced to confesse, though you had rather you could deny it. But I am loath to leave you to this prognostick, or to part on termes so sad to your soules, and sad to me: I will add therefore some Reasons to perswade you to submit: and though it be not in my power to follow them so to your hearts as to make them effectually, yet I shall do my part in propounding them, and leave them to God to set them home; beseeching him that maketh, new-maketh, openeth, and softneth hearts at his pleasure, to do these blessed works on yours and to perswade you within, while I am perswading you without, that I may not lose my labour and my hopes, nor you your soules, nor God his due.

I. Consider the fulnesse of Gods
Right

Right to you; no creature is capable of the like. He made you of nothing, and therefore you have nothing which is not his. He Redeemed you when you were fallen to worse then nothing: Had not Christ ransomed you by being a sacrifice for your sinne, you had been hopelessly left to everlasting perdition: give him therefore his owne which hee hath so dearly bought, *1 Pet. 1. 18.*

2. Consider that you have no right of propriety to your selves; if you have, how came you by it? Did you make your selves? did you Redeeme your selves? doe you maintaine and preserve your selves? if you are your own, tell God you will not be beholden to him for his preservation: Why cannot you preserve your selves in health, if you are your own? Why cannot you recover your selves from sicknesse?

Is it your selves that gives power to your food to nourish upon? to the Earth to beare you, and furnish you with necessaries? to the Aire, to coole and recreate your spirits? If you are your own, save your selves from sicknesse, and death; keepe back your age, deliver your soules from the wrath of God; answer his pure justice for your owne sins, never plead the blood of a Redeemer, if you are your owne. If you can doe these things, I will yeeld that you are your own. But no man can ransom his soule from death, it cost a dearer price then so, *Act. 20. 28.* You are not Debtors therefore to the *flesh*, to live after it, *Rom. 8. 12.* But to *him that dyed*, to subdue the *flesh*, *Rom. 6. 11.*

3. None else can claim any Title to you, further then under God upon his gift. Men did not Create you, or redeem you: *Be not therefore*

fore the servants of men, 1 Cor. 7.23. unlesse it be under Christ, and for him. Certainly *Sathan* did not create you, or redeeme you; what right then hath he to you, that hee should be served.

4. Seeing then that you are Gods, and his alone; is it not the most hainous thevery, to rob him of his Right. If they must be hang'd that rob men of so smal a thing as earthly necessities, wherein they have but an improper derived propriety; what torments doe those deserve, that rob God of so precious a Creature, that cost him so deare, and might be so usefull, and wherein he hath so full and unquestionable propriety? The greatest, the richest, and wisest men that are trusted with most, are the greatest Robbers on earth, if they live not to God, and shall have the greatest punishment.

5. Is

5. Is it not incomparably more honourable to be Gods, then to be your own? and to live to him, then to your selves: the object and end doth nobilitate the act, and thereby the Agent. It is more honourable to serve a Prince, then a Plowman. That man that least seeks his owne honour or carnall interest, but most freely denyeth it, and most intirely seeks the honour of God, is the most highly honoured with God and good men; when self-seekers defraud themselves of their hopes. Most men think vilely, or at least suspitiously, of that man that seeks for honour to himselfe: they think if the matter were combustible, he need not to blow the fire so hard: if he were worthy of honour, his worth would attract it by a sweet magnetick power; so much industry they think is the most probable mark of indignity, and

and of some consciouſneſſe of it in the ſeekers breaſt. If he attain ſome of his ends, men are ready to look on his honour but as Alms, which he was ſaine to begge for before hee got it: and could he make ſhift to aſcend the Throne ſo much in the eyes of the wiſeſt men, would be detracted from his honour, as they did believe himſelfe to have a hand in contriving it, *Quod ſequitur fugio, &c.* They honour him more that refuseth a Crown when it is offered, then him that ambitiouſly aſpireth after it, or rapaciouſly apprehendeth it. If they ſee a man much deſire their applauſe, they think he *needeth* it, rather then *deſerveth* it. Solomon ſaith, *To ſearch their owne glory, is not glory,* Prov. 25. 27.

6. You can never have a better Maſter then God, nor yet a ſweeter employment then his ſervice.
There

There is nothing in him that may be the leaſt diſcouragement to you, nor in his works that ſhould be diſtaſteful. The reaſon why the world thinks otherwiſe, is becauſe of the diſtempered averſneſſe of their ſoules. A ſicke ſtomack is no fit Judge of the pleaſantneſſe of meats. To live to God, is to live to the trueſt and higheſt delights: His Kingdome is not in meats and drinks, but in Righteouſneſſe, Peace, and Joy in the Holy Ghoſt. His ſervants indeed are often troubled; but aſke them the reaſon, and they'll quickly tell you, that it is not for being his ſervants, or for ſerving him too; but for feare leſt they are not his ſervants, or for ſerving him no better. It is not in his waies, or at leaſt not for them, that they meet with their perplexities, but in ſtepping out of them, and wandering in their own. Many
beſides

besides the servant of God, do seek felicity and satisfaction to their minds, and some discover where it lyeth; but onely they attain it and enjoy it.

But on the contrary, hee hath an ill Master that is ruled by himselfe. A Master that is blind and proud, and passionate, that will lead you unto precipices, and thence deject you; that will most effectually ruine you, when he thinks hee is doing you the greatest good: whose work is bad, and his wages no better; that feedeth his servants in plenty but as swine, and in the day of famine, denyeth them the husks: what ever you may now imagine while you are distracted with sensuality; I dare say, if ever God bring you to your selves, you will consider that it is better be in your Fathers house, where the poorest servant hath bread enough, then to be

be fed with dreames and pictures, and to perish with hunger: Reject not God till you have found a better Master.

7. If you will needs be your own, and seek your selves, you disingage God from dealing with you as *His* in a gracious sence: If you will not trust him, nor venture your selves upon his promise & conduct, but will shift for your selves, then look to your selves as well as you can, save your selves in danger, cure your own diseases, quiet your own Consciences, grapple with Death in your owne strength, plead your own Cause in judgement, and save your selves from Hell if you can; and when you have done, goe and boast of your owne sufficiency and atchievements, and tell men how little you were beholden to Christ. Woeto you, if upon these provocations, God should give you over
to

to provide for your selves, and leave you without any other salvation, then your owne power is able to effect; marke the connexion of this sinne and punishment in *Dent.* 32. 18, 19, 20. Of the Rock that begat thee thou art unmindfull, and hast forgotten God that formed thee. And when the Lord saw it, hee abhorred them, because of the provoking of his Sonnes, and of his Daughters: And he said, *I will hide my face from them, I will see what their end shall be;* As if hee should say, I will see how well they can save themselves, and make them know by experience their own insufficiency.

8. Those men that seek themselves, and live to themselves, and not to God, are unfaithfull and treacherous both to God and man, As they neglect God in prosperity, so they do but flatter him in adversity

sity, *Psal.* 78. 34, 35, 36, 37. And he that will be false to God, whose interest in him is so absolute, is unlikely to be true to men, whose interest in him is infinitely lesse: He that can shake off the great obligations, of Creation, Redemption, Preservation and provision, which God layeth on him, is unlikely to be held by such slender obligations as he receives from men. I'll never trust that man far, if I know him, that's false to his Redeemer: Hee that will sell his God, his Saviour, his Soule and Heaven for a little sensuality, vaine-glory, or worldly wealth; I shall not wonder if hee sell his best friend for a Groat: Selfe-seeking men, will take you for their friend no longer, then you can serve their turnes; but if once you need them, or stand in their way, you shal find what they esteemed you for. He that is in hast to be rich,

rich, and thereupon respecteth persons, for a piece of bread that man will transgresse, saith *Solomon, Prov.* 28. 20, 21.

9. *Sanctification* consisteth in your hearty resignation, and living to God; and therefore you are unsanctified if you are destitute of this: *Without holinesse, none shall see God,* Heb. 12. 14. And what is holinesse; but our sincere dedication, and devotedness to God? being no longer common and uncleane, but separated in resolution, affection and conversation from the world, and our carnall selves to him. It is the Office of the Holy Ghost, to worke you to this; and if you resist and refuse it, you doe not soundly believe in the Holy Ghost, but instead of believing in him, you fight against him.

10. You are verbally devoted to Christ in solemn Covenant, entred
into

in Baptism, and frequently renewed in the Lords Supper, and at other seasons. Did you not there solemnly by your parents, resigne your selfe to Christ as his? and renounce the flesh, the world, and the Devill, and promise to fight under Christs banner against them to your lives end: O happy person that performeth this Covenant, and everlastingly miserable are they that doe not. *Fides non recepta, sed custodita vivificat,* saith *Cyprian*. It is not Covenant making, without Covenant keeping, that is like to save you. Do you stand to the Covenant that you made by your parents? or doe you disclaime it? If you disclaime it, you renounce your part in Christ, and his benefits in that Covenant made over to you: If you stand to it, you must performe your promise, and live to God to whom you were resigned. To take Gods oath
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of Allegiance so solemnly, and afterward to turn to his Enemies which we renounced, is a rebellion that shall not bee alwaies unrevenge.

11. Gods absolute dominion and soveraignty over us, is the very foundation of all Religion, even of that little that is found left among Infidels and Pagans, much more evidently of the saving Religion of Christians: He that dare say, he believeth not this, will never sure have the face to call himselfe a Christian. Is it not a matter of most sad consideration, that ever so many millions should think to be saved by a Doctrine which they believe not, or by a Religion that never went deeper then the braine, and is openly contradicted by the tenor of their lives: Is a true Religion enough to save you, if you be not true to that Religion? How doe

doe men make shift to quiet their Consciences in such grosse hypocrisie? Is there a man to be found in this Congregation, that will not confesse that hee is rightfully his Redeemers: But hath hee indeed their hearts, their time, their strength, and their interest? follow some of them from morning to night, and you shall not heare one serious word for Christ, nor see any serious endeavours for his interest. And yet these men will professe that they are his; How sad a case is it, that mens owne Confessions should condemne them, and that which they called their Religion, should judge them to that everlasting misery, which they thought it would have sav'd them from: And how glorious would the Christian Religion appeare, if men were true to it; if Christs Doctrine had its full im-

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pression on the hearts, and were expressed in their lives. Is he not an excellent person that denyeth himselfe, and doth all for God? that goeth on no businesse but Gods, that searcheth out Gods interest in every part of his calling and employment, and intendeth that, *that whether he eat or drinke, or whatever he doth, doth all to the glory of God*, 1 Cor. 10. 31. that can say as *Paul*, Gal. 2. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me*; and Phil. 3. 7, 8. *What things were gaine to me, those I counted losse for Christ: yea doubtlesse, and I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung, that I may win Christ, and Phil. 1. 21. For me to live is Christ, and to dye is gaine.* Perhaps you think

think, that the degree of these examples is unimitable by us: but I am sure all that will be saved, must imitate them in the *Truth*.

12. Selfe-seeking is selfe-losing, and delivering up your selfe, and all you have to God, is the onely way to save your selves, and to secure all. The more you are *His*, the more you are your own in deed: and the more you deliver to him, and expend for him, the greater is your gaine. These Paradoxes are familiar tryed truths to the true Beleevers; these are his daily food and exercise, which seem to others such Scorpions, as they dare not touch, or such stones as they are not able to digest. He knoweth, that selfe-humbling is the true selfe-exalting, and selfe-exalting, is the infallible way to be brought low, *Luke 14. 11. & 18. 14. Mat. 23. 12.* He believeth that there is a losing

of life which saves it, and a saving of it, which certainly loseth it, *Mat* 10. 39. & 16. 25. O that I could reach the hearts of Selfe-seekers, that spend their care and time for their bodies, and live not unto God! That I were bus able to make them see the issue of their course, and what it will profit them *to win all the world, and lose their soules!* O all you busie men of this world, hearken to the proclamation of him that bought you, *Isai.* 55. 1, 2, 3. *Ho, every one that thirsteth, come yee to the waters! buy wine and milke without money or price: wherefore doe you spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently to me, and eate ye that which is good, and let your soule delight it selfe in fatnesse: incline your eare, and come unto me; hear, and your soule shall live, and I will make an everla-
sting*

lasting Covenant with you. O first, what a deale of care and labour do you lose? how much more gainfully might your lives bee improved? Godlinesse with contentment, *is the great gaine* 1 *Tim.* 6. 6. That which you now think you make your *owne*, will shortly prove to be least your *owne*; and that is most lost, which you so carefully labour for: you that are now so idly busie, in gathering together the Treasurie of an Ant-hillock, and building Childrens tottering piles; doe you forget that the foot of death is coming to spurne it all abroad, and tread down you and it together. You spend the day of life and visitation, in painting your phantasies with the images of felicity, and in dressing your selves, and feathering your nest, with that which you impiously steale from God: and doe you forget, that the night

of blacknesse is at hand, when God will undresse you of your temporary contents, and deplume you of all your borrowed bravery: How easily! how speedily! how certainly will he do it? Read over your case in *Luke* 12. from 16. to 22. How can you make shift to read such Texts, and not perceive that they speake to you? When you are pulling down and building up, and contriving what to do with your fruits, and saying to your selves, I have so much now as may serve me so many yeares, I will take mine ease, eate, drinke and be merry; remember then the conclusion, [But God said unto him, *Thou foole, this night thy soule shall be required of thee; then whose shall these things be which thou hast provided.*] [So is he that layeth up treasure for himselfe, and is not rich towards God] Are these things *Yours* or

or *Mine*, saith God! whose are they? if they are yours, keep them now if you can: either stay with them, or take them with you: But God will make you know that they are his, and disrobe such men as theeves, that are adorned with that which is none of their owne: this honour, saith God, is mine, thou stolest it from me: This wealth is mine, this life, and all is mine; onely thy selfe, he will not owne: They shall require thy soule, that have conquered and ruled it: Though it was his by the right of Creation and Redemption, yet seeing it was not his by ~~a~~ free Dedication, he will not owne it as to everlasting salvation; but say, *Depart from me, I know you not, ye workers of iniquity*, Mat. 7. 23. O with what hearts then, will selfe-seeking Gentlemen part with their honours and estates! and the earthly minded

minded with their beloved possessions : when he that resigned All to God, and devoted himselfe and all to his service, shall find his consumed estate to bee increased, his neglected honour abundantly repaired, and in this life he shall receive an *hundred fold*, and in the world to come, *eternall life*, *Mat. 10. 30. Joh. 4. 56. 1 Tim. 6. 12, 19.*

