

TRUE

1223

Christianity;

OR,

Christs absolute Dominion, and Mans necessary Self-resignation and subjection.

In two Afsize Sermons
preached at WORCESTER.

By RICH. BAXTER.

June 9. LONDON,

Printed for Nevil Simmons bookseller
in Kidderminster. 1656.

A Sermon
OF
The absolute Domi-
nion of God-Redeemer,
and the necessity of being de-
voted and living to him.

Preached before the Hono-
rable Judge of Assize at Wor-
cester, 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 Nevil Simmons
Bookseller in Kidderminster, 1656.



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

My Lord,



ould my excuse have satisfied you, this Sermon had been confined to the Auditory it was prepared for: I cannot expect that it should find that Candor and favour with every Reader, as it did with the Hearers. When it must speak to All, the guilty will hear, and then it will gall. Innocency is patient in hearing a reproach, and charitable in the interpretation; but Guilt will

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will smart and quarrel, and usually make a fault in him that findeth one in them. Yet I confest this is but a poor 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 back: But my Backwardness was caused by the reason which I then tendred your Lordship as my excuse, viz. Because here is nothing but what is common, and that it is in as common and homely a dress. And I hope we need not fear that our labours are dead, unless the Press shall give them life. We bring not Sermons to Church, as we do a Corps for a burial: If there be life in them, and life in the Hearers, the connaturality will cause such an amicable closure, that through the Reception, Retention, and operation of the soul, they will be the immortal 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 shall not refuse upon such an in-

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invitation, to be a remembrancer to the 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 ears, I shall take the boldness to add one word of Application in this Epistle, which I thought not seasonable to mention in the first delivery; and that shall be to your Lordship and all others in your present case, that are elected members of this expected Parliament. Be sure to remember the interest of your sovereign, 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 own, or any mans on earth. If you go not thither as sent by Him, with a firm 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 have, and all that you can do

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do I am bold with all possible earnestness, to entreat you; yea as Christs Minister, to require you, in his Name, to study and remember his business and interest; and see that it have the chief place in all your consultations: Watch against the incroachments of your own carnal interests, consult not with flesh and blood, nor give it the hearing when it shall offer you its advice. How subtilly will it insinuate, how importunately will it urge you, how certainly will it mar all; if you do not constantly and resolutely watch! O how hard, but how happy is it to conquer this carnal self: Remember still that you are not your own, that you have an unseen Master that must be pleased, whoever be displeased; and an unseen Kingdom to be obtained, and an invisible soul that must be 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 do nothing wilfully, unworthy such a Master, and such an end. Often renew your self-resignation,
and

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and devote your self to him; sit close at his work, and be sure that it be His, both in the Matter, and in your Intent. If Conscience should at anytime ask, (Whose work 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 work 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, we have wheel'd about so long in the Wilderness, and lost those advantages against the Powers of Darkness, which we know not whether we shall ever recover again. It is the great astonishment of sober men, and not the least reproach that ever was cast on our holy Profession, to think with what a Zeal for the work of Christ, men seemed to be animated in the beginning of our disagreements; and how deeply they did engage themselves to him in solemn Vows, Protestations, and Cove-

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Covenants; & what advantages carnal self hath since got, and turned the stream another way! so that the same men have since been the instruments of our calamity, in breaking in pieces, and dishonouring the Churches of Christ; yea and gone so neer to the taking down (as much as in them lay) the whole Ministry that stand approved in the Land: O do not by trifling, give advantage to the Tempter to destroy your work and you together. Take warning by the sad experiences of what is past; be stir you speedily and vigorously for Christ, as knowing your opposition and the shortness of your time: Blessed is that servant whom his Lord when he commeth shall find so doing. If you ask me wherein this interest of Christ doth consist: I shall tell you but in a few unquestionable particulars. 1. In the main, that truth, godliness, and honesty, be countenanced and encouraged, and their contraries by all fit means suppressed. 2. In order to this, that unworthy men be removed from Magistracy and Ministry, and the

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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 and 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, 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 means 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 contain nothing but matter of evident Necessity and Verity. This will serve 1. For a Test to the Churches, to discern

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cern 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 profess (faith in God by Jesus Christ) which in a Christian sense 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 sense that is intended. (As if a Rantier 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 and Delegates on all just occasions, in assemblies smaller or greater (even National when it is necessary) Seeing without such associations and communion in assemblies, the unity and concord

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cord of the Churches is not like to be maintained. I exclude not the Magistrates interest or oversight, to see that they do not transgress 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 be preferred before him, till you know them to be of more authority over you, and better friends to you then Christ is. Should there be any among you that cherish a secret Root of Infidelity, after such pretences to the purest Christianity, and are zealous of Christ lest he should over-top them, and do set up an interest inconsistent with his sovereignty, & thereupon grow jealous of the liberties & power of his Ministers, and of the unity and strength of his Church; and think it their best policy to keep under his Ministers, by hindering them from the exercise of their office, and to foment divisions, and hinder our union, that they may have parties ready to serve their ends: I would not be in the Case of such

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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 success is but a prosperous self-destroying: but mark the end, when his wrath is kindled, yea, but a little: and when these his enemies that would not be should reign over them, are brought forth and destroyed before him, then they will be convinced of the folly of their Rebellion: in the mean time let wisdom be justified of her Children.

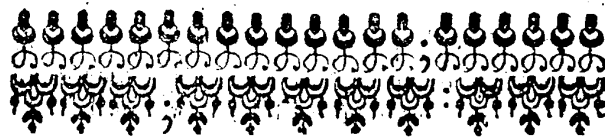
My Lord, I had not troubled you with so many words, had I not judged it probable that many more whom they concern may peruse them. I remain,

Your Lordships Servant in the
Work of Christ,

August 5.
1654

Rich. Baxter.

(1)



A Sermon of the Absolute Dominion of God-Redeemer; And the necessity of being Devoted and Living to him.

I Cor. 6. 19, 20.

And ye are not your own, 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 superstructure. Like the Vitals and Naturals in the body, which are first necessary for themselves, and then also for the quickning and nourishing of the rest: there being no life or growth of the inferiour parts, but what they do receive from the powers of these; its but a dead discourse which is not animated by these greater Truths, what ever the bulk of its materials may con-

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first 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 soul. And as it is the chief part of the cure in most external maladies to corroborate the vital and natural powers, which then will do the work themselves; so is it the most effectual course, for the cure of particular miscarriages in mens lives, to further the main work of grace upon their hearts: could we make men better Christians, it would do much to make them better Magistrates, Councillors, Jurers, Witnesses, Subjects, Neighbours. &c. And this must be done by the deeper impress of those vitall Truths, and the Good in them exhibited, which are adequate objects of our vital graces. Could we help you to wind up the spring of faith, and so move the first wheel of Christian Love, we should find it the readiest and surest means to move the inferior wheels of duty. The flaws and irregular motions without, do shew that something is amiss within; which if we could rectifie, we might the easier mend the rest: I shall suppose therefore that I need no more apology for choosing such a subject at such a season as this, then for bringing bread to a feast. And if I me-

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dicate the brain and heart, for the curing of senseless Paralytick 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*, he had these three to reprehend and heal: First their sidings and divisions occasioned by some factious self-seeking teachers. Secondly, their personal contentions by Lawsuites, and that before unbelieving Judges. Thirdly, the foul 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 denial of any Right of propriety in themselves. Secondly, An asserting of Christs propriety in them. Thirdly, the proof 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 loaths hypocrisie; with the body, which is particularly mentioned, because it seems they were encouraged to fornication by such conceits, that it was but an act of the flesh, and not of the minde, and therefore as

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they

they thought the smaler sin. The Apostles words from last to First, according to the order of Intention, do express, first mans duty, to glorifie God with soul and body, and not to serve our lusts! Secondly, the great fundamental obligation to this duty, Gods dominion or propriety. 3^d. The foundation of that Dominion, Christs purchase; according to the order of execution from first to last, these three great fundamentals 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 own, but wholly Gods, should wholly glorifie God, and not serve their lusts: but you are not your own, but wholly Gods: therefore you should wholly glorifie God & not serve your lusts. The major is clear by the common light of nature. Every one should have the use of their own. The Minor is proved thus. They that are bought with a price are not their own, but his that bought them; *but you are bought with a price*: therefore, &c. For the meaning of the terms briefly: [ἐξουτὸν] *vestri*, as the vulgar; *vestri juris*, as *Beza* and others; is most fitly expressed by our English-
[your own] [ye are bought:] a *Synecdoche generis*, saith *Piscator*; for [ye are redeemed] [with a price] There is no buying without a price.

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] & the Arabick [pretioso] as *Beza* notes; as agreeing to that of 1 *Pet.* 1. 18. I see not but we may suppose the Apostle to respect both the purchase and the greatness of the price; as *Grotius* and some others do, [Glorifie God] that is, by using your bodies and souls wholly for him, and abstaining from those lusts which do dishonor him. The Vulgar adds [ἐφορτατε] *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 [ἀπαταρθετε] and thence some unskilful scribe did put [ἀπατε] however it seems that reading was very antient, when not only *Austin*, but *Cyprian* and *Tertullian* followed it, as *Beza* noteth. The last words [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. We are bought with a price.

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

Doct. 3. Because we are not our own, but wholly Gods, therefore we 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 explanation are these.

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

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

Thirdly, How we 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 enquire.

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,

followed, if not prevented. This is the bondage from which we are redeemed.