13. Lastly consider, When judgement comes, enquiry will be made, whether you have lived as your *owne*, or as his that bought you : Then he will require his own with the improvement, *Luke 19. 23.* The great businesse of that day will be, not so much to search after particular finnes, or duties, which were contrary to the scope of heart and life ; but to know whether you lived to God, or to your flesh : whether your time, and care, and wealth,

wealth, were expended for Christ in his members and interest? or for your carnall selves, *Mat. 25.* In as much as you did it not to these, you did it not to him. You, that Christ hath given Authority to, shall then be accomptable, whether you improved it to his advantage? You that he hath given honour to, must then give account, whether you improved it to his honour? In the feare of God; Sirs, cast up your accounts in time, and bethink you what answer will then stand good ; It will be a dolefull hearing to a guilty soule, when Christ shall say, I gave thee thirty or forty years time : thy flesh had so much in eating, and drinking, and sleeping, and labouring, in idlenesse and vaine talking, and recreations, and other vanities ; but where was my part? how much was laid out for the promoting of my glory?

I lent you so much of the wealth of the world; so much was spent on your backs, and so much on your bellies, so much on costly toyes, or superfluities, so much in revengeful suites and contentions, and so much was left behind for your posteritie; but where was my part? how much was laid out to further the Gospell, and to relieve the soules or the bodies of your brethren? I gave thee a family, and committed them to thy care to govern them for me, and fit them for my service: but how didst thou perform it? O Brethren, bethink you in time what answer to make to such interrogatories; your judge hath told you, that your doome must then passe according as you have improved your talents for him; and that he that hideth his Talent, though he give God his own, *shall be cast into utter darkness, where is weeping and gnashing*

gnashing of teeth, Mat. 25. 30. How easily will Christ then evince his right in you, and convince you that it was your duty to have lived unto him? Doe you think sirs, that you shall then have the face to say, I thought Lord that I had beene made and redeemed for my selfe? I thought I had nothing to doe on earth, but live in as much plenty as I could, and pleasure to my flesh, and serve thee on the by, that thou mightest continue my prosperitie, and save me when I could keep the world no longer: I knew not that I was thine, and should have lived to thy glorie: if any of you plead thus, what store of Arguments hath Christ to silence you! Hee will then convince you, that his Title to you was not questionable: Hee will prove that thou wast his by thy very Being, and fetch unanswerable Arguments from every part and faculty:

faculty : He will prove it from his Incarnation, his life of humiliati-
on, his bloody sweat, his crown of
Thorns, his Crosse, his Grave : He
that had wounds to shew after his
Resurrection, for the convincing of
a doubting Disciple, will have such
Scares to shew then, as shall suffice
to convince a selfe-excusing Rebel :
All these shall witnesse that he was
thy rightful Lord : He will prove
it also from the discoveries of his
Word, from the warnings of his
Ministers, from the mercies which
thou receivedst from him, that thou
wast not ignorant of his Right, and
of thy duty, ; or at least, not igno-
rant for want of meanes ; Hee will
prove it from thy Baptismal Cove-
nant and renewed engagements :
The Congregation can witnesse,
that you did promise to be his, and
seale to it by the reception of both
his Sacraments : And as hee will
easily

easily prove his right, so will he as
easily prove, that you denyed it to
him : He will prove it from your
Works, from the course of your
life, from the streame of your
thoughts, from your love, your
desires, and the rest of the affecti-
ons of your disclosed hearts.

O Brethren, what a day will that
be, when Christ shall come in per-
son with thousands of his Angels,
to sit in judgement on the rebelli-
ous world, and claime his due
which is now denyed him : when
Plaintiffe and Defendant, witnesses,
and Jurors, Counsellors and Justi-
ces, Judges, and all the Princes on
Earth, shall stand equall before the
impartial Judge, expecting to bee
sentenced to their unchangeable
state : then if a man should ask you,
[what think you now, Sir, of living
to God ? Is it better to bee devoted
to him, or to the flesh ? which now
do

do you take for the better master ? what would you doe now, if it were all to do again ?] what would you then say to such a Question ? how would you answer it ? would you make as light of it as now you doe ? O sirs, you may heare these things now from your poor fellow creature, as proud hearted Gallants, or as selfe-conceited Deriders, or as besotted worldlings, or senceless blocks, or secret Infidels, that as those *Deut. 29. 19.* doe blesse themselves in their hearts, and say, *We shall have peace, though we walke in the imagination of our hearts :* But then you will heare them as trembling Prisoners ! Read the 20. *verse* at leisure. Such a sight will worke, when words will not, especially words not believed, nor considered of: When you shall see the God that you disowned, the Redeemer whom you neglected, the Glorie which

which you forfeited, by preferring the pleasures of the flesh before it, the Saints triumphing whom you refused to imitate, and a dolefull eternity of misery to be remedilessly endured, then Saints will seem wisemen in your eyes, and how gladly would you then be such : but O too late ! what a thing is it, that men who say they believe such a judgement, and everlasting life and death, as all Christians professe to doe, can yet read, and heare, and talke of such things as insensibly, as if they were dreames or fables ! I know it is the nature of sinne to deceive, and of a sinfull heart to bee too willing of such deceiving ; and its the businesse of Satan by deceiving to destroy, and with the most specious baits, to angle for soules ; and therefore I must expect, that those of you that are taken, and are neere to the pit, should be least fearful

fearful of the danger, and most confident to escape, though you are conscious that you live not to God, but to your selves: But for my part, I have read, and considered what God saith in his Word, and I have found such evidence of its certaine truth, that I heartily wish, that I might rather live on a dunghill, and bee the scorne of the world, and spend my few dayes in beggery and calamity, then that I should stand before the Lord my Judge, in the case of that man whatever he be, that is not in heart and life devoted unto God, but liveth to his flesh: *for I know that if we live after the flesh, we shall dye,* Rom. 8. 13. I had rather lye here in *Lazarus* poverty, and want the compassion and reliefe of man, then to be cloathed with the best, and fare deliciously, and hereafter be denyed a drop of water to coole the flames of the wrath of God.

I confesse, this is likely to seeme but harsh and ungrateful preaching to many of you: some pleasant Jingles, or witty sayings, or shreds of Reading, and pretty cadency of neat expressions, were liker to be accepted, and procure applause with them who had rather have their eares and phantasie tickled, then rubbed so roughly, and be roused from their ease and pleasing dreames. But shall I preach for my selfe, while I pretend to be preaching you from your selves to God? Shall I seeke my selfe, while I am preaching of the everlasting misery of Selfe-seekers? God forbid. Sirs, I know the terrors of the Lord, 2 Cor. 5. 11, I believe, and therefore speak. Were I a Christian no deeper then the throat, I would fish for my selfe, and study more to please you, then to save you: I love not to make a needlesse story in
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mens Consciences, nor to trouble their peace, by a Doctrine which I do not believe my self. But I believe that our Judge is even at the door, and that wee shall shortly see him coming in his Glory, and the Host of Heaven attending him with acclamations: In the meane time, your particular doome drawes on; the fashion of all these things passeth away, as those seats will anon be empty when you are departed; so it is but a moment till all your habitations shall change their possessors, and the places of your abode, and too great delight shall know you no more. I must needs speak to you, as to transient, itinerant mortalls, who must ere long be carried on mens shoulders to the dust, and there be left by those that must shortly follow you; then farewell HOURS and fleshly Delights, farewell all the accommodations and

and contents of this world: O that you had sooner bid them farewell; Had you lived to Christ as you did to them, hee would not so have turn'd you off, nor have left your dislodged soules to utter desolation.

In a word, As sure as the word of God is true, if you *own* him not now as your Lord and Sovereign, he will not *own* you then as his chosen to salvation: and if now you *live* not *To him*, you shall not then *live With* him. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reape: for he that soweth to his flesh, shall of the flesh reape corruption; but hee that soweth to the spirit, shall of the spirit reape everlasting life, Gal. 6. 7, 8.* Consider this ye that forget God, *lest he teare you in pieces, and there be none to deliver you, Psal. 50. 22.*

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Beloved Hearers, Believe as you pretend to Believe, and then live as you do Believe: If you believe that you are not your *owne*, but his that made you, and bought you with a *Price*, and that he will thus try you for your lives, and everlasting comforts: on this Question, Whether you have lived to him, or to yourselves? then live as men that *do indeed believe it*. Let your Religion be visible, as well as audible; and let those that see your lives, and observe the scope of your endeavours, see that you *Believe it*. But if you believe not these things, but are Infidels in your hearts, and think you shall feel neither paine nor pleasure when this life is ended, but that man dyeth as the beast, then I cannot wonder if you live as you believe. He that thinks he shall dye like a Dogge, is like enough to live like a Dogge, even in his filthinesse,

thinesse, and in snarling for the bones of worldly vanities, which the Children do contemne.

Having spoken thus much by way of Exhortation: I shall adde a few words for your more particular direction, that you may see to what my Exhortation doth tend, and it may not be lost.

1. Be sure that you looke to the uprightnesse of your heart, in this great businesse of devoting your selves to God; especially see,

1. That you discern, and soundly believe that excellency in God which is not in the Creature; and that perfect felicity in his love, and in the promised Glory, which will easily pay for all your losses.

2. And that upon a deliberate comparing him with the pleasures of this world, you do resolutely renounce them, and dedicate your selves to him.

3. And

3. And specially that you search carefully lest any *Reserve* should lurk in your hearts, and you should not deliver up your selves to him absolutely, for life and death, for better and worse; but should still retaine some hopes of an earthly felicity, and not take the *unseen felicity* for your portion: *It is the lot of the wicked, to have their portion in this life*, Psal. 17. 14. And let me here warn you of one delusion, by which many thousands have perished, and cheated themselves out of their everlasting hopes: They think that it is onely some grosser disgraceful sinnes, as swearing, drunkennesse, whoredome, injustice, &c. that will prove mens perdition: and because they are not guilty of these, they are secure, when as it is the predominancy of the interest of the flesh, against the interest of God in their hearts and lives,

lives, that is the certaine evidence of a State of damnation, which way soever it bee that this is expressed. Many a civill Gentleman, hath his heart more addicted to his worldly interest, and lesse to God, then some Whoremongers and Drunkards. If you live with good reputation for civility, yea for extraordinary ingenuity, yea for religious zeale, and no disgracefull vice is perceived in your lives; yet if your hearts bee on those things which you possess, and you love your present enjoyments better then God, and the Glory that hee hath promised, your case is as dangerous as the Publicans and Harlots: you may spend your dayes in better Reputation, but you will end them in as certaine desolation as they. The Question is onely, Whether God have your hearts and lives? and not, whether you denyed them to
F him

him with a plausible civility: Nay it is meerly for their carnall selves, to preserve their reputation, that some men doe forbear those grosser crimes, when yet God hath as little of them, as of the more visibly prophane. *Love not the world, nor the things that are in the world: If any man love the world, the love of the Father is not in him,* 1 Joh. 2.

15.

2. If you are wholly Gods, live wholly to him, at least doe not stint him, and grudge him your service. It is grown the common conceit of the world, that a life of absolute Dedication to God, is more adoe then needs: what needs all this adoe say they; cannot you be saved with lesse adoe then this! I will now demand of these men but an answer to these few sober Questions.

1. Do you feare giving more to
God

God then his due? Is not all his *owne*? And how can you give him more then all?

2. He is not so backward in giving to you, that *owes* you nothing, but gives you plenty, variety, and continuance of all the good you enjoy: and doe you thinke you well requite him!

3. Christ said not of his life and precious blood, it is too much: And will you say of your poore unprofitable service, it is too much?

4. Who will you give that to which you spare from God? that time, and study, and love, and labour? to any that hath more right to it, or better deserves it, or will better reward you then hee will do?

5. Are you afraid of being losers by him? Have you cause for such feares? Is he unfaithfull, or unable

to performe his promises? will you repent when you come to heaven, that you did too much to get it? will not that blessednesse pay you to the full?

6. What if you had no wages but your work? Is it not better to live to God then to man? Is not purity better then impurity? If fasting be grievous, it is because you are sick: If the mire be your pleasure, it is because you are swine, and not because the condition is desirable.

7. Will it comfort you more in the reckoning, and review, to have laid out your selves for God, or for the world? Will you then wish, that you had done lesse for Heaven, or for Earth? Sirs, these Questions are easily answered, if you are but willing to consider them: So doth it befeeme those, to be afraid of giving God too much, that are such bank-

bankrupts as wee are, and are sure that we shal not give him the twentieth part of his due, if we doe the best we can: And when the best, that are scorned by the world for their forwardnesse, do abhor themselves for their backwardnesse! yea could we do all, *we are but unprofitable servants*, and should do but our duty, *Luke 17. 10.* Alas, how little cause have we to feare, lest wee should give God too much of our hearts, or of our lives.

3. If you are not your *owne*, remember that nothing else is your *owne*; what can be more your own, then your selves?

1. Your Parts and Abilities of minde or body, are not your own, use them therefore for him that oweth them.

2. Your Authority and Dignities are not your *owne*, see therefore that you make the best of them for

him that lent them you.

3. Your Children themselves are not your owne, designe them for the utmost of his service that trusts you with them, educate them in that way, as they may be most servicable to God. It is the great wickednesse of too many of our Gentry, that they prepare their posterity onely to live plenteously, and in credit in the world, but not to be servicable to God or the Common-Wealth. Designe them all that are capable to Magistracy or Ministry, or some usefull way of life: And what-ever bee their employment, endeavour to possesse them with the feare of the Lord, that they may devote themselves to him. Thinke not the preaching of the Gospell, a work too low for the Sons of the noblest person in the Land. It would be an excellent furtherance to the work of the Gospell,
it

if Noblemen, and Gentlemen, would addict those Sonnes to the Ministry that are fit for it, and can bee spared from the Magistracie: They might have more respect from their people, and easier Rule them, and might better win them with bounty then poore men can doe. They need not to contend with them for Tythes or maintenance.

4. If you are not your *owne*, your whole Families are not your *owne*: use them therefore as Families that are dedicated to God.

5. If you are not your *owne*, then your wealth is not your own: honour God therefore with your substance, and with the first fruits of your increase, *Prov. 3. 9.* Doe you aske how? Is there no poor people that want the faithfull preaching of the Gospell for want of meanes, or other furtherance? Is there no godly Schollars that want meanes to
F 4 main-

maintain them at the Universities, to fit them for this Work? Is there no poore Neighbour about you that are ignorant, that if you buy them Bibles and Catechismes, and hire them to learne them, might come to knowledge and to life? Are there no poore Children that you might set Apprentices to godly Masters, where soule and body might both have helps? The poore you have alwaies with you. It is not for want of objects for your Charity, if you hide your Talents, or consume them on your selves; the time is comming when it would doe you more good, to have laid them out to your Masters use, then in pampering your flesh.

Some grudge that God should have the Tenth; that is; that they should be consecrated to the maintenance of his service: but little do these consider, that *All* is *His*, and must

must *All* be accounted for; some question, whether now there bee such a sinne as sacriledge in Being: But little doe they consider that every sinne is a kind of sacriledge. When you dedicated your selfe to God, you dedicated all you had; and it was Gods before, doe not take it from him againe: Remember the halving of *Ananias*! and give God All.

Objection, *But must we not provide for our Families?*

Answer. Yes, because God requires it, & in so doing you render it to him: That is given to him, which is expended in obedience to him, so be it you still prefer his most eminent interest.

Lastly, If you are not your *owne*, then must not your Works be principally for your selves, but for him that *oweth* you. As the scope of your lives must be to the honour of your

Lord, so be sure that you hourly renew these intentions, when you set your foot out of your doores, aske whether your businesse you go upon, be for God: when you goe to your Rest, examine your selves what you have done that day for God; especially let no opportunity over-slip you, wherein you may doe him extraordinary service. you must so performe the very labours of your Callings, that they may be ultimately for God: so love your dearest friends and enjoyments, that it be God that is principally loved in them.

More particularly as to the businesse of the Day, what need I say more then in a word to apply this generall Doctrine to your speciall Worke.

1. If the Honourable Judges, and the Justices will remember, that they

they are Gods, and not their owne: what a Rule and stay, will it bee to them for their Work? what an answer will it afford them against all sollicitations, from carnall selfe, or importunate friends? viz. I am not mine owne, nor come I hither to doe mine owne Worke, I cannot therefore dispose of my selfe or it, but must doe as hee that *owes* me, doth command me: How would this also incite them to promote Christs interest with their utmost power, and faithfully to *owne* the Causes which he *owneth*?

2. If all Counsellors, and Solicitors of Causes, did truly take themselves for Gods, and not their *owne*, they durst not plead for, nor sollicit a Cause they knew which God disowneth: They would remember that what they doe against the Innocent, or speake against a righteous Cause, is done
and.

and said against their Lord, from whom they may expect ere long to heare, in as much as you said, or did this against the least of these, you said, or did it against me. God is the great Patron of Innocency, and the Pleader of every righteous Cause, and he that will be so bold as to plead against him, had need of a large Fee to save him harmless. Say not, it is your Calling which you must live by, unlesse you that once lifted your selves in your Baptisme under Christ, will now take pay and make it your profession to fight against him : The emptier your Purfes are of Gaine so gotten, the richer you are ; or at least the fuller they are, you are so much the poorer : As we that are Ministers doe find by experience, that it was not without provocation from us, that God of late hath let loose so many Hands, and Pens, and Tongues against

against us, though our calling is more evidently owned by God then any one in the world besides : so I doubt not but you may find upon due examination, that the late contempt which hath been cast upon your profession, is a reproofe of your guilt from God who did permit it. Had Lawyers and Divines lesse lived to themselves, and more to God, we might have escaped, if not the scourge of reproachfull Tongues, yet at least the lashes of Conscience. To deale freely with you, Gentlemen, it is a matter that they who are strangers to your profession, can scarce put any fair construction upon, that the worst Cause for a little money, should find an Advocate among you ! This driveth the standers by, upon this harsh Dilemma, to think that either your Understandings, or your Consciences, are very bad. If indeed you

so.

So little know a good cause from a bad, then it must needs tempt men to think you very unskiltull in your profession. The seldome and smaller differences of Divines, in a more sublime and mysterious profession, is yet a discovery so farre off their ignorance, and is imputed to their disgrace: But when almost every Cause, even the worst that comes to the Barre, shall have some of you for it, and some against it; and in the palpablest Cases you are some on one side, and some on the other, this strange difference of your judgments, doth seeme to bewray their weaknesse: But if you know the Causes to be Bad which you Defend, and to bee Good which you oppose, it more evidently bewrayes a deplorate Conscience: I speake not of your innocent or excusable mistakes, in Cases of great difficulty; nor yet of excusing a Cause bad
in

in the maine from unjust aggravations: But when Money will hire you to plead for injustice against your own knowledge, and to use your wits to defraud the Righteous, and spoile his Cause, or vex him with delays, for the advantage of your unrighteous Clyent, I would not have your Conscience for all your gaines, nor your Accompt to make for all the world: Its sad that any knowne unrighteous Cause, should have a professed Christian in the face of a Christian Judicature to defend it, and *Sathan* should plead by the Tongues of men so deeply engaged to Christ: But its incomparably more sad, that almost every unjust Cause should finde a Patron, and no contentious, malicious person should bee more ready to doe wrong, then some Lawyers to defend him, for a (deare bought) Fee! Did you honestly obey

obey God, and speake not a word against your judgement, but leave every unjust man to defend his owne Cause, what peace would it bring to your Consciences? what honour to your now reproached Profession? what reliefe to the oppressed? and what an excellent cure to the troublesome contentions of proud or malicious men?

3. To you Jurers and Witnesses, I shall say but this, you also are not your own; and he that *oweth* you, hath told you, *That hee will not hold him guiltlesse, that taketh his Name in vaine*: Its much into your hands, that the Law hath committed the Cause of the Just; should you betray it by perjury and false witness, while there is a Conscience in your guilty breast, and a God in Heaven, you shall not want a witness of your sinne, or a revenger of the oppressed, if the blood
of

of Christ on your sound repentance do not rescue you.

4. If Plantiffe and Defendant, did well consider that they are not their owne, they would not be too prone to quarrels, but would lose their right, when God the chiefe Proprietor did require it. Why doe you not rather take wrong, and suffer your selves to bee defrauded, then doe wrong and defraud, and that your Brethren? 1 Cor. 6. 7, 8, 9.

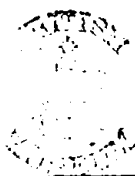
To conclude: I earnestly intreat you all that have heard me this day, that when you come home, you will betake your selves to a sober consideration of the claime that God hath laid to you, and the Right he hath in you, and all that you have: and resolve without any further delay, to give him his *own*, and give it not to his enemies, and yours. When you see the Judge-
ment

ment set, and the Prisoners waiting to receive their sentence, remember with what unconceivable Glory and Terror, your Judge will shortly come to demand his Due; and what an enquiry must be made into the tenor of your lives. As *This Sermon was* you see the Eclipsed *preached in the time* Sun withdraw its *of the Eclipse.* light, so remember, how before this dreadfull finall Judgement, the Sunne and Moone, and whole frame of Nature shall be dissolved! and how God will withdraw the light of his countenance from those that have neglected him in the day of their Visitation. As ever you would bee *His*, then see that you be *His* now; *owne* him as your absolute Lord, if you expect he should *owne* you then as his People. Woe to you that ever you were Berne, if you put God then to dis-
straine

straine for his *Due*, and to take that up in your punishment, which you denyed to give him in voluntary obedience. You would All be *His* in the time of your extremity, then you cry to him as your God for deliverance. Heare him now, if you would then be heard: live to him now, & live with him for ever. A Popish Priest can perswade multitudes of Men and Women, to renounce the very possession of worldly Goods, and the exercise of their outward Callings, in a mistaken devotednesse to God. May not I then hope to prevaile with you, to devote your selves with the fruit of your Callings and Possessions to his unquestionable service? Will the Lord of mercy but fasten these perswasions upon your hearts, and cause them to prevaile; what a happie day will this prove to us all: God will have his *Own*e, the
Church

[116]

Church will have your utmost helpe, the soules of those about you, will have the fruit of your diligence and good examples; the Common-Wealth will have the fruit of your fidelitie, the poor will have the benefit of your charitie, I shall have the desired end of my labour, and your selves will have the great and everlasting gaine.



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SERMON

Of the absolute

Soveraignty of Christ;

And the necessity of mans
subjection, dependance, and
and chiefeſt love to him.

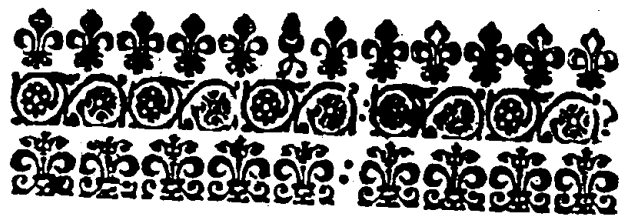
Preached before the Judges of
Aſize at WORCESTER.

By *Richard Baxter*:

Luke 19. 27.

*But thoſe mine Enemies which
would not that I ſhould reigne
over them, bring hither, and ſlay
them before me.*

London, Printed for Nevill Simmons
Bookſeller in Kiddermiſter, And are to be
ſold at London by Will. Roſbould at the
Unicorne in Pauls Church-yard 1655.



Christian Reader,

WHen I had resolved at the desire of the Honourable Judge of Assize, to publish the foregoing Sermon, I remembred that about six yeares before, I had preached another on the like occasion, on a subject so like, and to so like a purpose, that I conceived it not unfit to be annexed to the former. I have endeavoured to shew you in both these Sermons, that Christ may be preached without Antinomianism; that Terror may be preached without unwarrantable preaching the Law; that the Gospell is not a meere promise, and that the Law it selfe, is not so terrible as it is to the rebellious. As also what that superstructure is, that is built on the foundation of Generall Redemption rightly understood; and how ill wee can preach Christs Dominion in his universall propriety and sovereignty, or yet perswade men to sanctification and subjection, without this foundation.

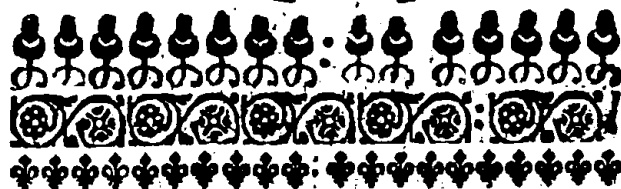
To the Christian Reader.

I have laboured to fit all, (or almost all) for Matter and Manner, to the Capacity of the Vulgar. And though for the Matter it is as necessary to the greatest, yet is it for the Vulgar principally that I publish it; and had rather it might be numbred with those Bookes that are carryed up and downe the Country from doore to doore in Pedlers Packs, then with those that lye on Bookesellers Stalls, or are set up in the Libraries of learned Divines. And to the same use, would I designe the most of my published labours, should God afford me time and abilitie, and contentious Brethren would give me leave.

August the 7th,
1654.

Rich. Baxter.

Psal.



A SERMON of the absolute Sovereignty of CHRIST.