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

Thirdly, the price was the whole humiliation of Christ; in the first act whereof (his incarnation) the Godhead was alone, which by humbling it self, 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 add 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 he 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 sense it is far from being an absurdity, as the Socinian dreameth, for God to satisfy 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 he founded the Law of works that then was. This right he hath not lost: Our fall did lose our Right 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

conciliation and Remission, and everlasting life; but that the necessity of perishing through the unsatisfiedness of justice for the alone offences against the Law of works being removed from mankind they might all be delivered up to him as *Proprietary & Rector*, that he might rule them as his redeemed ones, and make for them such new Laws 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 morall: dead in sin, though naturally alive. Christ hath redeemed them, but will cure them by the actual conveyance of the benefits of Redemption, or no at all. He hath undertaken to this end, himself to be their Physitian, 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. He hath erected an Hospitall, his Church to this end; and commanded all to come into this Ark. Those that are far distant, he first commandeth to come nearer; and those that are neare, he 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 us & Domini & Imperii*, a new right of Propriety and

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, 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 sense, *We are not our own*. In the strictest sense 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 we enjoy; but his giving is not as mans: we part with our Propriety in that which we give; but God gives nothing so. His giving to us makes it not the less his own. As a man giveth his goods to his steward to dispose of for his use, ~~as servants to his~~ *servants to his* servant to do 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 confess when God hath told us that he will not take them away, he 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 we 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 such as a steward in his Masters goods; or a servant in his tools, or a child in his coat, which is a propriety improper, subordinate and *secundum quid*, and will secure us against the usurpation of another: One servant may not take his fellows 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 be called a propriety in respect to our fellow servant, though it be not properly so as we stand in respect to God. We 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

glorifie God in body, and spirit, I answer in a word : It is, when upon true believing apprehensions of his right to us, and of our great obligations to him as our Redeemer, we heartily and unfeignedly devote our selves to him, and live as a people so devoted ; so bending the chiefest of our care and study, how to please him in exactest obedience. that the glory of his mercy and holiness, and of his wise and righteous Laws, 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 minds, 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 works may shine before men, and cause them to glorifie our Father in Heaven. To conclude, when we still respect God as our only Soveragin, 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 & may be urged to glorifie God on this ground, that he hath bought them ? Doubtless, only those

those whom he hath bought : but who are those ? It discouragerh 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 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 ran'ome 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 only, 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 he 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 unskilfulness to reconcile Gods general grace with his special, and to assign to each its proper part, hath made the Pelagians and their Successors to deny the special grace, and too many of late, no less dangerously to deny the general grace ; and what contentions these two erroneous

erroneous parties have maintained, and still maintain in the Church, and how few observe or follow that true and sober mean which *Austin* the Maul of the Pelagians, and his scholars *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, we 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 to lose ? To think this general grace to be inconsistent with the special, is no wiser then to think the foundation inconsistent with the Fabrick that is built thereupon; and that the builders themselves should have such thoughts, is a matter of compassionate consideration to the friends of the Church. Doubtless Christ dyed not for all alike, nor with equal intentions of saving them; and yet he hath born the sins of all men on the Cross, 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.*

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He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only 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 evil. John 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 rejected the blood of Christ shed for them, and therefore need not accuse themselves of any such sin, those poor sinners would not be able to believe them. If it be only the Elect with whom we must thus argue [you are not your own: you are bought with a price, therefore glorifie God] then can we truly plead thus with none till we know them to be Elect; which will not be in this world. I do not think *Paul* knew them all to be Elect that

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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 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 trodden 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 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 needless ; and we have

now

now no time for needless work ; and therefore shall only 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. We 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 ye therefore, Disciple all Nations, Baptizing them, &c. Teaching them to observe all things whatsoever I have commanded you. 1 Pet. 1. 17, 18. If ye call on the Father, Who without respect of persons judgeth every man according to his works, pass the time of your sojourning here in fear ; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation — but with the precious blood of Christ, as of a lamb without blemish, and without spot. These Texts speak to the same purpose with that which I have in hand.*

Use. In applying these very usefull truths, would time permit, I should begin at the Intellect, with a confutation of divers contrary errors, and a collection of many observable Consecratories. It would go better with all Com-

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monwealths and Princes on Earth, if they well considered, that the absolute Propriety and Sovereignty of God-Redeemer, is the Basis of all lawfull Societies and Governments: and that no man hath any absolute Propriety, but only the use of the Talents that God doth entrust him with: that the sovereignty of the Creature is but Analogical, *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 himself; that a Theocracy is the Government that must be desired and submitted to, whether the subordinate part be Monarchical, Aristocratical, or Democratical: and the rejecting of this was the Israelites sin, 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 means as among the Israelites; that all humane Laws are but by-Laws subordinate to God: How far his Laws must take place in all Governments: How far those Laws of men are *ipso facto Null*, that are unquestionably destructive of the Laws of God: How far they that are not their own, 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

the Authority of the multitude, especially in Church-Government; should I stand on these and other the like Consequents, which these Fundamentals 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 only say, That God is the first and the last, in our Ethicks and Politicks, as well as in our Physicks; that as there is no Creature which he made not, so it is no good right of Property or Government which he some way gives not; that all Commonwealths not built on this foundation are as Castles in the air, or as childrens tottering structures, which in the very framing are prepared for their ruine, and strictly are no Commonwealths at all; and those Governors that rule no more for God then for themselves, shall be dealt with as Traitors to the Universal Sovereign. Thus far at least must our Politicks be Divine, unless we will be meer confederate Rebels.

But it is yet a closer application which I intend: Though we are not our own, yet every mans welfare should be so dear to himself, that methinks every man of you should presently enquire how far you are concerned in the business 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 we shall perish as despisers of his blood. It is no matter of indifferency, nor a duty which may be dispenced with. That God who is our Owner by Creation and Redemption, and who doth hitherto keep our souls 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 searchoingly enquired after. The great Question of the day will then be this, Whether you have bin heartily devoted to your Redeemer, and lived to him? or to your carnal 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 rational Hearer to his own 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 preheminence. He will own none as true Subjects, that do not cordially own him in his

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 cheifest room in your hearts, and maketh not his work your cheifest business. He will be no underling or servant to your flesh. He will be served with the *Best*, if he cannot have *All*. And in this sense it is that I say the Question will be put, in that great day, by the Judge of all, Whether God or our carnal selves were preferred? and whether we 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 Chistians, much less will I question whether you would then be 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 perswade me to ask you this, Whether you think it meet that men who must be so solemnly examined upon this Point, and whose life or death depends on the decision, should not examine themselves on it beforehand, 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, do not madly

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betray his soul unto perdition ? as if such rational diligence were worse then Hell, or his present carnal ease were more desirable then his Salvation. Let us then rouse 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 of Death. O how can a man that is well in his wits, enjoy with any comfort the things of this world, before he know, at least in probability, what he shall enjoy in the next ! How can men go cheerfully up and down about the business of this life, before they have faithfully laboured to make sure, that it shall go well with them in the life to come ! That we 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 but in him, as he gladly receives the tidings, so he carefully acknowledgeth the right of his Redeemer, and in a sober, deliberate and voluntary Covenant renounceth

renounceth the world, the flesh and the Devil, and resigneth up himself 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 self and God. Wilt thou be my Saviour and the Physician of my soul, and wash me with thy blood, and repair the ruins of my soul by thy spirit, and 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 his 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 Cross and come after me, cannot be my Disciple; So ver. 33. Whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple, which is expounded, Mat. 10. 37. He 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 himself, and take up his Cross, and follow me; for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall finde it. Psal 73. 25, 26, 27. Whom have*

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 refused honor, 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 than 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, & it is the common Religion of the Country where they live, and they hear 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 everywhere among us well spoken of even by those that shall perish for neglecting him and his Laws. 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 souls to Christ, it comes short of the true resignation of the sanctified in these particulars.

1. It is a firm and rooted belief of the Gospel which is the cause of sincere resignation to Christ

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 everlasting state upon it: Whereas the belief of self-deceivers is only superficial, staggering, not rooted and will not carry them to such adventures. *Mat. 13. 21, 22, 23.*

2. Sincere self-resignation is accompanied with such a love to him that we are devoted to, which over-toppeth (as to the rational 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 fain 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 carnal 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 hearty 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 them-

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.

4. Sincere self-resignation is resolved upon deliberation; and not a rash inconsiderate promise, which is afterwards revert. The illuminated see that perfection in God, that vanity in the Creature, that desirable sufficiency in Christ, and emptiness 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 dye before they change their Master; but with self-deceivers it is not thus.

5. Sincere resignation is *absolute* and *unreserved*. Such do not Capitulate and condition with Christ [I will be thine so far, 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 express them, nor perhaps themselves discern them. They have secret Limitations, Exceptions 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 everlasting, then upon a certain Temporary misery which they see. These deep Reserves are the soul of Hypocrisy.

6. Sin-

6. Sincere self-resignation is fixed and habituate; it is not forced by a moving Sermon, or a dangerous sickness, and then forgotten and laid aside; but it is become a fixed habit in the soul; it is otherwise with self-deceivers; Though they will oblige themselves to Christ with vows in a time of fear and danger, yet so loose is the knot, that when the danger seems 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 then serve our selves, or run away; and another thing to nail our ears 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 own, but as Gods, to wit, *sincere self-resignation*.

The second is this.

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

1. The principal study and care of such men, is how to please God, and promote his interest, and do his work: this is it that they most seriously mind and contrive. Their own felicity they seek in this way, 1 Cor. 7. 32. 33. Rom. 6. 11. 13, 16. Col. 1. 10. & 3. 1, 2, 3. Phil.

Phil. 1. 20, 21, 24. It is not so with the un-sanctified, they drive on another design: Their own work is principally minded, and their carnal 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 chiefest delight of a man devoted to God, to see Christs interest prosper and prevail. It doth him more good to see the Church flourish, the Gospel succeed, the souls of men brought into God, and all things fitted to his blessed pleasure than it would do him to prosper himself in the world; to do good to mens bodies, much more to their souls, is more pleasing to him, than to be honourable or rich. To give is sweeter to him, than to receive. His own matters he respects as lower things, that come not so neer his heart as Gods. But with the un-sanctified 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 down all contradicting interest in the ordinary course of his life: As his own unrighteous righteousness, so his own renounced carnal interest, is loss and dung to him in comparison of Christs, *Phil.* 3. 8. 9. He cannot take himself to be a loser by that which is gain to the souls of men, and

and tendeth to promote the interest of his Lord. He serveth God with the first and best, and lets his own work stand by till Christs be done, or rather owneth none but Christs: His own dishonour being lighter to him than Christs, and a ruined estate less grievous than a ruined Church; therefore doth he first seek Gods Kingdom, and its righteousness, *Mat.* 6. 33. and chuseth rather to neglect his flesh, his gain, his friends, his life; then the cause and work of Christ it is far otherwise with the un-sanctified; 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 than he. their carnal self must 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

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 would afford them little content, what ever else they did possess: But the unsanctified are more strongly addicted to their flesh, & live to their carnal selves; & 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 hear what you must be; will you now consider what you are? Are all the people that hear me this day, devoted in heart and life to their Redeemer? Do 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 happiness to know. O that it were so indeed, that we might rejoyce together, and magnifie our deliverer, in stead of reprehending you, or lamenting your unhappiness. But alas, we are not such strangers

gers in the World, as to be guilty of such a groundless judgement. Let us enquire more particularly into the case.