Psal. 2. 10, 11, 12.

*Be wise now therefore, O ye Kings;
be instructed, ye Judges of the
Earth.*

*Serve the Lord with feare, and joyce
with trembling, &c.*

TO waste this precious hour
in an invective against in-
justice and its associates,
is none of my purpose;
they are sinnes so directly against
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the principles in Nature so well knowne; I beleeve to you all, and so commonly preached against upon these occasions, that upon the penaltie of forfeiting the credit of my discretion, I am bound to make choice of a more necessary subject. What? have we need to spend our time and studies to perswade Christians from Bribery, Perjury, and Oppression? and from licking up the vomit which Pagans have cast out? and that in an Age of blood and desolation, when God is taking the proudest Oppressors by the throat, and raising Monuments of Justice upon the ruines of the unjust. And I would faine benee that no corrupt Lawyers doe attend your Judicatures, & that *Isabells* witness dwell not in our Country, nor yet a Jurie that feare not an Oath: I have therefore chosen another subject, which be-

being of the greatest moment, can never be unseasonable, even to proclaim him who is constituted the King and Judge of All, to acquaint you with his pleasure, and to demand your subjection.

The chiefe scope of the Psalm is, To foretell the extent and prevalency of the Kingdome of Christ, admonishing his enemies to submit to his Government, deriding the vanity of their opposing projects and furie, and forewarning them of their ruine if they come not in.

The verses which I have read, are the Application of the foregoing prediction by a serious admonition to the proudest offenders: They containe, 1. The Persons admonished; [Kings and Judges] 2. Their Dutie. 1. In generall to God [serve him] with the ad-

G 3 judges

juncts annexed. 1. Rejoycing. 2. Feare and trembling. 2. More specially their Dutie to the Sonne, [Kiss him.] 3. The Motives to this Dutie. 1. Principally and directly expressed [lest hee be angry] which anger is set forth by the effect [and ye perish ;] which perishing is aggravated, 1. From the suddenness and unexpectednesse [in the way.] 2. From the dreadfulness [kindled.] 1. It is fire, and will kindle and burne. 2. A little of it will produce this sad effect. 3. It will be Woe to those that doe not escape it ; which Woe is set forth by the contrary happinesse of those that by submission do escape. 2. The motives subservient and implied, are in the monitory words, [bee wise, bee learned] q. d. else you wil shew and prove your selves men of ignorance and madnesse, unlearned and unwise.

Some

Some Questions here we should answer, for explication of the termes. As

1. Whether the Lord in verse 11. and the Sonne in verse 12. bee both meant of Christ the second person?

2. Whether the Anger here mentioned, be the anger of the Father or the Sonne, [lest he be angry.] I might spend much time here to little purpose, in shewing you the different judgement of Divines, of these, when in the issue there is no great difference which way ever we take them.

3. What is meant by [Kissing the Sonne ?] I answer, According to it's threefold object, it hath a threefold duty contained in it.

1. We kiss the Feet in token of Subjection ; so must wee kiss the Sonne.

2. We kiss the Hand in token of Dependance ; so must wee kiss the hand

G 3

hand of Christ; that is, Resigne our selves to him, and expect all our happinesse and receivings from him.

3. We kisse the mouth in token of love and friendship; and so also must we kisse the Sonne.

4. What is meant by [*Perishing in the way*] I answer, (omitting the varietie of interpretations) it is their sudden unexpected perishing in the heat of their rage, and in pursuit of their designs against the Kingdome of Christ.

I know no other termes of any great difficultie here.

Many Observations might bee hence raised: As

1. Serving the Lord is the great work and businesse that the World hath to do.

2. This service should be accompanied with rejoycing.

3. So

3. So should it also with fear and trembling.

4. There is no such opposition between spirituall Joy and Feare, but that they may and must consist together.

5. Scripture useth familiar expressions, concerning mans communion with Christ, (such as this; *Kiss the Sonne.*)

6. There is anger in God, or that which we cannot conceive better of then under the Notion of Anger.

7. There is a way to kindle this Anger; it is man that kindleth it.

8. The way to kindle it chiefly, is not kissing the Son.

9. The kindling of it will be the perishing of the sinner.

10. The Enemies of Christ shall perish suddenly and unexpectedly.

11. A little of Gods anger will utterly undoe them.

G 4

1. They

12. They are blessed men that scape it, and miserable that must feel it.

13. It is therefore notorious folly to neglect Christ and stand out.

14. Kings, Judges, and Rulers of the earth, are the first men that Christ summons in, and the chiefe in the Calamitie if they stand out.

But I will draw the scope of the Text into this one Doctrine; in the handling whereof, I shall spend the time allotted me.

Doct. No Power or Priviledge can save that man from the fearefull sudden consuming wrath of God, that doth not unfeignedly love, depend upon, and subject himselfe unto the Lord Jesus Christ.

If they be the greatest Kings and Judges, yet if they doe not kiss the Mouth, the Hand, the Feet of Christ, his wrath will be kindled, and they will

will perish in the way of their rebellion and neglect.

In handling this point I shall observe this Order.

1. I will shew you what this love, dependance, and subjection are.

2. What wrath it is that will thus kindle and consume them.

3. Why this kissing the Sonne is the onely way to escape it.

4. Why no Power or Priviledge else can procure their escape.

5. The Application.

For the first, I shall onely give you a naked description, wishing that I had time for a fuller explication:

1. Subjection to Christ is, The acknowledging of his absolute sovereignty both as he is God, Creator, and as Redeemer over all the world, and particularly our selves; and a hearty consent to this his sovereignty, especially that he be our

Lord, and his Lawes our Rule, and a delivering up our selves to him to be governed accordingly.

2. This dependance on Christ is, when acknowledging the sufficiency of his satisfaction, and his power & willingness to save all that receive him, manifested in his free universal offer in the Gospell, wee doe heartily accept him for our onely Saviour, and accordingly (renouncing all other) do waite upon him believingly for the benefits of his sufferings and office, and the performance of his faithfull Covenant to us, in restoring us to all the blessings which wee lost, and advancing us to a farre greater everlasting Glorie.

3. This affection to Christ is, when in the knowledge & sence of his love to us, both common and especially, and of his own excellency, and the blessedness of enjoying him, and the

the Father and life by him; our hearts doe chuse him, and the Father by him as our onely happiness, and accordingly love him above all things in the world.

As this three-fold Description containeth the summe of the Gospell, so hath it nothing but what is of necessity to found Christianity. If any one of these three bee not found in thy heart, either I have little skill in Divinity, or thou hast no true Christianity, nor canst be saved in that condition.

Object. But doth not the Scripture make believing of the condition of the Covenant? but here is a great deale more then believing.

Ans. Sometime Faith is taken in a narrower sence, and then it is not made the sole condition of the New Covenant, but repentance and forgiving others, are joyned with it as conditions of our forgiveness.

givenesse, and obedience, and perseverance, as conditions of our continued justification and salvation. But when Faith is made the sole condition of the Covenant, then it comprehendeth essentially (not only supposeth as precedent or concomitant) if not all three, yet at least the two first of the fore-described qualifications, *viz.* Dependence, and Subjection, which if it were well understood, would much free the common sort of Christians from their soul-destroying mistakes, and the Body of Divinity from a multitude of common errors, and our Religion from much of that reproach of Solifidianisme which is cast upon it by the Papists.

2. I must be as briefe in opening the second thing, *viz.* What wrath it is that will thus kindle and consume them? What wrath is in God,

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we need not here trouble ourselves to enquire; But onely what is intimated in the threats or curses of the Covenants. As there are two Covenants, so each hath his proper penalty for its violation.

1. Then till men doe come in and submit to Christ, they lye under the wrath of God for all their finnes as they are against the Covenant of Works; or they are lyable to the curse of that Covenant: Christs death hath taken away the curse of that Covenant, not absolutely from any man, but conditionally, which becomes absolute when the condition is performed. The Elect themselves are not by nature under the Covenant of Grace, but remaine under the curse of the first Covenant, till they come into Christ.

2. Whosoever rejecteth or neglecteth this Grace, and so finally break-

breaketh the New Covenant, must also bear the curse or penalty thereof, besides all the former, which will be a farre greater curse, even as the blessings of this Covenant are farre greater then those of the first. It was a heavy punishment to be cast out of Paradise, and from the presence and favour of God, and to be cursed by him, and subjected to eternall death, and all Creatures below cursed for our sakes, to beare all those curses and plagues threatened in *Dent. 27. and 28.* and to have the wrath of God smooke against us, &c. as *Dent. 29. 20.* But of how much sorer punishment shall hee bee thought worthy, that doth tread under foot the blood of this Covenant, and do despite to the spirit of Grace, *Heb. 10. 28, 29.* It is true, that for all other sinnes, the wrath of God commeth upon the Children of disobedience (or unperswadableness) that is, on them

them that will not be perswaded to obey the Lord Christ, *Ephe. 5. 6.* But it is on no other with us, for this is the condemnation, *that light is come into the world, and men love darknesse rather then light, Joh. 1. 19.*

3. Why is this kissing the Sonne, (that is, loving, depending on, and submitting to him) the onely way to escape these curses?

Ans. 1. The most proper and primary reason which can be given is, The will of the great Law-giver, who having absolute sovereignty over us, might dispose of us as he please, and make us such Laws and Conditions as seeme best to his wilddome, upon which our justification and salvation should depend: He hath resolved that this shall be the onely condition and way, & that as no man shall be justified by a meere Christ, or his death

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abstracted from Faith, (that is of Age and use of Reason;) so this Faith shall be the condition upon which they shall be justified: or, as a Christ neglected shall save no man, so the accepting or receiving of him, shall justifie and save them, as the condition of the Covenant performed, under which Notion it is that Faith justifieth.

2. Yet other improper or subordinate Reasons (which receive their life from the former, and without it would be no Reasons) may be given; as 1. From the equity; and 2. From the iustitlenesse and convenience.

1. It is but equall that he who hath bought us, and that so dearly, and from a state so deplorable and desperate as we were in, should be acknowledged and accepted for our Saviour and our Lord; and that we who are not our owne, *but*
are

are bought with a price, should glorifie him with our bodies and souls which are his, 1 Cor. 6. 20, & 7. 23. Especially when for that end he both dyed and rose againe, that hee might rule, or be Lord over both quick and dead, Rom. 14. 9. If one of you should buy a man from the Gallies or Gallowes, with the price of your whole estate, or the life of your only Sonne; would you not expect that he should bee at your dispose? that he should love you, depend on you, and be subject to you:

2. And as salvation by free Grace through Christ, is a way most suitable to Gods honour, and to our own necessitous and low condition, so in subordination thereto, the way of believing is most rationally conducive to the same ends. As wee could not have had a fitter way to the Father then by Christ, so neither could there be a fitter way to
Christ,

Christ, or meanes to partake of him, then by Faith. For, though I cannot call it the instrumentall Cause of our justification, either Active or Passive; yet is this Faith (or Acceptation of Christ, for our Saviour and King, which is here called [*Kissing the Sonne*] the fairest condition that wee could reasonably expect, and the most apparently tending to the honour of our Redeemer; applying and appropriating to our selves the person, righteousness, and benefits procured and offered, but not the least of the honour of the Work. All wee doe, is but to accept what Christ hath procured, and that must be by the speciall assistance of his spirit too.

4. The fourth thing I promised, is to shew you, Why no other Priviledge or Power in the world, can save him that doth not kiss the Son?

Sonne? It may here suffice, that I have shewed you Gods determination to the contrary. But further consider, (if any should hope to scape by their Dignities, Titles, Friends, Strength, or any other endowments or vertuous qualifications) 1. What is their taske? 2. What is their power to perform it?

1. They must resist the irresistible will of God: They must doe that which Heaven or Earth, Men or Devils were never able yet to doe: They have resisted his Lawes and his love, but they could never resist his purpose or his power. The power that undertaketh to save an Enemy, or neglecter of Christ, must first overcome the power of the Almighty, and conquer him that doth command the World: And who hath the strength that is sufficient for this? Sinner, before thou venture thy soule upon such

a mad conceit, or think to be saved whether God will or not, trie first thy skill and strength in some inferior attempt; Bid the Sunne or Moon stand still in the Firmament, invert the severall seasons of the yeare: Bid the snow and frost to come in summer, and the flowers and fruits to spring in winter: command the streames to turn their course, or the Tide its times, or the winds their motion. If these will obey thee, and thy word can prevaile with them against the Law of their Creator, then maist thou proceed with the greater confidence and courage, and have some hope to save the neglecters of Christ: Or try first whether thou canst save thy present life against the course of nature and will of God; call back thine age and yeares that are past; command thy paines and sickness to be gone; chide back this bold
ap-

approaching death: Will they not obey thee? Canst thou do none of these? How then canst thou expect the saving of thy soule against the determinate will and way of God? Where dwelleth that man, or what was his name, that did neglect Christ, and yet escape damnation? Who hath hardned himself against him, and hath prospered? *Iob 9. 4.* And dost thou think then to bee the first? Thou maist perhaps knock boldly at the Gate of Heaven, and plead thy Greatness, thy Vertues, thy Almesdeeds and formall devotion; but thou shalt receive a sadder answer then thou dost expect: *Jesus* we know, and *obediential* Faith in him we know; but who are ye?

2. He that will save the soul that loveth not, dependeth not on, and subjecteth not himselfe to Christ, must first make false the word of God, and make the true and faith-
full

full God a lyer: this is another part of his taske; God hath given it under his hand for truth, *That he that believeth not, is condemned already, Joh. 3. 18. That he shall not see life, but the wrath of God abideth on him, Joh. 3. 36.* That they who are invited to Christ, and make light of it, or make excuses, *shall never tast of his Supper, Luk. 14. 24. Mat. 22. 5. 8. That it shall be easier for Sodome in the day of Judgement, then for that City which refuseth the offers of the Gospell, Mat. 10. 15.* That whosoever would not have Christ to raigne over them, *shall be brought forth at last, and destroyed before him as his Enemies, Luk. 19. 27. That they shall all bee damned that believe not the truth, but have pleasure in unrighteousness, 2 Thes. 2. 12. &c.* And hath the Almighty said that thus it shall be? Who then is he that dare say it shall not be? Is this

this the concluded Decree of Heaven? what power or policy is able to reverse it? hath God said it, and will he not do it?

Thus you see his taske, that will undertake to save one neglecter of Christ.

2. Let us now consider, what Power that is that must performe it: If it be done, it must be either, 1. By Wisdome: or 2. By Strength; whereas the chiefest of men, even the Kings and Judges of the Earth, are both Ignorant and Impotent.

1. *Ignorant*: Though Judges are learned in the repute of the World: Alas, poor crawling breathing dust! Doe you know the secrets of your Makers counsaile? and are you able to over-reach them, and frustrate his designs? Doth this Book know what is written in it? Can the Seat you sit on, over-top your councils? more likely then for y u
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to over-top the Lord : silly worms! you know not what God is, nor know you any one of his unrevealed thoughts, no more then that Pillar doth know your thoughts : you know not what you are your selves, nor see any further then the superficies of your skin ; what is thy soule? and when diddest thou receive it ? Dost thou know its form? or didst thou feel it enter? which part didst thou feel it first possesse? Thou canst call it a Spirit, but knowst thou what a Spirit is? or rather onely what it is not? Thou knowest not that whereby thou knowest : And how was thy body formed in the wombe? what was it an hundred years agoe? what is that vitall heat and moisture? what causeth that order and diversity of its parts? when will the most expert Anatomists and Physitians be agreed? Why, there are mysteries
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in the smallest worme which thou canst not reach ; nor couldest thou resolve the doubts arising about an Ant or Atome, much lesse about the Sunne, or Fire, or Aire, or Wind, &c. and canst thou not know thy selfe, nor smallest part of thy self, nor the smallest Creature? and yet canst thou over-reach the everlasting Counsels.

2. And is thy Might and Power any greater then thy Policy? Why, what are the Kings & Rulers of the Earth, but lumps of Clay, that can speake and goe; moving shadows, the Flowers of a day, a corruptible seed, blowne up to that swelled consistence in which it appears, as Children blow their bubbles of Soape, somewhat invisible condensate ; which that it may become visible, is become more grosse, and so more vile, and will shortly be almost all turned into invisible again,
H and

and that little dust which corruption leaves by the force of fire, may be dissipated yet more, and then where is this specious part of the man? Surely now that body which is so much esteemed, is but a loathsome lump of corruptible flesh, covered with a smooth skin, and kept a little while from stinking by the presence of the soul, & must shortly be cast out of sight into a Grave, as unfit for the sight or smell of the living, and there be consumed with rottenness and worms; These are the Kings and Rulers of the Earth; this is the power that must conquer Heaven, and save them that rebell against Christ the Lord; They that cannot live a moneth without repairing their consuming bodies by food, one part whereof doth turne to their vitall blood and spirits, and the other to most loathsome unsufferable excrements, so neere

is the kin betweene their Best and Worst. Judge all you that have common reason, whether hee that cannot keep himselfe alive an hour, and shortly will not be able to stirre a finger, to remove the worms that feed upon his heart, be able to resist the strength of Christ, and save the soule, that God hath said and sworn shall not be saved? Ah poor souls, that have no better Saviour! And well may Christ, his Truth, and Cause prevaile, that have no stronger enemies.

Use 1. You have here a Text that will fully informe you, how you are like to speed at the Barre of Christ; who shall dye, and who shall live: The great Assize is neare at hand, the feet of our Judge are even at the doore; goe thy way unbelieving sinner, when thou hast had all the pleasure that sinne will

afford thee, lye downe in the dust and sleep awhile, the rousing voyce shall quickly awake thee, and thine eyes shall see that dreadfull day! O blessed! oh dolesfull day! blessed to the Saints, dolesfull to the wicked: O the rejoycing! oh the lamenting that there will be! the triumphant shoutings of joyfull Saints! the hideous roaring cryes of the ungodly! when each man hath newly received his Doom, and there is nothing but eternall Glory, and eternall Fire. Beloved hearers, every man of you shall shortly there appeare, and waite as the trembling prisoner at the Barre, to heare what doom must passe upon you; Doe you not believe this? I hope you do believe it. Why what would you give now to know for certaine, how it shall then go with you? why here is the Book by which you must be judged, and here is the summe of it

it in my Text, and the grounds upon which the Judge will then proceed. Will you but goe along with me, and answer the Questions which hence I shall put to you, and search and judge your selves by them as you goe, and you may know what doom you may then expect; onely deal faithfully, and search thoroughly, for selfe-flattery will not prevent your sorrow.

And here you must know, that it is the kiss of the heart, and not of the lips, which we must here enquire after: The question will not be at the Great Day, Who hath spoke Christ faire? or who hath called themselves by the name of Christians? or who hath said the Creed or the Lords-Prayer oftneft? or cryed, Lord, Lord? or come to Church? or carryed a Bible? or who hath held this opinion? or who that? It would make a mans
H 3 heart

heart ake to thinke how zealously men will honour the shadow of Christ, and bow at his Name, and reverence the Image of the Crosse which he dyed on, and the names and reliques of the Saints that dyed for him; and yet doe utterly neglect the Lord himselfe, and cannot endure to be governed by him, and resist his spirit, and scorne his strict and holy waies, and despitefully hate them that most love and obey him, and yet believe themselves to be reall Christians: For Gods sake, --Sirs, do not so delude your immortal soules, as to thinke your Baptisme, and your outward devotion, and your good meanings, (as you call them) and your righteous dealing with men, will serve the turne to prove you Christians: Alas, this is but with *Judas*, to kisse the mouth of Christ, and indeed to fetch your death from those blessed lips,

lips, from whence the Saints doe fetch their life: I will shew you some surer signes then these.

1. And first let me a little enquire into your subjection to Christ. Doe you remember the time when you were the servants of sinne? and when *Sathan* led you captive at his will? and the Prince of darkness ruled in your soules? and all within you was in a carnall peace? Doe you remember when the spirit in the word came powerfully upon your hearts, and bound *Sathan*, and cast him out, and answered all your reasonings, and conquered all your carnall wisdom, and brought you from darknesse to light, and from the power of *Sathan* to God, *Act.* 26. 18. Or at least are you sure, that now you live not under the same Lord and Lawes as the ungodly doe? Hath Christ now the onely soveraignty in your souls? Is his

H 4 word

word thy Law which thou darest not passe? doth it bound thy thoughts, and rule thy tongue? and command thy selfe and all thou hast? Hast thou layed all downe at the feet of Christ? and resigned thy selfe and all to his will? and devoted all to his dispose and service? If custome bid thee curle and iwear, and Christ forbid thee, which dost thou obey? If thy Appetite bid thee take thy Cups, or fare deliciously every day; If thy company bid thee play the good-fellow, or scorn the Godly; If thy covetousnesse bid thee love the world, and Christ forbid thee, which dost thou obey? If Christ bid thee bee Holy, and walk precisely, and be violent for Heaven, and strive to enter in, and the world and the flesh be enemies to all this, and cry it downe as tedious folly; which dost thou obey? Dost thou daily and spiritu-
ally

thally worship him in private, and in thy Family, and teach thy Children and Servants to fear the Lord? I intreat you Sirs, deale truly in answering these Questions; never man was saved by the bare title of a Christian: If you are not subject to Christ, you are not Christians, no more then a Picture or a Carcasse is a man, and your salvation will be such as your Christianity is: subjection is an essentiall part of thy Faith, and obedience is its fruit: In short then; dost thou make him thy feare? and tremble at his word? Darest thou runne upon fire or water, sword or cannon, rather then wilfully runne upon his displeasure? wouldst thou rather displease thy dearest friend, the greatest Prince, or thine own flesh, then wittingly provoke him? When Christ speaks against thy sweetest sinne, thy nature, or custome, or
H 5 cre-

credit, or life, against thy rooted opinions, or thy corrupt traditions: Art thou willing to submit to all that hee revealeth? Dost thou say, *Speake Lord, for thy Servant heareth? Lord what wouldst thou have me to do? I am ready to do thy will, O God.*

Beloved hearers, This is the frame of every servant of Christ; and this is the acknowledging and accepting him for your Lord: I beseech you cozen not your souls with shewes and formalities; if ever you be saved without this subjection, it must be without Christs merits, or mercy; It must bee in a way that Scripture revealeth not; nay, it must be in despite of God, his truth must be falsified, and his power must bee mastered, before the disobedient can be saved from his wrath.

2. Examine also your Dependance on Christ, whether you kisse his Hand as well as his Feet. Doe you

you understand that you are all by nature condemned men, and lyable to the everlasting wrath of God? that Christ hath interposed and paid this debt, and bought us as his owne by the satisfaction of that justice: that all things are now delivered into his hands, (*Joh. 13.3.* and he is made Head over all things to his Church, *Ephe. 1. 21, 22.* Dost thou take him for thy onely Saviour? and believe the history of his life and passion, the truth of his divine and humane nature, his Resurrection, his Office, and his approaching judgement? Dost thou see that all thy supposed Righteousnesse is but vanity and sinne, and that thy selfe art unable to make the least satisfaction to the Law by thy works or sufferings; and if his blood doe not wash thee, and his righteousness justifie thee, thou must certainly be damned yet, and per-

perish for ever? Dost thou therefore cast thy selfe into his armes, and venture thy everlasting state upon him, and trust him with thy soule, and fetch all thy helpe and healing from him? when sinne is remembred, and thy conscience troubled, and the fore-thoughts of judgement doe amaze thy soule; dost thou then fetch thy comfort from the viewes of his blood, and the thoughts of the Freeness and Fulness of his satisfaction, his love, and Gospell offers and promises? Dost thou so build upon his promise of a happines hereafter, that thou canst let goe all thy happinesse here, and drink of his Cup, and be baptized with his Baptisme, and lose thy life upon his promise that thou shalt save it? Canst thou part with goods and friends, and all that thou hast in hope of a promised Glory which thou never sawest? If thou
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canst thus drink with him of the Brook in the way, thou shalt also with him lift up the head, *Psal.* 110. v. last. Dost thou perceive a Mediator as well as a God, in all thy mercies both speciall and common, and tast his blood in all that thou receivest, and waite upon his hand for thy future supplies? Why, this is kissing the hand of Christ, and depending upon him. O how contrary is the case of the world! whose confidence is like the *Samaritans* worship, they trust God and their wits, and labours, Christ and their supposed merits; I would I might not say, Christ and deceit, and wicked contrivances. Oh blasphemous joyning of Heaven and Hell, to make up one foundation of their trust!

3. Examine a little also your love to Christ: Doe you thus kisse the Sonne? doe your soules cleave
to

to him, and imbrace him with the strongest of your affections? Sirs, though there is nothing that the blind world is more confident in then his [that they love Christ with all their hearts,] yet is there nothing wherein they are more false and faulty: I beseech you therefore deal truly in answering here. Are your hearts set upon the Lord Jesus? doe you love him above all things in this world? doe you stick at your answer? doe you not know? sure then at best you love him but little, or else you could not choose but know it. Love is a stirring and sensible affection; you know what it is to love a friend: Feel by this Pulse, whether you live or dye: Doth it beat more strongly toward Christ, then to any thing else? Never question man, the necessity of this; he hath concluded, *If thou love anything more then him, thou art*

art not worthy of him, nor canst bee his Disciple. Are thy thoughts of Christ thy free'st and thy sweetest thoughts? Are thy speeches of him thy sweetest speeches? when thou awakest, art thou still with him, and is hee next thy heart? when thou walkest abroad, dost thou take him in thy thoughts? canst thou say and lye not, that thou wast ever deeply in love with him, that thou dost love him but as heartily as thou dost thy friend, and art as loath to displease him, and as glad of his presence, and as much troubled at his strangeness or absence? Hath thy Minister, or godly acquaintance, ever heard thee bemoaning thy soule for want of Christ, or enquiring what thou shouldest doe to attaine him; or thy Family heard thee commending his excellency, and labouring to kindle their affections towards him? why love will

will not bee hid; when it hath its desire, it will bee rejoycing, and when it wants it, it will bee complaining. Or, at least, Can thy Conscience witnesse thy longings, thy groanes, thy prayers for a Christ? Wilt thou stand to the Testimony of these witnesses? Doe you love his weak, his poore despised members? Doe you visit them, cloath them, feed them, to your power? not onely in a common naturall compassion to them as they are your Neighbours: but do you love or relieve a *Prophet* in the name of a *Prophet*, or a *Disciple* in the name of a *Disciple*, *Mat. 10. 40, 41, 42.* Shall all these decide the Question?