1. Are those so sincerely devoted to Christ? and do 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 poor, and their condition is displeasing to them, their greatest care is to repair 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 wil 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 dust: that are friends to all that befriend their interest and designs, and enemies to

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 down his most unquestionable interest on earth, when it seems to be inconsistent with their own ! Let the Gospel go down, let the Church be broken in pieces, let sound doctrine be despised, let Ministers be hindered or tired with vexations , let the souls of people sink or swim rather than they should be hindered in the way of their ambition. I shall leave it to the trial of another day, whether all the publike actions of this Age, with their effects, have been for God, or for self ? This doth not belong to my examination, but to his that will thoroughly perform 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 affairs and our own, had been

been 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 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 own work be done ; but for the souls 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 learn 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 week, to think soberly what they must do 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 , abhor reformation, scorn at Church-Government, and deride the persons that are addicted to his fear, and the families that call upon his Name ? These men will shortly understand a little better then now they will do, whether indeed they lived to God, or to themselves.

2. If you are devoted to God, what do you
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for him ? Is it his business that you mind ? How much of your time do 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 and best endeavors ; let the Church witness, what you have done for it ; and the Poor witness, what you have done for them ; and the souls 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 carnal selves ; If indeed you have lived to God, something will be seen that you have done for him ; nay it is not a *something* that will serve the turn. It must be the *Best*. Remember that it is by your Works that you shall 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.

Methtinks now the consciences of some of you should prevent me , and preach over the sharper part the Sermon to your selves , and say , *I am the man that have lived to my self*] and so consider of the consequences of such a life : But I will leave this to
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your Meditation when you come home , and next proceed to the exhortative part of Application.

Men , Brethren , and Fathers, the business that I come hither upon , is to proclaim 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 own, but his that bought you, and must accordingly be dedicated and live to him. Honorable and Worshipful, and all men of what degree soever ; I do here on the behalf, and in the name of Christ , lay claim to you all , to your souls and bodies, to all your faculties, abilities, and interests, on the title of Redemption ; all is Gods. Do you acknowledge his Title, and consent unto his claim ? 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, and no man durst deny his Title. I do next therefore require you, and command you in his Name, *Give him his own : Render to God the things that are Gods*. Will you this day renounce your car-

nal selves, and freely confesse you are not your own, and cheerfully and unreservedly resign your selves to God, and say, as *Job* 24. 51. *As for me and my household, we will serve the Lord.* Do not ask what God will do with you? or how he will use you or dispose of you? trust him for that, and obey his will. Fear not evill from the chiefest good, unless 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. He will not employ you in dishonorable drudgeries, and then dash you in pieces. 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 Commandements are not grievous*, 1 *Job*. 5. 3. *His Yoake is 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, 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 have never

have another on the like termes again: He is willing to pardon all that is past, and 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 then be forced to remember, though you had rather forget it, what now you were forced to confess, though you had rather you could deny it. But I am loth to leave you to this Prognostick, or to part on termes so sad to your souls 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 effectual; 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 souls, nor God his due.

1. Consider the fulness of Gods 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 sins, you had been hopelessly left to everlasting perdition: give him therefore his own which he 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 Redeem your selves? do you maintain 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 sickness? Is it your selves that gives power to your food to nourish you? to the Earth to bear you, and furnish you with necessaries? to the Air, to cool and recreate your spirits? If you are your own, save your selves from sickness, and death: keep back your age, deliver your souls from the wrath of God; answer his pure justice for your own sins; never plead the blood of a Redeemer, if you are your own.

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If you can do these things, I will yield that you are your own. But no man can ransom his soul from death, it cost a dearer price then so, *Acts 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 servants of men, 1 Cor. 7. 23.* unless it be under Christ, and for him. Certainly *Sathan* did not create you, or redeem you; what right then hath he to you, that he should be served?

4. Seing then that you are Gods, and his alone, is it not the most haynous 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 do those deserve that rob God of so precious a Creature, that cost him so dear, and might be so useful, and wherein he hath so full and unquestionable propriety? The greatest, the richest, the 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 it not incomparably more honourable

ble 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 own honour or carnal 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 suspiciously, of that man that seeks for honour to himself: 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 of some consciousness of it in the seekers breast. If he attain some of his ends, men are ready to look on his honour but as Almes, which he was faine to begge for before he 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 rapaci-
ciously

ciously apprehendeth it. If they see a man much desire their applause, they think he *needs* it. *Solomon saith, To search their own glory. Pro. 25. 27.*

6. You can never have a better Master then God, nor yet a sweeter employment then his service. There is nothing in him that may be the least discouragement to you, nor in his works that shall be distastefull. The reason why the world thinks otherwise, is because of the distempered avernesse of their souls. A sick stomach 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 Righteousness, Peace, and Joy in the Holy Ghost. His servants indeed are often troubled; but ask them the reason, and they'll quickly tell you, that it is not for being his servants, or for serving him too much: but for fear 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, & wandring in their own. Many besides the servants of God, do seek felicity and satisfaction to their minds, and some discover where it lyeth; but only they attain it and enjoy it.

But on the contray, he hath an ill Master that is ruled by himselfe. A Master that is
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blind and proud, and passionate, that will lead you to precipices, and thence deject you; that will most effectually ruine you, when he thinks he 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 sed with dreams 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 disengage God from dealing with you as *His* in a gracious sense: If you will not trust him, nor venture your selves upon his promise and conduct, but still 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 own strength, plead your own Cause in judgement, and save your selves from Hell if you can; and when you have done, go and boast of your own sufficiency and achievements, and tell men how little you are beholden to Christ. Woe to you, if
upon

upon these provocations, God should give you over to provide for your selves, and leave you without any other salvation then your own power is able to effect; mark the connexion of this sin and punishment in *Deut* 32. 18, 19, 20. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his Sons and of his Daughters; And he said *I will hide my face from them: I will see what their end shall be*: As if he 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 unfaithful and treacherous both to God and man. As they neglect God in prosperity, so they do but flatter him in adversity, *Psal.* 78. 34, 35, 36, 37. And he that will be false to God, whose interest to him is so absolute, is unlikely to be true to men, whose interest in him is infinitely less; Hee that can shake off the great obligations of Creation, Redemption Preservation and provision, which God layeth on him, is unlikely 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; He that will sell his God, his Savi-
our,

our, his Soul and Heaven for a litle sensuality, vain-glory, or worldly wealth ; I shall not wonder if he sell his best friend for a Groat : Self-seeking men, will take you for their friend no longer then you can serve their turns ; but if once you need them, or stand in their way you shall find what they esteemed you for. He that is in haste to be rich, and thereupon respecteth persons, for a piece of bread that man will transgress, saith *Solomon, Prov. 28. 20, 21.*

9. *Sanctification* consisteth in your hearty resignation and living to God ; and therefore you are un sanctified if you are destitute of this: *Without holiness none shall see God, Heb. 12. 14.* And what is holiness, but our sincere dedication, and devotedness to God ? being no longer common and unclean, but separated in resolution, affection and conversation from the world, and our carnal selves to him. It is the Office of the holy Ghost, to work you to this ; and if you resist and refuse it, you do 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, entered into Baptism, and frequently renewed in the Lords Supper, and at other seasons. Did you not there solemnly by your parents, resign your self to Christ as his ? and renounce the flesh, the world and the Devil,

vil. 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 do 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 do you disclaim it ? If you disclaim it, you renounce your part in Christ, and his benefits in that Covenant made over to you. If you stand to it, you must perform your promise, and live to God to whom you were resigned. To take Gods oath of Allegiance so solemnly, and afterward to turn to his Enemies which we renounced, is a rebellion that shall not be alwaies unrevenged.

11. Gods absolute dominion and sovereignty 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 himself 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

then the braine, and is openly contradicted by the tenour of their lives ! Is a true Religion enough to save you, if you be not true to that Religion ? How do men make shift to quiet their Consciences in such gross hypocrisie ? Is there a man to be found in this Congregation, that will not confesse that he is rightfully his Redeemers ? But hath he indeed their hearts ? their time, their strength, and their interest ? follow some of them from morning to night, you shall not hear one serious word for Christ, nor see any serious indeavours for his interest. And yet these men will professe that they are his ; How sad a case is it, that mens own Confessions should condemn 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 impression on their 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 drink, or whatever he doth, doth all to the glory of God*, 1. Cor. 10. 31. that can

can say as *Paul*, Gal. 2, 20. *I am crucified with Christ ; neverthelesse I live, yet not I, but Christ liveth in me ;* And *Phil*, 3. 7, 8. *What things were gain to me, those I counted loss for Christ ; yea doubtless ; and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.* And *Phil*. 1. 21. *For to me to live is Christ, and to dye is gaine.* Perhaps you 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. Self-seeking is self-losing ; and delivering up your self and all you have to God, is the only way to save your selves, and to secure all. The more you are *His*, the more you are your own indeed : and the more you deliver to him, and expend for him, the greater is your gain. These Paradoxes are familiar tryed truths to the true Believer ; 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 self-humbling is the true self-exalting ; and self-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.

Mat. 10.39. & 16.25. O that I could reach the hearts of Self-seekers, that spend their care and time for their bodies, and live not unto God ! That I were but able to make them see the issue of their Course, and what it will profit them to win all the world, and lose their souls ! O all you busie men of this world, hearken to the proclamation of him that bought you, Isa. 55. 1, 2, 3. Ho, every one that thirsteth, come ye to the waters ! buy wine and milk without money or price : wherefore do you spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently to me, and eat ye that which is good, and let your soul delight itself in fatness ; incline your ear, and come unto me ; hear, and your soul shall live, and I will make an everlasting Covenant with you. O sirs, what a deal of care and labour do you lose ? how much more gainfully might your lives be improved ? Godliness with contentment, is the great gain, 1 Tim. 6. 6. That which you now think you make your own, will shortly prove to be least your own ; 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 ; you forget that the foot of death is coming to spurn it all abroad, and tread down you and it together.

Yon

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 steal from God ; and you do forget, that the night of blackness is at hand, when God will undress you of your temporary contents, and deplume you of 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 speak to you ? When you are a pulling down and building up and contriving what to do with your fruits, and saying to your selves, I have so much now as will serve me so many years, I will take mine ease. eat, drink and be merry ; remember then the conclusion, [But God said unto him, *Thou fool this night thy soul shall be required of thee, then whose shall those things be which thou hast provided ?*] So is he that layeth up treasure for himself, and is not rich towards God] Are these things *Yours* 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 thieves, that are adorned with that which is none of their own, this honour saith

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God,

God, is mine, thou stolest it from me: This wealth is mine, this life, and all is mine. Only thyself he will not own: They shall require thy soul, that have conquered and ruled it; Though it was his by right of Creation and Redemption, yet seeing it was not his by a free Dedication, he will not own 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 self-seeking Gentlemen part with their honours and estates! and the earthly-minded with their beloved possessions: when he that resigned all to God, and devoted himself and all to his service, shall find his consumed estate to be increased his neglected honour abundantly repaired, and in this life he shall receive an *hundred fold*, and in the world to come, *eternal 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 *own*, or as his that bought you: then he will require his own with improvement. *Luke 19. 23.* The great business of that day will be, not so much to search after particular sins, 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, were expended

expended for Christ in his members and interest? or for your carnal 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 honor to, must then give account, whether you improved it to his honor? In the fear of God, Sirs, cast up your accounts in time, and bethink you what answer will then stand good; It will be a doleful hearing to a guilty soul, 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 idleness and vain 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 toys, or superfluities, so much in revengeful suits and contentions, and so much was left for your posterity; but where was my part? how much was laid out to further the Gospel, and to relieve the souls 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 doom must then pass 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 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? Do you think first, that you shall then have the face to say, I thought Lord, that I had been made and redeemed for my self? I thought I had nothing to do 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 prosperity, and save me when I could keep the world no longer: I knew not that I was thine, and should have lived to thy glory. If any of you plead thus, what store of Arguments hath Christ to silence you! He will then convince you, that his Title to you was not questionable: He will prove that thou wast his by thy very Being, and fetch unanswerable Arguments from every part and faculty: He will prove it from his Incarnation, his life of humiliation, his bloody sweat, his crown of Thorns, his Cross, his Grave; He that had wounds to shew after his Resurrection, for the convincing of a doubting

doubting Disciple, will have such Scars to shew then, as shall suffice to convince a self-excusing Rebel: All these shall witness 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 ignorant for want of means: He will prove it from thy Baptismal Covenant and renewed engagements: The Congregation can witness that you did promise to be his, and seale to it by the reception of both his Sacraments: And as he will easily prove his right: so will he as easily prove, that you denied 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 affections of your disclosed hearts.

O Brethren, what a day will that be, when Christ shall come in person with thousands of his Angels, to sit in judgment on the rebellious world, and claim his due which is now denied him: when Plaintiff and Defendant Witnesses, and Jurors, Councillors and Justices Judges, and all the Princes on Earth, shall stand equal before the impartial Judge expecting

pecting to be 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 be devoted to him, or to the flesh? which now do you take for the better master? what would you do 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 do? O sirs, you may hear these things now from your poor fellow-creature, as proud-hearted Gallants, or as self-conceited Deriders, or as besotted worldlings, or senseless blocks, or secret Infidels, that as those *Deut. 29. 19.* do bless themselves in their hearts, and say, *We shall have peace, though we walk in the imagination of our hearts :* But then you will hear them as trembling prisoners ! Read the 20 *verse*, at leisure. Such a sight will work, 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 Glory 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 wiser men in your eyes, and how gladly would you then be such? but O too late ! what a thing is it, that men who

who say they believe such a judgment, and everlasting life and death, as all Christians profess to do, can yet read, and hear, and talk of such things as insensibly, as if they were dreames or fables! I know it is the nature of sin, to deceive, and of a sinfull heart to be too willing of such deceiving; and its the business of Satan by deceiving to destroy, and with the most specious baits, to angle for souls; and therefore I must expect, that those of you that are taken, and are neere to the pit, should be least 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 certain truth, that I heartily wish, that I might rather live on a dunghill, and be the scorn of the world, and spend my few daies in beggary 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 lie here in Lazarus poverty, and want the compassion and releife of man, then to be cloathed with the best,

best, and fare deliciously, and hereafter be denyed a drop of water to cool the flames of the wrath of God.

I confess, this is likely to seem but harsh and ungreatful 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 ears and phantasies tickled, then rubbed so roughly, and be roused from their ease & pleasing dreams. But shall I preach for my self, while I pretend to be preaching you from your selves to God? Shall I seek my self, while I am preaching of the everlasting misery of Self-seekers? God forbid. Sirs, I know the terrours 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 self, and study more to please you, then to save you; I love not to make a needles stir in 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 we shall shortly see him comming in his Glory, and the Host of Heaven attending him with acclamations; In the mean time, your particular doom draws on; the fashion of all these things passeth away; as those seats will anon be empty when

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 mortals, who must ere long be carryed on mens shoulders to the dust and there be left by those that must shortly follow you then farewell Honours and fleshy Delights, farewell all the accommodations & contents of this world; O that you had sooner bid them farewell; Had you lived to Christ as you did to them, he would not so have turn'd you off, nor have left your dislodged souls 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 reap: for he that sowe to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap everlasting life.* Gal. 6. 7, 8. Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22.

Beloved Hearers, Believe as you pretend to Believe,

Believe, and then live as you do. Believe ; If you believe that you are not your *own*, 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 your selves ? 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 *Be-lieve* it. But if you believe not these things, but are Infidels in your hearts, and think you shall feel neither pain 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 Dogg, is like enough to live like a Dogg, even in his filthiness, and in snarling for the bones of worldly vanities, which the Children do contemn.

Having spoken thus much by way of Exhortation : I shall add 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 look to the uprightness of your heart, in this great business of devoting your selves to God ; especially see,

1. That you discern and soundly believe that

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 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 retain 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, 1st sal. 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 only some grosser disgracefull sins, as swearing, drunkenness, whoredom, 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, that is the certain evidence of a state of Damnation, which way soever it be that this is expressed. Many a civil Gentleman hath his heart more addicted to

to his worldly interest, and less to God, then some Whoremongers and Drunkards. If you live with good reputation for Civility, yea for extraordinary ingenuity, yea for religious zeal, and no disgracefull vice is perceived in your lives; yet if your hearts be on those things which you possess, and you love your present enjoyments better then God and the glory that he hath promised, your case is as dangerous as the Publicans and Harlots; you may spend your days in better reputation but you will end them in as certain desolation as they. The Question is only, Whether God have your hearts and lives? and not, Whether you denyed them to him with a plausible Civility: nay it is meerly for their carnal elves, to preserve their reputation, that some men do 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 John 2.15.

2. If you are *wholly* Gods, live *wholly* to him, at least do not flint 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 less adoe then this! I will now demand

mand of these men but an Answer to these few sober Questions.

1. Do you fear giving more to God then his due? Is not all his *own*? 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 do you think you well requite him?

3. Christ said not of his life and precious blood, It is too much; And will you say of your poor 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 he will do?

5. Are you afraid of being losers by him? have you cause for such Fears; 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 blessedness 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 feasting be grievous, it is because you are *sick*; if the mire

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 less for heaven, or for earth? Sirs, these Questions are easily answered, if you are but willing to consider them.

8. Doth it beseem those to be afraid of serving God too much, that are such bankrupts as we are, and are sure that we shall not give him the twentieth part of his due, if we do the best we can: and when the best that are scorned by the world for their forwardness, do abhor themselves for their backwardness! 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 fear lest we should give God too much of our hearts or of our lives?

3. If you are not your *own*, remember that nothing else is your *own*; 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 owneth them

2. Your Authority and Dignities are not your

your *own*; see therefore that you make the best of them for him that lent them you.

3. Your Children themselves are not your own; design them for the utmost of his service that trusts you with them; educate them in that way as they may be most serviceable to God. It is the great wickedness of too many of our Gentry, that they prepare their Posterity only to live plenteously and in credit in the world, but not to be serviceable to God or the Commonwealth. Design them all that are capable, to Magistracy or Ministry, or some usefull way of life: And whatever be their employment, endeavour to possess them with the fear of the Lord, that they may devote themselves to him. Think not the Preaching of the Gospel 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 Gospel, if Noble men and Gentlemen would addict their Sons to the Ministry that are fit for it, and can be spared from the Magistracy; They might have more respect from their People, and easier Rule them, and might better win them with bounty then poor men can do: They need not to contend with them for Tythes or maintenance.

4. If you are not your *own*, your whole Families are not your *own*: use them therefore
as

as Families that are dedicated to God.

5. If you are not your *own*, then your wealth is not your own. honour God therefore with your substance, and with the first fruits of your increase, *Prov. 3. 9.* Do you ask how? Is there no poor people that want the faithful preaching of the Gospel for want of means. or other furtherance? Is there no godly Scholers that want means to maintain them at the Universities, to fit them for this Work? Is there no poor Neighbors about you, that are ignorant, that if you buy them Bibles and Catechismes, and hire them to learn them, might come to knowledge and to life? Are there no poor Children that you might set Apprentices to godly Masters, where soul and body might both have helps? The poor you have always 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 coming when it would do you more good to have laid them out to your matters use then in pampering the 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 *All* be accounted for. Some question whether now there be such a sin as Sacrilege in being; but little do they consider that every sin

is a kind of sacrilege. When you dedicated your self to God, you dedicated all you had; and it was Gods before; do not take it from him again. remember the halving of *Ananias*! and give God all

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

Answer. Yes, because God requires it and 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 *own*, 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 honor of your Lord, so be sure that you hourly renew these intentions; when you set your foot out of your doors, ask whe her your business you go upon be for God: when you go to your Rest, examine your selves what you have done that day for God; especially let no opportunity overslip you, wherein you may do him extraordinary service. You must so perform 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 business of the
F Day,

Day, what need I say more than in a word to apply this general Doctrine to your special Work?

If the Honourable Judges, and the Justices will remember, that they are Gods and not their own, what a Rule and stay will it be to them for their Work? what an answer will it afford them against all solicitations from carnal self or importunate friends? *viz.* I am not mine own, nor come I hither to do mine own Work; I cannot therefore dispose of my self or it, but must do as he that *owes* me, doth command me; How would this also incite them to promote Christs interest with their utmost power and faithfully to *own* the Causes which he *owneth*.