Beloved Hearers, I professe to you all in the Name of our Lord, that it is not your bold and confident affirming that you love Christ, which will serve your turne when
Christ

Christ shall judge; Hee will search deep, and judge according to the truth in the inward parts; how many thousand will then perish as his utter Enemies, that verily thought themselves his friends? how easily now might they find their mistake, if they would but be at the paines to examine themselves? Oh try, try, first, before God try you; judge your selves before Christ judge you: It would grieve a mans heart, that knows what it is to love Christ, to believe, to be subject to him, to see how rare these are in the world, and yet how confident and carelesse most men are! It may bee you may think much, that I so question your love; yet Christ that knew all things, questioned *Peters* love to him, and that three times, till it grieved *Peter*. I am a stranger to the most of you, and therefore know not your conditions or inclinations:

nations: yet judge me not censorious if I feare the worst, and if I measure you by the rest of the world; and then I may confidently and sadly conclude, that Christ hath few loving subjects among you. If we could heare your oathes and vaine speeches turned to heavenly soul-edifying discourse, and your covetousnesse to conscionablenesse, and see that the word of Christ were your law, and that you laid out your endeavours for heaven in good earnest; then we should say, *These people are the loving subjects of Christ:* But when men are enemies to Christs Doctrine, and waies, and worship, and had rather live after the flesh, and the world, and the traditions of their Fathers, and are notorious for prophanesse, superstition, and enmity to Reformation, who can chuse but condole your case? and if your obstinacy will not endure us
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to helpe you, yet you shall give us leave whether you will or no, to lament you.

Use. 2. But it's time that I turne my speech to exhortation: and oh that you would encourage me with your resolutions to obey! --- My business here to day is, as his Herald and Embassador, to proclaim the Lord Jesus your King and Saviour; and to know whether you will heartily acknowledge and take him so to be, or not? and to perswade you to take so faire an offer while you may have it, and to kiss the Sonne lest his wrath be kindled: This is my business here, in which if I had not some hope to speed, the Lord knows I would not have beene here to day. You will say, This is a common errand: doe you think we never heard of Christ before? I confesse it is common,
blessed

bleſſed be God for it, (and long may it ſo continue and increaſe, and let it be as conſtant and durable to us, as the Sunne in the Firmament : and the Lord grant that *Englands* ſinnes or enemies, may never bereave them of the bleſſing of the Goſpell ; and then it will be a happier Land then yet ever was any on the face of the Earth) But is it as common to receive Chriſt in love and obedience ? I would it were : I know the name of Chriſt is common ; the Swearer doth ſwear by it, the Begger begs by it, the Charmer puts it into his Charmes, and the Jeſter into his jeſts, and every Pap:ſt and ignorant Proteſtant, doth mutter it oft-times over in his Prayers : But who trembleth at it ? or triumpheth in it ? who maketh it his Fear and his Joy ? and give up their ſoules and lives to be governed by Chriſt ? I doe here ſolemnly

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proclaime to you, that the Lord Jeſus will not be put off with your complements ; He cares not for your meere name of Chriſtianity, nor your Cap, nor your Knee : If thy heart be not ſet upon him, thou art none of his ; His word muſt be your Law, and you muſt depend on him alone for ſoule and bodie, or never look for mercy at his hands ; He is the Author of eternall ſalvation to them (onely) *that obey him*, Heb. 5. 9.

What ſay you then, Sirs, in answer to my meſſage ? and what courſe doe you reſolve upon ? ſhall Chriſt be your love, and your Lord, or not ? Will you kiſſe the Sonne, or will you ſleight him ſtill ? methinks you ſhould eaſily be reſolved, and ſay, Away with pleaſure, and credit, and worldly gaine ; away with theſe bewitching delights and companions : Chriſt hath bought

bought

bought my heart, and he shall have it, he is my Lord, and I will be ruled by him. Hearers, I hope God hath kept you alive till now to shew you mercy, and brought some sinners hither to day to prevaile with their hearts; And my hope is somewhat strengthened by Gods disposall of my owne spirit: I was strongly tempted to have preached this Sermon in the enticing words of humane wisdom, tending to a proud ostentation of parts: But Christ hath assisted me to conquer the temptation, and commanded me to preach him in plainnesse and evidence of the spirit. I come not to perswade you to opinions or factions, to be for this side, or for that; but to be with all your hearts for Christ, as ever you look that Christ should be for you: to love him as he that hath bought you from eternall wrath, and dyed to save you
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from the everlasting burnings; to lay hold on him with most earnest affectionate apprehension, as a man that is ready to drown would doe upon a bough, or upon the hand of of his friend that would pull him to the shore: to waite for the Law of thy direction from him, and doe nothing till thou hast asked counsaile at his word, and know his mind, whether thou shouldest do it or no; till thou feel thy Conscience bound by his Law, that thou canst not stirre till hee give thee leave; that the commands of Parents and Princes may stoop to his, much more the commands of custome and company, of credit or pleasure, of the world or flesh: These are the things that I exhort you to; and I must tell you, that Christ doth flatly expect them at you hands.

I will here back these Exhortations

ons with some perswading Considerations: Thinke of what I say, and weigh it as we goe. If I speake not truth and reason, then reject it with disdain and spare not: but if it be, and thy Conscience tell thee so, take heed then how thou dost neglect or reject it, lest thou bee found a fighter against the spirit, and lest the curse of God doe seize upon that heart that would not yeeld to truth and reason.

And I will draw these Considerations onely from my Text.

1. Thou art else a Rebell against thy soveraigne Lord. This I gather from the command in my Text: and indeed the scope of the whole *Psalme*. God hath given thee into the hands of his Sonne, and made him Lord and King of all, and commanded all men to accept him, and submit unto him. Who can shew such title to the soveraignty? such right

right to rule thee as Christ can do? He is thy Maker, and so is not Satan; he dearly bought thee, and so did not the world: *Thou wast not Redeemed with silver and Gold, and corruptible things*, 1 Pet. 1. 18. I make this challenge here in the behalfe of Christ; let any thing in the world step forth and shew a better title to thee, to thy heart, and to thy life, then Christ doth shew; and let them take thy heart, and take the rule. But why doe I speake thus? I know thou wilt confesse it; and yet wilt thou not yeeld him thy chiefest love and obedience? out of thy own mouth then art thou condemned, and thou proclaimest thy selfe a knowing and wilfull Rebel.

2. To deny thy affections and subjection to Christ, is the most barbarous unkindnesse that a sinner can be guilty of. Did he pittie thee

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in thy lost estate, and take thee up when thou layest wounded in the way, and make thee a plaister of the blood of his heart? And is this thy requitall? Did he come down from heaven to earth, to seeke thee when thou wast lost, and take upon him all thy debt, & put himself into the prison of the world and flesh? hath hee paid for thy folly, and borne that wrath of God which thou must have suffered for ever? and doth he not now deserve to be entertained with most affectionate respect? but with a few cold thoughts instead of hearty love, and with a few formall words instead of worship? What hurt had it been to him if thou hadst perished? what would he have lost by it if thou hadst laine in Hell? would not Justice have beene glorified upon a disobedient wretch? Might not he have said to his Father, What are these worms and

and sinners to me? must I smart for their folly? must I suffer when they have sinned? must I debase my selfe to become man, because they would have exalted themselves to become as God? if they will needs undoe themselves, what is it to me? if they will cast themselves into the flames of Hell, must I goe thither to fetch them out? — Thus Christ might have put off the suffering and the shame, and let it fall and lye where it was due: but he did not, His compassion would not suffer him to see us suffer: Justice must be satisfied, the threat must be fulfilled; Christ seeth that we cannot overcome it, but he can, therefore hee comes down into flesh, he lives on earth, he fasteth, he weepeth, he is weary, he is tempted, he hath not a place to put his head, he is hated, he is spit upon, he is cloathed as a fool, and made a scorn, he swea-

teth blood, he is Crucified with
Theeves, he beares the burden that
would have sunk all us to Hell; and
must he after all this be neglected
and forgotten? and his Lawes that
should rule us, be laid aside, and be
accounted too strict and precise for
us to live by? O let the Heavens
blush, and the Earth be ashamed at
this barbarous ingratitude! How
can such a people shew their faces at
his coming, or look him in the
face when hee shall judge them for
this! would you use a friend thus?
No, nor an enemy. Methinks you
should rather wonder with your
selves, that ever Christ should give
you leave to love him, and say,
Will the Lord endure such a wretch
to kisse him? will hee suffer him-
selfe to embraced by those armes,
which have bene defiled so oft by
the embracements of sinne? wil hee
so highly honour me, as to be his
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subject and his servant, and to be guided by such a blessed and perfect Law? and doth he require no harder conditions then these for my salvation? take then my heart, Lord, it is onely thine; and oh that it were better worth thy having, or take it and make it better: the Speare hath opened me a passage to thy heart, let the Spirit open thee a passage into mine: deservedly may those Gates bee fuel for Hell, that would not open to let in the King of Glory.

3. To deny thine affection and subjection to the Sonne, is the greatest folly and madnesse in the world. Why doth he require this so earnestly at thy hands? is it for thy hurt, or for thy good? would hee make a prey of thee for his owne advantage? is it for any need that he hath of thee, or of thy service, or because thou hast need of him for thy

[174]

thy direction and salvation; would hee steale away thy heart as the world doth to delude it? would he draw thee as Satan doth to serve him, that he may torment thee? if so, it were no wonder that thou art so hardly drawne to him: but thou knowest sure that Christ hath none of these ends.

The truth is this: His dying on the Crosse, is but part of the work that is necessary to thy salvation; this was but the paying of the debt, he must give thee moreover a peculiar interest, and make that to bee absolutely thine, which was thine but conditionally; he must take off thy rage, and wash thy sores, and qualifie thy soule for the prepared Glory, and bring thee out of the prison of sinne and death, and present thee to his Father blamelesse and undefiled, and estate thee in greater dignity then thou sellest from:

[175]

from: and all this must he doe by drawing thee to himselfe, and laying himselfe upon thee as the Prophet upon the Child, and closing thy heart with his heart, and thy will with his will, & thy thoughts and waies with the Rule of his word: And is this against thee or for thee? is there any hurt to thee in all this? I dare challenge Earth and Hell, and all the Enemies of Christ in both, to shew the least hurt that ever he caused to the soule of a beleever, or the least wrong to the soul of any.

And must he then have such a stir to doe thee good? must hee so beseech thee to bee happy, and follow thee with entreaties? and yet art thou like a stock that neither hear's nor feel's? Nay, dost thou not murmur and strive against him, as if he were about to doe thee a mischief, and would rather cut thy throat then

then cure thee, and were going to destroy thee, and not to save thee? I appeale to any that hath not renounced his Reason, whether this be not notorious brutish unreasonableness; and whether thou be not liker a beast, that must be cast or held while you dress his sores; then to a man that should helpe on his owne recovery? Foolish sinner! it is thy sinne that hurts thee, and not thy Saviour: why dost thou not rather strive against that? It is the Devill that would destroy thee, and yet thou dost not grudge at thy obedience to him. Be judge thy self, whether this be wise or equall dealing.

Sinner; I beseech thee in the behalfe of thy poore soule, if thou have such a mind to renounce thy Saviour, doe it not till thou hast found a better Master; say as *Peter*, *Whither shall we goe? Lord, thou hast*
the

the words of eternall life: And when thou knowest once where to be better, then goe thy way, part with Christ and spare not: If thy merry company, or thy honour, or thy wealth, or all the friends and delights in the world will do that for thee which Christ hath done, and which at last he will doe if thou stick to him; then take them for thy Gods, and let Christ goe. In the meane time let me prevaile with thee, as thou art a man of reason, sell not thy Saviour till thou know for what, sell not thy soule till thou know why, sell not thy hopes of Heaven for nothing. God forbid that thy wilfull folly should bring thee to Hell, and there thou shouldst lie roaring and crying out for ever. This is the reward of my neglecting Christ, hee would have led me to Glory, and I would not follow him, I sold heaven for a few merry hours,
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for a little honour, and ease, and delight to my flesh : here I lie in torment, because I would not be ruled by Christ, but chose my lusts and pleasure before him---Sinner, doe not think I speak harshly or uncharitably to call this neglect of Christ thy folly : As true as thou livest and hearest me this day, except thy timely submission do prevent it (which God grant it may) thou wilt one of these dayes befoole thy selfe a thousand times more then I now befoole thee, and call thy self mad, & a thousand times mad, when thou thinkest how fair thou wast for heaven, and how ready Christ was to have been thy Saviour & thy Lord, and how light thou madest of all his offers : Either this will prove true to thy cost, or else am I a false Prophet, and a cursed deceiver. Be wise therefore, be learned, and kiss the Son.

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The former Considerations were drawne from the Aggravations of the sinne; the following are drawn from the Aggravations of the punishment, and that from the words of the Text too.