2. If all Councillors, and Sollicitors of Causes did truly take themselves for Gods, and not their *own*, they durst not plead for, nor sollicite a Cause which they knew God disowneth; They would remember that what they do against the Innocent, or speak against a righteous Cause, is done and said against their Lord from whom they may expect ere long to hear, 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

had need of a large Fee to save him harmless. Say not, it is your Calling which you must live by, unless you that once lifted your selves in your Baptism under Christ will now take pay & make it your profession to fight against him: The emptier your Purses are of Gain so gotten, the richer you are; at least the fuller they are, you are so much the poorer; As we that are Ministers do 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 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 reproof of your guilt from God who did permit it. Had Lawyers and Divines less lived to themselves, and more to God we might have escaped, if not the scourge of reproachful Tongues, yet at least the lashes of Conscience. To deal freely with you, Gentlemen, it is a matter that they who are strangers to our 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
F 2 bad.

bad. If indeed you so little know a good cause from a bad, then it must needs tempt men to think you very unskilful in your profession. The seldom and smaller differences of Divines, in a more sublime and mysterious profession, is yet a discovery so far of their ignorance, and is imputed to their disgrace: But when almost every Cause, even the worst that comes to the Barr, 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 judgements, doth seem to bewray their weakness: But if you know the Causes to be bad which you Defend, and to be good which you oppose, it more evidently bewrayes a deplorable Conscience: I speak not of your innocent or excusable mistakes in Cases of great difficultie; nor yet of excusing a Cause bad in the main from unjust aggravations; But when Morey will hire you to plead for injustice against your own knowledge, and to use your wits to defraud the Righteous, and spoil his Cause or vex him with delays for the advantage of your unrighteous Clyent, I would not have your Conscience for all your gains, nor your Accompt to make for all the world; Its sad that any known unrighteous Cause should have a professed Christian in the face of a Christian Judicature to defend it,

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 shou'd find a Patron; and no contentious malicious person should be more ready to do wrong, then some Lawyers to defend him, for a (dear bought) Fee! Did you honestly obey God, and speak not a word against your judgement, but leave every unjust man to defend his own Cause, what peace would it bring to your Consciences? what honour to your now reproached Profession? what relief to the oppressed? and what an excellent cure to the troublesome contentions of proud or malicious men?

3. To your Jurers and Witnesses I shall say but this, you also are not your own; and he that *sweth* you, hath told you, *That he will not hold him guiltless that taketh his Name in vain*: 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 sin, or a revenger of the oppressed, if the blood of Christ on your sound repentance do not rescue you.

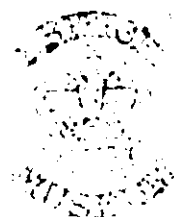
4. If Plaintiff and Defendant did well consider that they are not their own, they would
not

not be too prone to quarrels, but would lose their right, when God the chief Proprietor did require it. Why do you not rather take wrong and suffer your selves to be defrauded, then do 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 claim 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 Judgement 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 you see the Eccлипse

This Sermon was preached in the time of the Ecclipse. withdraw its light, so remember how before this dreadful final Judgement, the Sun and Moon, 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 be *His*, then see that you be *His* now: *own* him as your absolute Lord, if you

you expect he should *own* you then as his People. Woe to you that ever you were Born, if you put God then to distrust 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. Hear him now if you would then be heard: live to him now, and 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 devotedness to God. May not I then hope to prevail 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 prevail; what a happy day will this prove to us all. God will have his *Own*! the Church will have your utmost help, the souls of those about you will have the fruit of your diligence and good examples, the Common-Wealth will have the fruit of your fidelity, the poor will have the benefit of your charity, I shall have the desired end of my labour, and your selves will have the great and everlasting gain.



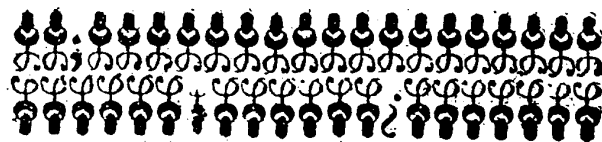
Of the absolute
Sovereignty of Christ;
And the necessity of mans
Subjection, dependence, and
chiefest love to him.
Preached before the Judges of
Assize at WORCESTER.

By RICH. BAXTER.

Luke 19. 27.

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

June 7 . LONDON



Christian Reader,



When I had resolved at the desire of the Honorable Judge of Assize, to publish the foregoing Sermon, I remembered that about six years 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 Gospel is not a meer promise, and that the Law it self is not so terrible as it is to the rebellious. As also what that superstructure is, that is built on the foundation of General Redemption rightly understood; and how ill we can preach Christs Dominion in his universal propriety and sovereignty, or yet perswade men to sanctification and subjection without this foundation. I have laboured to fit all

To the Christian Reader

(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 Books that are carryed up and down the Country from door to door in Pedlars Packs, then with those that lie in Booksellers Stalls, or are set up in the Libraries of learned Divines. And to the same use would I design the most of my published labours, should God afford me time and ability and contentious brethren would give me leave.

August the 7th,

1654

Rich. Baxter.

(77)



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 fear, and rejoyce with
trembling, &c.*



To waste this precious hour in an
invektive against injustice and its
Associates, is none of my pur-
pose; they are sins so directly
against the principles in Nature,
so well known, I believe, to you
all, and so commonly preached against upon
these occasions, that upon the penalty of for-
feiting 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

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 fain believe that no corrupt Lawyers do attend your Judicatures, and that *Iezabels* witnesses dwell not in our Country, nor yet a Jurie that feare not an Oath: I have therefore chosen another subject, which being of the greatest moment, can never be unreasonable, 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 pevalency of the Kingdom 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 contain, 1. The Persons admonished [*Kings and Judges*] 2. Their Duty. 1. In general to God serve him

him] with the adjuncts annexed. 1. Rejoycing. 2. Fear and trembling. 2. More specially, their duty to the Son, [*Kiss him.*] 3. The Motives to this duty. 1. Principally and directly expressed [*lest he be angry*] which anger is set forth by the effect [*and ye perish;*] which perishing is aggravated, 1. From the suddenness and unexpectedness [*in the way.*] 2. From the dreadfulness [*kindled.*] 1. It is fire, and will kindle and burn. 2. A little of it will produce this sad effect. 3. It will be Woe to those that do not escape it; which Woe is set forth by the contrary happines of those that by submission do escape. 2. The motives subservient and implied, are in the monitory words [*be wise, be learned*] q. d. else you will shew and prove yourselves men of ignorance and madness, unlearned and unwise.

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

1. Whether the Lord in v. 11. and the Son in v. 12. be both meant of Christ the second person?
2. Whether the Anger here mentioned, be the anger of the Father or the Son [*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

3. What is meant by [Kissing the Son]
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 we kiss the Son.

2. We kiss the hand in token of Dependence; so must we kiss the hand of Christ; that is, Resign our selves to him, and expect all our happiness and receivings from him.

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

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

I know no other terms of any great difficulty here.

Many Observations might be hence raised :
As,

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

2. This service should be accompanied with rejoycing.

3. So should it also with fear and trembling.

4. There

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

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

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 undo them.

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 chief in the Calamity if they stand out.

But I will draw the scope of the Text into this

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 fearful sudden consuming wrath of God, that doth not unfeignedly love, depend upon; and subject himself unto the Lord Jesus Christ.

If they be the greatest Kings and Judges, yet if they do not kiss the Mouth, the Hand, the Feet of Christ, his wrath will be kindled, and they 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, dependence and subjection are.

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

3. Why this kissing the Son is the only way to escape it.

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

5. The Application.

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

1. Subjection to Christ is, The acknowledging

ledging 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 Laws our Rule, and a delivering up our selves to him to be governed accordingly.

2. This dependence on Christ is, when acknowledging the sufficiency of his satisfaction, and his power, and willingness to save all that receive him manifested in his free universal offer in the Gospel, we do heartily accept him for our only Saviour, and accordingly (renouncing all other) do wait upon him believingly for the benefits of his sufferings and office, and the performance of his faithful Covenant to us, in restoring us to all the blessings which we lost, and advancing us to a far greater everlasting Glory.

3. This affection to Christ is, when in the knowledge and sense of his love to us, both common and especial, and of his own excellency, and the blessedness of enjoying him, and the Father, and life by him; our hearts do chuse him and the Father by him as our only happiness, and accordingly love him above all things in the world.

As this three-fold Description containeth the sum of the Gospel, so hath it nothing but what

what is of necessity to found Christianity. If any one of these three be 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 the condition of the Covenant? but here is a great deal more then believing.

Ans. Sometime Faith is taken in a narrower sense, 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; 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 Solitudinism which is cast upon it by the Papists.

2. I must be as brief in opening the second thing, *viz.* What wrath is it that will thus kindle

kindle and consume them? What wrath is in God, we need not here trouble our selves to enquire; But only 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 if men do come in and submit to Christ, they lie under the wrath of God for all their sins 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 the 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 remain under the curse of the first Covenant, till they come in to Christ.

2. Whosoever rejecteth or neglecteth this Grace, and so finally breaketh the New Covenant, must also bear the curse or penalty thereof, besides all the former, which will be a far greater curse, even as the blessings of this Covenant are far 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 eternal death, and all Creatures below cursed for our sakes, to bear all those curses and plagues

plagues threatned in *Deut.* 27. and 28. and to have the wrath of God smock against us, &c. as *Deut.* 29 30. *But of how much sorer punishment shall he be 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 sins, the wrath of God cometh upon the Children of Disobedience (or Unperswadableness) that is, on them that will not be perswaded to obey the Lord Christ, *Eph.* 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 darkness rather than light,* John 1. 19.

3. Why is this kissing the Son, (that is, loving, depending on, and submitting to him) the only 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 seem best to his wisdom, upon which our justification and salvation should depend : He hath resolved that this shall be the only condition and way, and that as no man shall be justified by a meer Christ or his death abstracted from Faith (that is of Age and use of Reason :) so this Faith shall be the condition upon which they

they shall be justified : or, as a Christ neglected shall save no man, so the accepting or receiving of him, shall justify 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 subtleness ; and conveniency.

1. It is but equal 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 own, *but 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 *died* and *rose again*, that he 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 Gallows, with the price of your whole estate, or the life of your only Son : would you not expect that he should be 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 honor, and to our own necessities and low condition,
so

so in subordination thereto, the way of believing is most rationally conducible to the same ends. As we could not have had a fitter way to the Father then by Christ, so neither could there be a fitter way to Christ, or means to partake of him, then by Faith. For though I cannot call it the instrumental 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 Son*]) the fairest condition that we could reasonably expect, and the most apparently tending to the honor of our Redeemer; applying and appropriating to our selves the person, righteousness, and benefits procured and offered, but not the least of the honor of the Work. All we do is but to accept what Christ hath procured, and that must be by the special assistance of his Spirit too.

4. The fourth thing I promised, is to shew you, Why no other Privilege or Power in the world can save him that doth not kiss the Son? 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 virtuous qualifications) 1. What is their task? 2. What is their power to perform it?

1, They

1. They must resist the irresistible will of God; They must do that which Heaven or Earth, Men or Devils were never able yet to do: They have resisted his Laws and his love; but they could never resist his purpose or his power. The power that undertaketh to save the Enemy or Neglector 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 soul upon such a mad conceit, or think to be saved whether God will or not, try first thy skill and strength in some inferiour attempt; Bid the Sun or Moon stand still in the Firmament, invert the several seasons of the year. Bid the snow and frost to come in Summer, and the flowers and fruits to spring in Winter: command the streams to turn their course, or the Tide its times, or the winds their motion. If these will obey thee, and thy word can prevail with them against the Law of their Creator, then maist thou proceed with a greater confidence and courage, and have some hopes 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 years that are past, command thy pains and sickness to be gone; chide back this

H

bold

bold approaching death : Will they not obey thee ? Canst thou do none of these ? How then canst thou expect the saving of thy soul 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 ? *Job 9. 4.* And dost thou think then to be the first ? Thou maist perhaps knock boldly at the Gate of Heaven, and plead thy Greatness, thy virtues, thy Almsdeeds and formal 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 himself to Christ, must first make false the word of God, and make the true and faithful God a lyer ; this is another part of his task ; 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 taste of his Supper, Luke 14. 24. Mat. 22. 5. 8. That it shall be easier for Sodom in the day of Judgement, then for that City which refuseth the offer of the Gospel,* Mat.

Mat. 12. 15. That whosoever would not have Christ to raign over them, *shall be brought forth at last, and destroyed before him as his Enemies.* Luk. 19. 27. *That they shall all be 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 the concluded Decree of Heaven ? what power or policy is able to reverse it ? hath God said it & will he not do it ? Thus you see his task, that will undertake to save one neglecter of Christ.

2. Let us now consider, what Power that is that must perform it : If it be done, it must be either, 1. By Wisdom : or 2. By Strength ; whereas the chiefeft 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 ! Do you know the secrets of your Masters counsel ? 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 counsels ? more likely then for you 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

your thoughts: you know not what you are your selves, nor see any further then the superficies of your skin; what is thy soul? and when didst thou receive it? Dost thou know its form, or didst thou feel it enter? which part didst thou feel it first possess? Thou canst call it a Spirit, but knowst thou what a Spirit is? or rather only what it is not; Thou knowest not that whereby thou knowest; and how was thy body formed in the womb? what was it an hundred years agoe? what is that vital heat and moisture? what causeth that order and diversity of its parts? when will the most expert Anatomists and Physicians be agreed? Why, there are mysteries in the smallest worm which thou canst not reach; nor couldst thou resolve the doubts arising about an Ant or Atome, much less about the Sun, or Fire, or Air or or Wind, &c. and canst thou not know thy self, nor the smallest part of thy self, nor the smallest Creature? and yet canst thou overreach the everlasting Counsels?

2. And is thy might and Power any greater then thy Policy? Why, what are the Kings and Rulers of the Earth, but lumps of Clay, that can speake and go? moving shadows, the Flowers of a day, a corruptible seed, blown up to that swelled consistence in which it appears, as Children blow their bubbles of Soape, somewhat in-
visibly

visibly condensate; which that it may become visible, is become more gross, and so more vile, and will shortly be almost all turned into invisible again; & 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, and 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 worm: These are the Kings and Rulers of the Earth; this is the power that must conquer Heaven, and save them that rebel against Christ the Lord; They that can not live a moneth without repairing their consuming bodies by food, one part whereof doth turn to their vital blood and spirits, and the other to most loathsome unsufferable excrements; so neere is the kin between their Best and Worst. Judge all you that have common reason, whether he that cannot keep himself alive an hour, and shortly will not be able to stir a finger, to remove the worms that feed upon his heart, be able to resist the strength of Christ, and save the soul, that God hath said and sworn shall not be saved? Ah poor souls, that have

no better Saviours! And well may Christ, his Truth and Cause prevail; that have no stronger enemies.

Use 1. You have here a Text that will fully inform you, how you are like to speed at the Barr of Christ; who shall dye, and who shall live; The great Assize is neave at hand. the feet of our Judge are even at the dore; go thy way unbelieving sinner, when thou hast had all the pleasure that sin will afford thee, lye down in the dust and sleep a while, the rousing voice shall quickly awake thee, and thine eyes shall see that dreadfull day! O blessed! oh dolefull day! blessed to the Saints, dolefull to the wicked: O the rejoycing! O the lamenting that there will be! the triumphant shoutings of joyfull Saints! the hideous roaring cries of the ungodly! when each man hath newly received his Doom, and there is nothing but eternal Glory, and eternall fire. Beloved hearers, every man of you shall shortly there appeare, and wait as the trembling prisoner at the Barr, to hear what Doom must pass upon you; Do you not believe this? I hope you doe believe it. Why what would you give now to know for certain, 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 in my Text, & the grounds upon which the Judge will then proceed.

proceed. Will you but go along with me, and answer the Questions which hence I shall put to you, and search and judg your selves by them as you go, and you may know what Doom you may then expect; onely deal faithfully, and search thoroughly; for self 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 fair? or who have 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 heart ake to think how zealously men will honour the shadow of Christ, and bow at his Name, and reverence the Image of the Cross which he dyed on, and the names and reliques of the Saints that dyed for him; and yet do 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 belive themselves to be real Christians For Gods sake, Sirs, do not so delude your immortal souls, as to thinke your Baptism and your outward devotions

devotion, and your good meanings (as you call them) and your righteous dealing with men, will serve the turn to prove you Christians : Alas, this is but with *Judas*, to kiss the mouth of Christ, and indeed to fetch your death from those blessed lips, from whence the Saints do fetch their life : I will shew you some surer signs then these.

1. And first let me a little enquire into your subjection to Christ. Do you remember the time when you were the servants of sin, and when *Sathan* led you captive at his will ? and the Prince of darkness ruled in your souls ? and all within you was in a carnal peace ? Do 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 carnal wisdom, and brought you from darkness to light, and from the power of *Sathan* unto God, *Acts* 26. 18. Or at least are you sure, that now you live not under the same Lord and Laws as the ungodly do ? Hath Christ now the only sovereignty in your souls ? Is his word thy Law which thou darest not pass ? doth it bind thy thoughts, and rule thy tongue ? and command thy self and all thou hast ? Hast thou laid all down at the feet of Christ ? and resigned thy self and all to his will ? and devoted all to his dispose

dispose and service ? If custom bid thee curse and swear, and Christ forbid thee, which dost thou obey ? If thy Appetite bid thee take thy cups and fare deliciously every day ; If thy company bid thee play the good-fellow, or scorn the Godly ; If thy covetousness bid thee love the world, and Christ forbid thee, which dost thou obey ? If Christ bid thee be 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 down as tedious folly ; which dost thou obey ? Dost thou daily and spiritually worship him in private, and in thy Family, and teach thy Children and Servants to fear the Lord ? I intreat you Sirs, deal 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 Carcase is a man ; and your salvation will be such as your Christianity is : subjection is an essential part of thy Faith, and obedience is its fruit. In short then ; dost thou make him thy fear ? and tremble at his word ? Darest thou run upon fire, or water, sword or canon, rather then wilfully run 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

against thy sweetest sin, thy nature or custom, or credit, or life; against thy rooted opinions, or thy corrupt traditions: Art thou willing to submit to all that he revealeth? Dost thou say, *Speak 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 shews and formalities; if ever you be saved without this subjection, it must be without Christs merits or mercy: It must be in a way that Scripture revealeth not: nay, it must be in despite of God; his truth must be falsified; his power must be mastered, before the disobedient can be saved from his wrath.

2 Examine also your Dependence on Christ, whether you kiss his Hands as well as his Feet. Do 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 own by the satisfaction of that justice; that all things are now delivered into his hands, *John 13. 2.* and he is made Head over all things to his Church, *Ephes. 1. 21, 22.* Dost thou take him for thy onely Saviour? and believe the
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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 Righteousness is but vanity and sin, and that thy self art unable to make the least satisfaction to the Law by thy Works or Sufferings; and if his blood do not wash thee, and his righteousness justify thee, thou must certainly be damned yet, and perish for ever? Dost thou therefore cast thy self into his arms, and venture thy everlasting state upon him, and trust him with thy soul, and fetch all thy help and healing from him? When sin is remembred and thy Conscience troubled, and the forethoughts of judgement do amaze thy soul, dost thou then fetch thy comfort from the view of his blood, and the thoughts of the Freeness and Fulness of his Satisfaction, his Love, and Gospel-offers and promises? Dost thou so build upon his promise of a Happiness hereafter, that thou canst let goe all thy happiness here, and drink of his Cup, and be baptized with his Baptism, 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 canst drink with him of the Trook in the way, thou shalt also with him
live

lift up the head. *Psalm* 110 v. last. Dost thou perceive a Mediator as well as a God in all thy mercies, both special and common, and tast his blood in all that thou receivest, and wait 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. Do you thus kiss the Son? do your souls cleave to him, and embrace him with the strongest of your affections? Sirs though there is nothing that the blind world is more confident in then this [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? do you love him above all things in this World? do you stick at your answer? do 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

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 any thing more then him, thou art unworthy of him, nor canst be his Disciple.* Are thy thoughts of Christ thy freest and thy sweetest thoughts? are thy speeches of him thy sweetest speeches? when thou awakest, art thou still with him, and is he next thy heart? when thou walkest abroad dost thou take him in thy thoughts? canst thou say and lye not, that thou wert ever deeply in love with him, that thou dost love him but as heartily as thou lovest thy friend, and art as loth to displease him; and as glad of his presence, and art as much troubled at his strangeness or absence? Hath thy Minister or godly Acquaintance ever heard thee bemoaning thy soul for want of Christ, or inquiring what thou shouldst do to attain him: or thy Family heard thee commending his excellency, and labouring to kindle their affections towards him? why love will not be hid; when it hath its desire, it will be rejoicing; and when it wants, it will be complaining. Or at least, Can thy Conscience witness thy longings, thy groans, thy prayers for a Christ? Wilt thou stand to the Testimony of these Witnesses? Do you love his

his weak, his poor despised Members? Do you visit them, cloath them, feed them to your power? not only in a Common Natural Compassion to them as they are your Neighbors: 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. 41, 42. shall all these decide the Question?

Beloved Hearers, I profess to you all in the Name of our Lord, that it is not your bo'd and confident affirming that you love Christ, which will serve your turn when Christ shall judge: he will search deep, and judge according to the truth in the inward parts. How many thousands will then perish as his utter Enemies, that verily thought themselves his friends? How easily now might they finde their mistake, if they would but be at the pains to examine themselves? Oh try, try, Sirs, before God try you; judge yourselves 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 careless most men are! It may be that 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 *Petr*. I am a stranger to the most of you, and therefore know

know not your conditions or inclinations: yet judge me not censorious if I fear 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 hear your Oaths and vain speeches turned to heavenly soul-edifying discourse and your covetousness to conscionableness, and see that the word of Christ were your Law, and that you laid out your endeavors 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 ways and worship, and had rather live after the flesh, and the world, and the traditions of their Fathers, and are notorious for profaneness, superstition and enmity to Reformation, who can chuse but condole your case? and if your obstinacy will not endure us to help you, yet you shall give us leave whether you will or no, to lament you.