1. *God will be angry if you kiss not the Sonne.* His wrath is as fire, and this neglect of Christ is the way to kindle it. If thou art not a Believer, thou art condemned already : but this will bring upon thee a double condemnation. Believe it for a truth, All thy finnes as they are against the Covenant of Works, even the most hainous of them, are not so provoking and destroying as thy slighting of Christ. Oh what will the Father say to such an unworthy wretch ! Must I send my Son from my bosome to suffer for thee ? must he groan when thou shouldst groan ? and bleed when thou shouldst bleed, and dye when thou shouldst dye ?
And

And canst thou not now be perswaded to embrace him and obey him? must the world be courted while he stands by? must he have the naked title of thy Lord and Saviour, while thy fleshly pleasures and profits have thy heart? what wrath can be too great, what hell too hot, for such an ungratefull, unworthy wretch! Must I prepare thee a portion of the blood of my Son, and wilt thou not be perswaded now to drink it? must I be at so much cost to save thee, and wilt thou not obey that thou maist be saved? Go seize upon him justice, let my wrath consume thee, let hell devour thee, let thy owne Conscience for ever torment thee: seeing thou hast chosen death, thou shalt have it, and as thou hast rejected Heaven, thou shalt never see it, *but my wrath shall abide upon thee for ever Joh. 3. 36*---- Woe to thee sinner, if this be once thy sentence!
 thou

thou wert better have all the world angry with thee, & bound in an oath against thee, as the Jewes against *Paul*, then that one drop of his anger should light upon thee: thou wert better have Heaven and Earth to fall upon thee, then one degree of Gods displeasure.

2. As this wrath is of Fire, so is it a consuming Fire, and causeth the sinner utterly to perish. All this is plain in the Text: not that the Being of the soule will cease, such a perishing the sinner would be glad of: A happy man would he thinke himselfe, if hee might dye as the bruits and be no more, but such wishes are vaine. It is but a glimpse of his owne condition, which hee shall see in the great combustion of the world; when he seeth the heaven and earth on fire, hee sees but the picture of his approaching woe: But alas, it is he that must feele the
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devouring fire. The world will bee but refined or consumed by its fire; but there must he burn, and burn for ever, & yet be neither consumed nor refined. The Earth will not feel the flames that burne it, but his soule and body must feel it with a witnesse: Little know his friends that are honourably interring his Corps, what his miserable soule is seeing and feeling: Here endeth the story of his prosperity and delights, and now begins the Tragedy that will never have end: Oh how his merry days are vanished as a dream! and his joviall life as a Tale that is told! His witty jests, his pleasant sports, his Cards and Dice, his merry company and wanton dalliance, his Cups and Queans, yea his hopes of heaven and confident conceits of escaping this wrath, are all perished with him in the way: As the wax melteth before the fire, as the chaffe

chaffe is scattered before the wind, as the stubble consumeth before the flames, as the flowers doe wither before the scorching Sunne; so are all his sinfull pleasures withered, consumed, scattered, and melted. And is not the hearty embracing of Christ and subjection to him, a cheape prevention of all this? Oh who among you can dwell with the devouring fire? *Who can dwell with the everlasting burnings,* Isai. 33. 14. This God hath said he will surely do if you are able to gain-say and resist him, try your strength, read his challenge, *Isai. 27. 4. Who would set the briers and thornes against me in battell? I would goe through them, I would burn them together.*

3. This perishing will be sudden and unexpected, in the way of their sinne and resistance of Christ, in the way of their fleshly delights and

[184]

and hopes; *They shall perish in the way*, 1 Thes. 5. 3. Mat. 24. 37. As fire doth terribly break out in the night when men are sleeping, and consumeth the fruit of their long labours; so will this fire break forth upon their soules, and how neare may it be when you little think on it? A hundred to one but some of us present, shall within a few moneths be in another world, and what world it will bee, you may easily conceive, if you doe not embrace and obey the Son. How many have beene smitten with *Herod* in the mid't of their vaine-glory? How many like *Ahab* have beene wounded in fight, and dinged the Earth with their flesh and blood, who left the Lords people to be fed with bread and water of affliction in confidence of their own return in peace? How many have beene swallowed up like *Pharaoh* and his

[185]

his Host, in their rash and malicious pursuit of the godly? Little thinks many an ignorant carelesse soul, what a change of his condition he shall shortly find: Those thousands of souls that are now in misery, did as little think of that dolefull state while they were merrily pleasing the flesh on earth, and forgetting Christ and their eternall state, as you doe now; they could as contemptuously jeere the Preacher as you, and verily believed that all this talke was but words and wind, and empty threats, and ventured their souls as boldly upon their carnall hopes: Little thought *Sodom* of the devouring fire, when they were furiously assaulting the doore of their righteous reprovcr: As little doe the raging enemies of godliness among us, think of the deplorable state which they are hastning to! They will cry out themselves

themselves then, Little did I think to see this day, or feele these torments! --- Why, thou wouldest not think of it, or else thou mightst, God told thee in scripture, and Ministers in their preaching, but thou wouldest not believe till it was too late.

4. A little of Gods wrath will bring down all this upon those that embrace not and obey not the Son. If his wrath be kindled, yea but a little, &c. As his mercy being the mercy of an infinite God, a little of it will sweeten a world of crosses; so therefore will a little of his wrath consume a world of pleasures, one sparke fell among the *Berhshe-mites* and consumed fifty thousand & seventy men, but for looking into the Ark, till the people cry out, *Who can stand before this Holy Lord God?* 1 Sam. 6. 19. 20. How then will the neglecters of Christ stand be-

before him? Sirs, me-thinks wee should not heare of this as strangers or unbelievers! There did but one spark fall upon *England*, and what a combustion hath it cast this Kingdome into? how many Houses and Townes hath it consumed? how many thousand of people hath it impoverished? how many Children hath it left fatherless? and how many thousand bodies hath it bereaved of their soules? And though there are as many hearty prayers and teares poured forth to quench it, as most Kingdomes on Earth have had; yet is the fire kindled afresh, and threatneeth a more terrible desolation then before, as if it would turne us all to ashes. One spark fell upon *Germany*, another upon *Ireland*, and what it hath done there I need not tell you. If a little of this wrath do but seize upon thy body, what cryes and groans and

and lamentations doth it raise? If it be on one member, yea but a tooth, how dost thou roare with intolerable paine, and wouldst not take the world to live for ever in that condition? If it seize upon the Conscience, what torments doth it cause? as if the man were already in the suburbs of Hell: He thinketh every thing he seeth is against him; he feareth every bit he eateth should be his bane: If he sleep, he dreames of death and judgement, when he awaketh, his Conscience and horror awake with him: he is weery of living, and fearfull of dying, even the thoughts of heaven are terrible to him, because hee thinks it is not for him. Oh what a pittifull sight is it to see a man under the wrath of God! And are these little little sparks so intolerable hot? What then doe you think are the everlasting flames?

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Beloved Hearers, if God had not spoke this, I durst not have spoke it: the desire of my soule is, that you may never feel it, or else I should never have chosen so unpleasing a subject, but that I hope the foreknowing may help you to prevent it: But let me tell you from God, that as sure as the heaven is over your head, and the earth under your feet, except the Sonne of God bee nearer thy heart, and dearer to thy heart then friends, or goods, or pleasures, or life, or any thing in this world, this burning wrath will never be prevented, *Mat. 10. 37. Luke 14. 26.*

5. When this wrath of God is throughly kindled, the world will discern the blessed from the wretched; *Then blessed are they that trust in him.* It is the property of the wicked, to be wise too late: Those that now they esteeme but precise fooles,

fooles, will then be acknowledged blessed men : Bear with their scorn Christians in the meane time, they will very shortly wish themselves in your stead, and would give all that ever they were masters of, that they had fought and loved Christ as earnestly as you, and had a little of your oyle when they finde their lamp are out, *Mat. 25. 8.*

And now Hearers, what is your resolution ? perhaps you have been enemies to Christ under the name of Christians : Will you bee so still ? Have you not loathed this busie diligent serving of him ? and hated them that most carefully seeke him, more then the vilest drunkard or blasphemers ? Have not his word, and service, and sabbaths, beene a burthen to you ? Have not multitudes ventured their lives against his Ordinances and Government ?
Nay,

Nay, is it not almost the common voice of the Nation in effect, *Give us our sports and liberty of sinning, give us our Readers, and singing-men, and drunken Preachers, give us our Holy-dayes, and Ceremonies, and the Customes of our fore-fathers, Away with these precise fellows, they are an eye-sore to us, these precise Preachers shall not controule us, this precise Scripture shall be no Law to us, and consequently this Christ shall not Rule over us.*

How long hath *England* rebelled against his Government ? *Mr. Udall* told them in the dayes of *Queen Elizabeth*, That if they would not set up the Discipline of Christ in the Church, Christ would set it up himself in a way that would make their hearts to ake. I thinke their hearts have aaked by this time : and as they judged him to the Gallows for his Prediction, so hath
Christ

Christ executed them by thousands for their Rebellion against him; and yet they are as unwilling of his Government as ever. The Kings of the Earth are afraid lest Christs Government should un-king them. The Rulers are jealous lest it will depose them from their Dignities; even the Reformers that have adventured all to set it up, are jealous lest it will incroach upon their power and priviledges. Kings are afraid of it, and thinke themselves but halfe Kings, where Christ doth set up his Word and Discipline. Parliaments are afraid of it, lest it should usurpe their Authoritie. Lawyers are afraid of it, lest it should take away their gaines, and the laws of Christ should over-top the Laws of the Land. The People are afraid of it, lest it will compel them to subjection to that law and way which their soules abhor: In-
deed

deed if men may bee their owne judges, then Christ hath no enemies in *England* at all, we are his friends, and all good Christians: It is precisians and Rebels that men hate, and not Christ: It is not the Government of Christ that we are afraid of, but the domineering of aspiring ambitious *Presbyters* (viz. That Generation of godly, learned, humble Ministers, who have done more then ever did any before them, to make themselves incapable of preferment or domineering) & when men disobey and disregard our doctrine, it is not Christ, but the Preacher that they despise and disobey. And if the Jews might so have been their owne Judges, it was not the Sonne of God whom they crucified, but an enemy to *Cesar*, and a blasphemers that workes by the Devill. It was not *Paul* a Saint that they persecuted, but one that they
K found

found to be a pestilent fellow, and a mover of sedition amongst the people. But were there no seditious persons but Apostles and Christians? nor no troublers of *Israel*, but *Elias*? nor no enemies to *Cesar*, but Christ and his friends? Oh, God will shortly take off the vaile of hypocrisie from the actions of the world, and make them confesse that it was Christ they resisted, and that it was his holy waies and word that did kindle their fury; else would they as soon have fallen upon the ungodly rabble, as they did upon the most zealous and conscionable Christians: And however you mangle and deforme them with your false accusations & reproach, hee will then know and owne his people and his Cause, & will say to the world, *In despising them you despised me; and in as much as you did it to one of these little ones, you did it*

unto me. As Dr. Stoughton saith, *If you strike a Schismaticke, and God find a Saint lye a bleeding, and you to answer it, I would not be in your coate for more then you got by it.* Hath the world ever gained by resisting Christ? Doth it make the Crowne sit faster on the heads of Kings? or must they not rather doe to Christ, as King *John* to his supposed Vicar, resigne their Crowns to him, and take them from him againe as his Tributaries, before they can hold them by a certaine tenure; read over but this Psalm and judge. *Herod* must kill the child *Jesus* to secure his Crown: The *Jewes* must kill him, least the *Romanes* should come and take away their place and Nation, *Joh. 11. 48.* And did this means secure them? or did it bring upon them the destruction which they thought to avoid?

Or have the people been greater
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gainers by this, then by their Kings? What hath *England* got by resisting his Gospell and Government, by hating his servants, and by scorning his holy wayes? What have you got by it in this City? what say you? have you yet done with your enmity and resistance? have you enough, or would you yet have more? If you have not done with Christ, he hath not done with you; you may try againe, and follow on as farre as *Pharaoh* if you will, but if you be not losers in the latter end, I have lost my judgement; and if you returne in peace, God hath not spoken by me, (1 *King.* 22. 28.)

Sirs, I am loath to leave you till the bargaine be made: What say you, Do you heartily consent that Christ shall be your soveraigne, his Word, your Law; his people, your companions; his worship, your recreation; his merits, your refuge;

saige; his glory, your end; and himsele the desire and delight of your soules: The Lord Jesus now waiteth upon you for your resolution and answer; thou wilt very shortly wait on him for thy doom: as ever thou wouldest then have him speake life to thy soule, doe thou now resolve upon the way of life. Remember thou art almost at death and judgement: what wouldest thou resolve if thou knewest that it were to morrow? If thou didst but see what others doe now suffer for neglecting him, that doth now offer thee his grace; what wouldest thou then resolve to doe? Sirs, it stirreth my heart to look upon you (as *Xerxes* upon his Army) and to think that it is not an hundred yeares till every soule of you shall be in Heaven or in Hell; & it may be not an 100 hours till some of your soules must take their leave of your

bodies; when it comes to that, then you will cry, away with the world, away with my pleasures, nothing can comfort me now but Christ; why then will you not be of the same mind now? When the world cries, away with this holiness, and praying, and talking of heaven! give us our sports, and our profits, and the customes of our fore-fathers, *i. e.* away with Christ, and give us *Barrabbas*: then doe you cry, away with all these, and give us Christ.