Use 2. But its time that I turn my speech to Exhortation: And oh that you would encourage me with your resolution to obey! My business here to day is as his Herauld and Embassadour, to proclaim the Lord Jesus your King and Saviour; and to know whether you will heartily acknowledg and take him so to be,
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or not : and to perswade you to take so fair an offer, while you may have it : and to kiss the Son, 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 been here to day. You will say, This is a common Errand : do you think we never heard of Christ before? I confess it is common, blessed be God for it (and long may it so continue and encrease, and let it be as constant and durable to us as the Sun in the Firmament : and the Lord grant that *Englands* sins or Enemies may never bereave them of the blessing of the Gospel; and then it will be a happier Land then yet ever was on the face of the Earth) but is it as common to receive Christ in love & obedience? I would it were. I know the name of Christ is common; the Swearer doth swear by it; the Beggar begs by it, the Charmer puts it into his charms, and the Jester into his jests, and every Papist and ignorant Protestant doth mutter it oft-times over his Prayers : But who trembleth at it? or triumpheth in it? who maketh it his Fear and his Joy? and give up their souls and lives to be governed by Christ? I do here solemnly proclaim to you that the Lord Jesus will not be put off with your complements; he cares not for your meer name of Christianity, nor your Cap, nor your knee; If thy heart be

be not set upon him, thou art none of his; His word must be your Law, and you must depend on him alone for soul and body, or never look for mercy at his hands; He is the Author of eternal salvation to them (only) *that obey him*, Heb. 5. 9.

What say you then, Sirs, in answer to my message? and what course do you resolve upon? shall Christ be your love, and your Lord, or not? Will you kiss the Son, or will you sleight him still? methinks you should easily be resolved, and say, Away with pleasure, and credit, and worldly gain; away with these bewitching delights and companions: Christ hath 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 show you mercy, and brought some sinners hither to day to prevail with their hearts: And my hope is somewhat strengthened by Gods disposal of my own 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 plainness 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 eternal wrath, and dyed to save you from the everlasting burnings ; to lay hold on him with most earnest affectionate apprehension, as a man that is ready to drown would do upon a bough, or upon the hand of his friend that would pull him to the shore : to wait for the Law of thy direction from him, and do nothing till thou hast asked counsel at his word, and know his mind whether thou shouldst do it or no ; till thou feel thy Conscience bound by his Law, that thou canst not stirr till he 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 your hands.

I will here back these Exhortations with some perswading Considerations. Think of what I say, and weigh it as we go. If I speak 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 be found a fighter against the Spirit, and lest the curse of God do seize upon that heart that would not yield to truth and reason.

And

And I will draw these Considerations only from my Text.

1. Thou art else a Rebel against thy Sovereign Lord. This I gather from the command in my Text : and indeed the scope of the whole *Psalms*. God hath given thee into the hands of his on, and made him Lord and King of all, & commanded all men to accept him, and submit unto him. Who can shew such title to the Sovereignty ? such 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. i. 18. I make this challenge here in the behalf 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 thy rule. But why do I speak thus ? I know thou wilt confess it ; and yet wilt thou not yield him thy chiefest love and obedience ? out of thy own mouth then art thou condemned and thou proclaimest thy self a knowing and wilful Rebel.

2. To deny thy affections and subjection to Christ, is the most barbarous unkindness that a sinner can be guilty of. Did he pittie thee in thy lost estate, and take thee up when thou wast wounded in the way, and make thee a plaister

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of the blood of his heart? And is this thy requital? Did he come down from heaven to earth, to seek thee when thou wast lost, and take upon him all thy debt, and put himself into the prison of the world and flesh? hath he paid for thy folly, and born 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 formal 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 lain in Hell? would not Justice have been glorified upon a disobedient wretch? Might not he have said to his Father, What are these worms and sinners to me? must I smart for their folly? must I suffer when they have sinned? must I debase my self to become man, because they would have exalted themselves to become as God? if they will needs undo themselves, what is it to me? if they will cast themselves into the flames of Hell, must I go thither to fetch them out? — Thus Christ might have put off the suffering and the shame, and let it fall and lie 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

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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 clothed as a fool, and made a scorn, he sweareth blood, he is Crucified with Theeves, he bares the burden that would have sunk all us to Hell and must he after all this, be neglected and forgotten? and his Laws 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 he shall judge them for this! would you use a friend thus? No, nor an enemy. Me thinks 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 kiss him? will he suffer himself to be embraced by those arms which have been defiled so oft by the embracements of sin? will he so highly honour me, as to be his 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 only thine; and oh that it were better worth thy having, or take it and make it better: the Spear

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hath

hath opened me a passage to thy heart, let the Spirit open thee a passage into mine : deservedly may those Gates be fuel for Hell, that would not open to let in the King of Glory.

3. To deny thine affection and subjection to the Son, is the greatest folly and madness in the world. Why doth he require this so earnestly at thy hands ? is it for thy hurt, or for thy good ? would he make a prey of thee for his own advantage ? is it for any need hat he hath of thee, or of thy service, or because thou hast need of him for thy direction or salvation ? wou'd he steal 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 drawn to him : but thou knowest sure that Christ hath none of these ends.

The truth is this : His dying on the Cross, 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 be absolutely thine, which was thine but conditionally ; he must take off thy rags, and wash thy sores, and qualify thy soul for the prepared Glory, and bring thee out of the prison of sin and death, and present thee to his Father blameless and undefiled, and estate thee in greater dignity then thou

thou fellest from : and all this must he do drawing thee to himself, and laying himself upon thee as the Prophet upon the Child, and closing thy heart with his heart, and thy will with his will, and 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 soul of a believer, or the least wrong to the soul of any.

And must he then have such a stir to do thee good ? must he so beseech thee to be happy, and follow thee with entreaties ? and yet art thou like a stock that neither heare's nor fee's ? Nay dost thou not murmur and strive against him, as if he were about to do thee mischief, [and would rather cut thy throat then cure thee, and were going to destroy thee, and not to save thee ? I appeal 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 help on his own recovery ? Foolish Sinner ! it is thy sin that hurts thee, and not thy Saviour : why dost thou not rather strive against that ? It is the Devil that would destroy thee, and yet thou dost not grudge at thy obedience

dience to him. Be judge thy self, whether this be wise or equal dealing.

Sinner, I beseech thee in the behalf of thy poor soul, if thou have such a mind to renounce thy Saviour, do it not till thou hast found a better Master; say as *Peter, Wither shall we go? Lord, thou hast the words of eternal life*: And when thou knowest once where to be better, then go thy way, part with Christ and spare not: If thy merry company, or thy honour, or thy wealth, or all thy friends and delights in the world will do that for thee which Christ hath done, and which at last he will do if thou stick to him; then take them for thy Gods, and let Christ go. 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 soul 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, he would have led me to Glory, and I would not follow him, I sold heaven for a few merry hours, 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, do not think I speak harshly or uncharitably to call this

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 befool thy self a thousand times more then I now befool thee, and call thy self mad, and a thousand times mad, when thou thinkest how fair thou wast for heaven, and how ready Christ was to have been thy Saviour and 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.

The former Considerations were drawn from 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 Son.* 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 sinnes as they are the Covenant of Works even the most hainous of them, are not so provoking & 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

groan when thou shouldst groan ? and bleed when thou shouldst bleed . and dye when thou shouldst dye ? 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 ungrateful , unworthy wretch ! Must I prepare thee a portion of the blood of my Son , and wilt not thou be perswaded now to drink it ? must I be at so much cost to save thee , and wilt thou not obey that thou must be saved ? Go seize upon him justice , let my wrath consume thee , let hell devour thee , let thy own 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 the sinner if this be once thy sentence ! thou wert better have all the world angry with thee , and bound in an oath against thee , as the Jews 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 Fire , so is it a consuming fire , and causeth the sinner utterly to perish .

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All this is plain in the Text : not that the Being of the soul will cease . such a perishing the sinner would be glad of : A happy man would he think himself , if he might dye as the bruits and be no more ; but such wishes are vain . It is but a glimpse of his own condition , which he shall see in the great combustion of the world ; when he seeth the heaven and earth on fire , he see's but the picture of his approaching wo . But alas , it is he that must feel the devouring fire . The world will be but refined or consumed by its fire ; but there must he burn , and burn for ever , and yet be neither consumed nor refined . The Earth will not feel the flames that burn it , but his soul and body must feel it with a witness ; Little know his friends that are honourably interring his Corps , what his miserable soul 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 jovial 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 chaff

chaff is scattered before the wind, as the stubble consumeth before the flames, as the flowers do wither before the scorching Sun; so are all his sinful pleasures withered, consumed, scattered and melted. And is not the hearty embracing of Christ and subjection to him, a cheap 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 chalenge, *Isai. 27. 4. Who would set the briars and thorns against me in battle? I would go through them, I would burn them together.*

3. This perishing will be sudden and unexpected, in the way of their sin and resistance of Christ, in the way of their fleshly delights and hopes; *They shall perish in the way,* *1 Thes. 5. 3. Mat. 24. 37.* As fire doth utterly 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 souls; and how neer 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 will it be, you may easily conceive, if you do not embrace and obey the Son. How many have been smitten with *Herod* in the midst of

of their vain-glory? How many like *Ahab* have been 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 been swallowed up like *Pharaoh* and his Host in their rash and malicious pursuit of the godly? Little thinks many an ignorant careless 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 doleful state while they were merily pleasing the flesh on earth, and forgetting Christ and their eternal state, as you do now; they could as contemptuously jeer the Preacher as you, and verily believe that all this talk was but words and wind, and empty threats, and ventured their souls as boldly upon their carnal hopes: Little thought *Sodom* of the devouring fire, when they were furiously assaulting the door of their righteous reprovcr: As little do the raging enemies of godliness among us, think of the deplorable state which they are hasting to! They will cry out themselves then, Little did I think to see this day, or feel these torments! — Why, thou wouldst not think of it, or else thou mightest: God told thee in Scripture, and Ministers in their preaching, but thou wouldst not believe, till it was too late.

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 spark fell among the *Bethshemites*, and consumed fifty thousand and 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 before him? Sirs, me thinks we should not hear of this as strangers or unbelievers! There did but one spark fall upon *England*, and what a combustion hath it cast this Kingdom into? how many Houses and Towns 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 souls? And though there are as many hearty prayers, and tears poured forth to quench it, as most Kingdoms on earth have had, yet is the fire kindled afresh, and threatneth a more terrible desolation then before, as if it would turn 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
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but seize upon thy body, what cries and groans and lamentations doth it raise? If it be on one member, yea but a tooth, how dost thou roar with intolerable pain, 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 dreams of death and judgement; when he awaketh, his Conscience and horror awake with him: he is weary of living, and fearful of dying; even the thoughts of heaven are terrible to him, because he thinks it is not for him. Oh what a pittiful sight is it to see a man under the wrath of God! And are these little little sparks so intolerable hot? What then do you think are the Everlasting flames? O beloved Hearers, if God had not spoke this I durst not have spoke it; The desire of my soul 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 Son of God be nearer thy heart, and dearer to thy heart then friends, or goods, or pleasures, or life, or any thing in
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this world, this burning wrath will never be prevented. *Mat. 10. 37. Luke 14. 26.*

5. When this wrath of God is thoroughly 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 esteem but precise fops, will then be acknowledged blessed men: Bear with their scorns Christians in the mean time; they will very shortly wish themselves in your stead, and would give all that ever they were masters of, that they had sought and loved Christ as earnestly as you, and had a little of your oyl when they find their lamps 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 be so still? Have you not loathed this busie diligent serving of him? and hated them that most carefully seek him, more then the vilest drunkard or blasphemers? Have not his word and service and sabbaths been a burthen to you? Have not multitudes ventured their lives against his Ordinances and Government? 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*

drunken Preachers, give us our Holy-daies and Ceremonies, and the Customs of our fore-fathers; Away with these precise fellows, they are an eye-sore to us; these precise Preachers shall not controll 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! *M^r. Udal* told them in the days 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 think their hearts have ake by this time: and as they judged him to the Gallows for his Prediction, so hath 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 inroach upon their power and priviledges. Kings are afraid of it, and think themselves but half Kings, where Christ doth set up his Word and Discipline. Parliaments are afraid of it, lest it should usurp their Authority. Lawyers are afraid of it, lest it should take away their

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gains, 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 souls abhor: Indeed if men may be their own 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 any before them, to make themselves incapable of preferment or domineering) and 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 own Judges, it was not the Son of God whom they crucified, but an enemy to *Cesar*, and a blasphemer that works by the Devil. It was not *Paul* a Saint that they persecuted, but one that they 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 vail of hypocrisy from the actions of the world, and make them

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confess 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 deform them with your false accusations and reproach, he will then know and own his people and his Cause, and 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 Schismatick, and God find a Saint lie a bleeding, and you to answer it, I would not be in your coat for more then you got by it.* Hath the world ever gained by resisting Christ? Doth it make the Crown sit faster on the heads of Kings? or must they not rather do to Christ, as King *John* to his supposed Vicar, resign their Crowns to him, and take them from him again as his Tributaries, before they can hold them by a certain tenure? read over but this Psalm and judge. *Herod* must kill the child *Jesus* to secure his Crown: The *Jews* must kill him lest the *Romans* 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 gainers by this, then their Kings? What hath *England* got by

by resisting his Gospel and Government, by hating his servants, & by scorning his holy waies? 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 again, 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 return in peace, God hath not spoken by me, (1 King. 22. 28)

Sirs, I am loth to leave you till the bargain be made: What say you? Do you heartily consent that Christ shall be your soveraign; his Word, your Law; his people, your Companions; his worship, your recreation; his merits, your refuge; his glory, your end; and himself the desire and delight of your souls? 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 wouldst then have him speake life to thy soul, do thou now resolve upon the way of life, Remember thou art almost at death and judgement: what wouldst thou resolve if thou knewest that it were to morrow? if thou didst but see what others do now suffer for neglecting him that doth now offer thee his grace; what wouldst thou then resolve to do? Sirs, it stirreth my heart.

heart to look upon you (as *Xerxes* upon his Army) and to think that it is not an hundred yeares till every soul of you shall be in Heaven or in Hell; and it may be not an 100 hours till some of your souls 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 cryes, 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 *Barabbas*: 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 fasten upon your souls, and pierce into your Consciences, as an Arrow that is drawn out of the quiver of God; it should 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 bitterness of thy spirit, Lord, I am the sinner that have neglected thee. I have tasted more sweetness in the world then in thy blood, and taken more pleasure in my earthly labours and

delights, I 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 lie in tears and prayers; and follow Christ with cries and complaints, till he should take thee up from the dust, and assure thee of his pardon, and change thy heart, and clothe it with his own. If thou wert the dearest friend that I have in the world, this is the success that I would wish this Sermon with thy soul; That it might be as a voice still sounding 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 Son lest he be angry, and thou perishest*: that thou mightest see it, as it were written upon the Iester of thy Bed, as oft as thou liest down in an unregenerate state; and that it may keep thine eyes waking, and thy soul 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 Sermon to thee that ever thou heardest; it should lay thee at the feet

feet of Christ, and leave thee in his arms; Oh that I did but know what Arguments would perswade you. and what words would work thy heart hereto. If I were sure it would prevail, I would come down from the Pulpit, and go from man to man upon my knees with this request and advice in my Text; *O kiss the Son lest he be angry and you perish*.

But if thy hardened heart make light of all, and thou go on still in thy careless neglect of Christ, and yet wilt not believe but thou art his friend and servant, I do here from the Word, and in the name of Christ, pass this sentence upon thy soul: Thou shalt go hence, and perhaps linger out in thy security a few days more, and then be called by death to judgement, where thou shalt be doomed to this everlasting fiery wrath. Make as light of it as thou wilt, feel it thou shalt, put it off and scape it if thou canst: and when thou hast done, go boast that thou hast conquered Christ: In the mean time, I require this Congregation to bear witness, that thou hadst warning.

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

Honorable and 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 ; he knows the Leaders Interest in the Vulgar ; you are the Commanders in the Host of God and must do him more service then the common Soldiers : If one of you should neglect him , and stand out against him, he will begin with you in the sight of the rest, and make your greatness 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 always hardly stoopt to Christ, which hath made so many of them rooted up. Your Honors are an impediment to that self-abasing which he expecteth ; your Dignities will more tend to blind you, then to illuminate ; Theres few of any sort, but fewest of the great & wise, and mighty that are called : Yet a man would think , that among those that have held out in these trying times there should be no need of these suspicions : But hath there not been always 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 such vile Idolaters, or murmuring unbelievers , that only 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 , Learn wisdom by the Examples that your eyes have seen ; *Them that honor God , he will honor ; 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 & office as from him. I think it a doctrine more common then true , that Ministers only are under Christ the Mediatour , and Magistrates are only 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 your selves as his Vicegerents ; therefore do not that which becometh not a Vicegerent of Christ. Remember , that as you see to the execution of the Laws of the Land , so will Christ see that his Laws 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 Barr ; thus shall they wait to hear their doom ; and be sure that
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your judgement be such, as may most lively represent the judgement of Christ; that the just may depart from your Barr with joy, and 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 laws 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 laws of the Land: yea and as strict a bond lieth on you to obey them so far as they speak according to this word, and keep within the bounds of their Calling, as doth on them to obey you in yours, *Heb. 12, 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 learn of them but what you list, or to deny them leave to teach or advise you further then they receive particular warrant & direction

direction from your selves: Should our Assembly limit all their Ministeriall advice to the warrant and directions 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 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 own peace or honours shall not be set up before his Gospel & Government; and that they do but tire themselves in vain 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 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 do gain by opposing his Rule, will not add one cubit to the stature of their greatness. Yet I do not understand by [the Government] of Christ] a rigid conformity to the modell of this or that party or faction, with a violent extirpation of every dissenter. It is the ignorant part of Divines (alas! such there are) who with the simple fellow in *Erasmus*, do expound

pound *Paul's Hæreticum hominem devitai e. de vitâ tolle*. It is the Essentials, & not the Accidentals of Discipline that I speak of: And if so me disengaged standers-by be not mistaken (who have the advantage by standing out of the dust of contention) each party hath some of these essentials, and the worst 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 begining and end of this controversie in *France*. The learned *Ramus* pleadeth for Popular Church-Government in the Synod; they rejected it as an unwarrantable novelty; the contention grew sharp, till the *Parisian* Massacre silenced the difference. And must our differences have so sharp a cure? will nothing unite disjoyned Christians, but their own blood? God forbid. But in the mean time while we quarrell the work standeth still: some would have all the workers of iniquity now taken out of the Kindome 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 and bidding him reap, he thought he must put in his sickle at the bottom

tom; till he was told, *Domino meo non opus est stramine, modo arista in borrea 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 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 cries for Reformation next our sins, even the fewness of Overseers in great Congregations, 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 he will be a Protestant. It is pittie that even *Luthers* wife and children must wander destitute of maintenance when he is dead: When *Aesop* the Stage-player can leave his Son 150000*.l.* and *Roscius* have 30*.l.* a day for the same Trade; and *Aristotle* be allowed 800*.l.* Talents to further his search into the secrets of nature: But am I pleading that Ministers 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

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 Deans 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 Overseers allowed them for their souls ? 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, is the paucity of Ministers in great Congregations. I tell you this, that you may know which way to improve your several interests for the advancement of the Kingdom of Christ in *England*.

To you Lawyers and Jurers, my advice is this, *Kiss the Son*. Remember the judgement is Christs ; every cause of Truth and Innocency doth he own, and will call it his Cause. Wo 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 counsel against him that is your Counsellor and King ? dare you plead against him, that you expect should plead for you

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 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, and 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 hominos non obstruitis auro & argento*, let the same answer serve turn, *He in pecunia non curat*, &c. If any Honourable or Worshipful friend must be pleased, enquire first whether he be a better friend then Christ ; Tell him, the cause is Christs, & you can not befriended him, except he can procure you a dispensation from him. When *Pompey* saw his souldiers ready to fly, he lay down in the passage and told them, they should tread upon him then ; which stopt their flight ; so suppose every time you are drawn in to oppose a just Cause, that you saw Christ saying, Thou must trample upon me if thou do this

this As *Luther* to *Melancthon* *Ne Causa fidei sit sine fide* : so say I to you all, *Ne Causa iustitiae sit sine iustitia*. When you begin to be cold in a good Cause, suppose you saw Christ shewing you his scars ; as the Soldier did to *Cesar*, when he desired 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 mouths ; and we may say of them (as *Granius* by his bad Lawyer, when he heard him grown hoarse) *If they had not lost their voyces, we had lost our Cause*. To conclude, Remember all of you, that there is an appeal from these earthly judgements ; these Causes must all be heard again, your witnesses reexamined, your oaths, 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 ; *Melancthon* was wont to tell of a Priest that begun his Sermon thus, *Scio quod vos non libenter auditis, & ego non libenter concionor, non 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.