Oh if it might stand with the will of God, that I might chuse what effect this Sermon should have upon your hearts, verily it should be nothing that should hurt you in the least: but this it should be, It should now be to fasten upon your soules, and pierce into your Consciences, as an Arrow that is drawn out of the quiver of God; it should fol-

follow thee home to thy house, and bring thee down on thy knees in secret, and make thee there lament thy case, and cry out in the bitterness of thy spirit, Lord, I am the sinner that have neglected thee, I have tasted more sweetnesse in the world then in thy blood, and taken more pleasure in my earthly labours and delights, then I have done in praying to thee, or meditating on thee; I have complemented with thee by a cold profession, but my heart was never set upon thee:---- And here should it make thee lye in teares and prayers; and follow Christ with thy cries and complaints, till he should take thee up from the dust, and assure thee of his pardon, and change thy heart, and close it with his owne. If thou were the dearest friend that I have in the world, this is the successe that I would wish this Sermon with

thy soul, That it might be as a voyce still founding in thine eares, that when thou art next in thy sinfull company or delight, thou mightest as it were, heare this voyce in thy Conscience, *Is this thine obedience to him that bought thee?* That when thou art next forgetting Christ, and neglecting his worship in secret, or in thy family, or publique, thou mightest see this sentence, as it were written upon thy wall, *Kiss the Sonne lest he bee angry, and thou perish*: that thou mightest see it, as it were, written upon the Tester of thy Bed, as oft as thou lyest downe in an unregenerate state; and that it may keepe thine eyes waking, and thy soule disquieted, and give thee no rest, till thou hadst rest in Christ. In a word; If it were but as much in my hands as it is in yours, what should become of this Sermon? I hope it would be the best

best Sermon to thee that ever thou heardest: it should lay thee at the feet of Christ, and leave thee in his armes: Oh that I did but know what Arguments would perswade you, and what words would worke thy heart hereto: If I were sure it would prevaile, I would come downe from the Pulpit, and goe from man to man upon my knees, with this request and advice in my Text; *O kiss the Sonne lest he be angry, and you perish.*

But if thy heardned heart make light of all, and thou go on still in thy carelesse neglect of Christ, and yet wilt not believe but thou art his friend and servant, I doe here from the Word, and in the name of Christ, passe this sentence upon thy soule: Thou shalt goe hence, and perhaps linger out in thy security a few daies more, and then bee called by death to judgement, where thou shalt bee

doomed to this everlasting fiery wrath. Make as light of it as thou wilt, feel it thou shalt, put it off and scape if thou canst: and when thou hast done, goe boast that thou hast conquered Christ: In the mean time, I require this Congregation to beare witness, that thou hadst warning.

This to all in generall: My Text yet directeth me to speak more particularly to the Rulers and Judges of the Earth.

Honourable & Reverend Judges, worshipful Magistrates, if you were all Kings and Emperors, all is one to Christ, you were but high and mighty dust and ashes; Christ sendeth his Summons first to you, hee knowes the leaders interest in the vulgar; you are the Commanders in the Host of God, and must do him more service then the common Souldiers: If one of you should
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neglect him, and stand out against him, he will begin with you in the sight of the rest, and make your greatnesse a stepping stone to the honour of his justice, that the lowest may understand what they have to doe, when they see the greatest cannot save themselves.

Shall I say you are wiser then the people, and therefore that this admonition is needless to you? No, then I should accuse the spirit in my Text: The Cedars of the Earth have alwaies hardly stoopt to Christ, which hath made so many of them rooted up. Your Honours are an impediment to that selfe-abasing which he expecteth: your Dignities will more tend to blind you then to illuminate: There's few of any sort, but fewest of the great and wise, and mighty, that are called: Yet a man would think, that among those that have held out in these trying

ing times, there should be no need of these suspicions: But hath there not been alwaies a succession of sinners, even of those that have beheld the ruines of their Predecessors? Who would, have thought, that a Generation that had seen the wonders in *Egypt*, and had passed through the Sea, and been maintained in a wilderness with constant Miracles; should yet be so vile Idolaters, or murmuring unbelievers; that onely two of them should enter into Rest? The best of Saints have need of self-suspicion and vigilancy: my advice therefore to you is this; Learne wisdom by the examples that your eyes have seen: *Them that honour God, he will honour; and they that despise him, shall be lightly esteemed,* 1 Sam. 2. 30.

More particularly, let me advise you as your duty to the Son. 1. That you take your commission and office

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as from him. I think it a doctrine more common then true, that Ministers onely are under Christ the Mediator, and Magistrates are onely under God as Creator: Christ is now Lord of All, and you are his servants; As there is no power but from God, so none from God, but by Christ. Look upon yourselves as his Vicegerents; therefore doe not that which becometh not a Vicegerent of Christ. Remember, that as you see to the execution of the Lawes of the Land, so will Christ see that his Lawes be obeyed by you, or executed on you. Remember when you sit and judge offenders, that you represent him that will judge you and all the world: And oh how lively a resemblance have you to raise your apprehension! Think with your selves: Thus shall men tremble before his Barre; thus shall they waite to heare their doom; and be sure that your judgement

ment be such, as may most lively represent the judgement of Christ, that the just may depart from your Barre with joy, & the unjust with sadness. Let your justice be most severe, where Christ is most severe; and so far as you can exercise your clemency, let it be about those offences which our laws are more rigorous against, then the lawes of God. Be sure yet that you understand the extent of your commission; that you are not the sole officers of Jesus Christ; you are under him as he is head over All; Ministers are under him as he is head to his Church, *Eph. 1. 22.* Ministers are as truly the Magistrates Teachers, as Magistrates are their Governors; yea, by as high and undoubted authority must they over-see, govern, and command (ministerially as their Lords Embassadors) both Kings and Parliaments, to do whatsoever is written in this Bible: as you may command them to obey the lawes

lawes of the Land; yea and as strict a bond lyeth on you to obey them so farre as they speake according to this word, and keepe within the bounds of their Calling, as doth on them to obey you in yours, *Heb. 13. 7. 17.* Deale not with them so dissemblingly, as to call them your Pastors, Teachers, Over-seers, and Rulers (as Scripture bids you) and yet to learne of them but what you list, or to deny them leave to teach or advise you, further then they receive particular warrant and direction from your selves: Should our assembly limit all their Ministeriall advice to the warrant and direction of Parliament, and not extend it to the warrant and directions of Christ; would they not become the servants and pleasers of men? If you do not your best to set up all the Government of Christ, even that in and proper to his Church, as well as that which is over them

them and for them; men may well think, it is your own seats and not Christs that you would advance. I would all the Magistrates in *England* did well consider, that Christ hath bene teaching them this seven yeares, that their owne peace or honours shall not be set up before his Gospel & Government, and that they doe but tire themselves in vaine in such attempts; then they would learn to read my Text with the vulgar, *Apprehendite disciplinam*: And if the Decisive power of the Ministry be doubtfull, yet at least they would set up their Nunciative in its vigor. Christ will rule *England* either as subjects, or as Rebels: and all that Kings and States doe gaine by opposing his Rule, will not adde one cubit to the stature of their greatness. Yet do I not understand by [the Government of Christ] a rigid conformity to the modell of this or that party or faction, with a violent

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extirpation of every dissenter. It is the ignorant part of Divines (alas! such there are) who with the simple fellow in *Erasmus*, doe expound *Pau's Hæreticum hominem devita*, i.e. *devita & tolle*. It is the Essentials, and not the Accidentalls of Discipline that I speake of: And if some disengaged standers-by bee not mistaken (who have the advantage by standing out of the dust of contention) each partie hath some of these essentials, & the worse is nearer the truth then his adversary is aware of: And were not the crowd and noise so great, that there is no hope of being heard, one would think it should be possible to reconcile them all: However, shall the work be undone, while each party striveth to have the doing of it? I was afraid when I read the beginning and end of this controversie in *France*. The learned *Ramus* pleadeth for popular Church-Government in the Synod; they reject-

ject it as an unwarrantable novelty, the contention grew sharpe, till the *Parisian* massacre silenced the difference. And must our differences have so sharp a cure? will nothing unite dis-joynd Christians, but their own blood? God forbid. But in the mean time while we quarrell, the worke standeth still: some would have all the workers of iniquity now taken out of the Kingdome of Christ, forgetting that the Angels must take them out at last, *Mat. 13*. Some Ministers think as *Myconius* did, when he was called to the Ministry by a Vision, leading him into a Cornfield & bidding him reap, he thought he must put in his sickle at the bottom, till he was told, *Domino meo non opus est stramine, modo arista in horrea colligantur*: My Master needeth not straw, gather but the eares and it shall suffice.

Once more: I know I speak not to the Parliament that should remedy

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it; but yet that you may be helpfull in your places to advance this work of Christ, let me tell you what is the great thing in *England* that cryes for Reformation next our sins, even the fewness of Over-seers in great Congreations, which maketh the greatest part of Pastoral work to lie undone, and none to watch over the people in private, because they are scarce sufficient for the publique work. It is pittie that *Musculus*, that may be head of a society of students if he will continue a Papist, must weave and dig for his living, if hee will be a Protestant. It is pittie that even *Luther's* wife & Children must wander destitute of maintenance when he is dead: When *Æsop* the Stage-player can leave his Sonne 150000 li. and *Roscius* have 30 l. a day for the same trade; and *Aristotle* be allowed 800 Talents to further his search into the secrets of nature: But am I pleading that Ministers

nisters may have more maintenance? No, be it just or unjust, it is none of my errand. But oh that the Church had more Ministers, which though at the present they cannot have for want of men, yet hereafter they might have if it were not for want of maintenance: Alas then, what pitty is it that every Reformation should diminish the Churches Patrimony: If the men have offended, or if the office of Bishops or Deames be unwarrantable; yet what have the Revenues done? Is it not pitty that one Troop of an hundred men, shall have seven commanding Officers allowed them, besides others; and 10000 or 40000 shall have but one or two Over-seers allowed them for their soules? When the ministerial work is more laborious and of greater concernment, then the work of those Commanders. I tell you again, The great thing that cries for Reformation in *England* next to sin

sin, is the paucity of Ministers in great Congregations. I tell you this, that you may know which way to improve your severall interests for the advancement of the Kingdom of Christ in *England*.

To you Lawyers and Jurers, my advise is this; *Kiss the Son*. Remember the judgement is Christ's, every cause of Truth and Innocency doth he own, and will call it His Cause. Woe therefore to him that shall oppose it! Remember every time you take a Fee to plead against a Cause that you know to be just, you take a Fee against a Cause of Christ: Will you be of counsaile against him, that is your Counsellor and King? dare you plead against him, that you expect should plead for you? or desire judgement (as the Jews) against your Lord and Judge? Hath he not told you, that he will say, *In as much as ye did it to one of these little ones, ye did it unto me?* Remember there-

therefore when a Fee is offered you against the Innocent, that it is a Fee against Christ: and Judas gain will be loss in the end, & will be too hot to hold long, you will be glad to bring it back, and glad if you could be well shut of it, and cry, *I have sinned in betraying the Cause of the Innocent*. Say not, It is our Calling that we must live upon: If any man of you dare upon such grounds plead a Cause against his Conscience, if his Conscience do not plead it again more sharply against him, say I am a false Prophet. If any therefore shall say of you, as the Cardinals of *Luther*, *Cur homini qs non obstruit is auro & argento*, let the same answer serve turn, *Hem pecuniam non curat*, &c. If any Honourable or Worshipfull friend must be pleased, enquire first whether he be a better friend then Christ: Tell him, the cause is Christs, and you cannot befriend him, except he can procure you a dispensation from

from him. When *Pompey* saw his soldiers ready to fly, he lay down in the passage, & told them, they should tread upon him then, which stopt their flight; so suppose every time you are drawne in to oppose a just Cause, that you saw Christ saying, Thou must trample upon me if thou do this. As *Luther* to *Melanchton*, *Ne Causa fidei sit sine fide*; so say I to you all, *Ne Causa justitia sit sine justitia*. When you begin to behold in a good Cause, suppose you saw Christ shewing you his scarrs; As the Souldier did to *Cesar*, when he desir'd him to plead his Cause: see here, I have done more then plead for you. We have had those that have had a tongue for a fee or a friend, but none for Christ, but God hath now therefore shut their mouthes; and we may say of them (as *Granius* by his bad Lawyer, when he heard him groan hoarse) *If they had not lost their voyces, we had lost our Cause*. To conclude, Remember

ber all of you, that there is an appeal from these earthly judgements; these Causes must all be heard again, your witnessess reexamined, your oathes, pleadings, and sentence reviewed: and then (as *Lampridius* saith of *Alexander Severus*, That he would vomit choler if he saw a corrupt Judge) So will Christ vomit wrath, and vomit you out in wrath from his presence, if corrupt; *Therefore kiss the Son lest he be angry, and you perish, &c.* I am sensible how I have encroached on your great affairs: *Melanchon* was wont to tell of a Priest that begun his Sermon thus, *scio quod vos non libenter auditis, & ego non libenter concionor, non diu igitur vos teneam.* But I may say contrary: I am perswaded that you hear with a good will; and I am certain that I preach willingly, and therefore I was bold to hold you the longer.

MYSEVM
BRITANNICVM