



*The true Effigies of the late Reverend Divine
M^r. HANSERD KNOLLIS. *Ætatis suæ* 93.*

F. H. van nove. sculp.

THE LIFE and DEATH

OF

That Old Disciple of *Jesus Christ*,
and Eminent Minister of the
GOSPEL,

Mr. *HANSERD KNOLLIS*,

Who Dyed

In the Ninety Third Year of his Age.

Written with his own Hand to the
Year 1672. and continued in Ge-
neral, in an Epistle by Mr. *William Kiffin*.

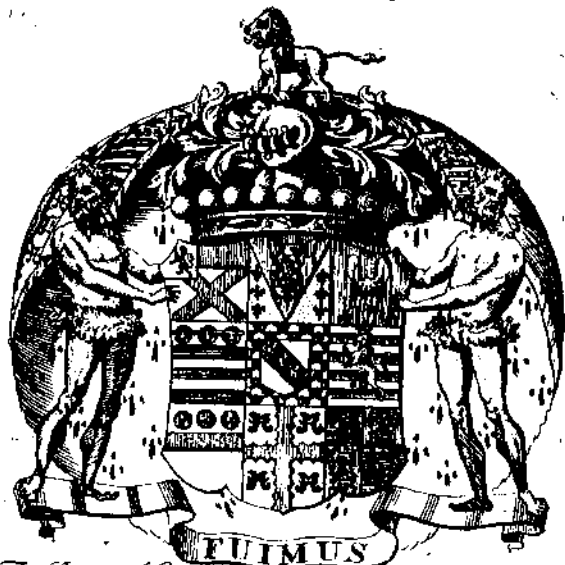
To which is added,
His last Legacy to the Church.

LONDON,
Printed for *John Harris* at the Harrow
in the *Poultry*, 1692.

THE
EPISTLE
TO THE
READER.

IT was the special Charge God gave to his people of old, that the many signal Providences and Mercies that they had received from him, should by them be recorded and left to their Childrens Children, to that end, that the memorial of his goodness might cause them to love and fear his Name, and therefore they are required to bleſſe the Lord from the Fountain of Urael, from the very beginning of all his Favours towards them; and it is no small favour the Servants of God are made partakers of, that his people of old have left so many testimonies of the gracious goodness and Providences of God towards them, they being a means to strengthen the Faith of his People, in a dependency upon him in all those variety of dispensations that do attend them in this World; that whatever troubles they

A 2 meet



*The Right Hon^{ble} Charles Viscount Bruce of
Amphill (Son & Heir Apparent of Thomas Earl
of Ailesbury) & Baron Bruce of Whorlton*

To the Reader.

meet withall in this Life, they may know that God deals no otherwise with them than he hath done to those that formerly have feared his Name, and may be comforted with the same comforts and supports which his Servants formerly have received from God. The Author of these ensuing Experiences, was that ancient and faithful Servant of God, Mr. Hanserd Knollys, who departed this Life in the 93d. year of his Age, having bin employed in the Works and Service of Christ, as a faithful Minister for above 60 Years, in which time he laboured without fainting under all the discouragements that attended him, being contented in all conditions, tho' never so poor in this World, under all persecutions and sufferings, so he might therein serve his blessed Lord and Saviour. I have my self known him for above 54 years, and can witness to the Truth of many things left by him under his own hand; it is great pity that the last 20 years of his Life cannot be found amongst his Writings, which to the knowledge of many were attended with the same sufferings as formerly, and with the same holy Behaviours under them; he in that time was a Prisoner in the New-Prison for the Truths sake many months, where with great cheerfulness he remained, comforting and encouraging all that came to visit him, with many blessed Exhortations to cleave

To the Reader.

cleave to the Lord; none were sent empty away without some spiritual Instructions, and many of his Fellow-prisoners were greatly strengthened and comforted by that heavenly Counsel that dropped from his Lips, spending much of his time there in Prayer and Study of the Word of God, daily preaching to them the things that concern the Kingdom of God.

He was chosen an Elder to a Congregation in London, with whom he laboured for near 50 years, under many difficulties that did attend him, but neither the poverty of the Church, nor the Persecutions that attended him, were any temptation to him to neglect his Duty towards them, but was willing to be poor with them in their poverty, and to suffer with them in their sufferings; being willing to labour for his own and his Families Bread, by keeping a School, when they were not able to supply his wants, altho he wanted not opportunity to have advanced himself in the World, if he would have accepted of them; but like a faithful Pastor he chose rather to be poor, and suffer affliction, than to leave the Duty and Work he was called unto, in which he was employed, untill he arrived to the age of above Ninety years, and when he found weakneses attend him, his love and affection to that poor Church was such, that he was daily exercising

To the Reader.

giving his thoughts to have an able Minister for them in his room; declaring to several of his Friends what great satisfaction it would be to him, to see one settled amongst them, and that he would be willing to part with something of that little which he had (if there was need) for his Maintenance of the Church, towards the supply of him: And it pleased God to provide one for them, to his great satisfaction and rejoycing. And so great was his natural affection, and tender care for his Daughter and Grand-children, who he knew were like to come to some distress, that he did accordingly at that great Age again undertake the Teaching of a School, that he might do to the uttermost of his ability to provide for them.

And having finished his Work, he fell asleep in the Lord, the 19th. of September, 1691. That these Experiences may be of use to all those that read the same, is the Desire and Prayer of

Thine in the Lord,

William Kiffin.

THE LIFE and DEATH

OF

Mr. Hanserd Knollys.

I Hanserd Knollys was Born at Calkwell near Loweth in Lincoln-shire, and was removed thence with my Parents to Sebartho near Market Grymsby in the same County. About the sixth Year of my Age I fell into a great Pond, and was preserved from being drowned by the water bearing up my Coats, till my Father came, leaped in, and pulled me out. About the tenth Year of my Age I having construed the 35th. chap. of Jeremiah in my Latin Bible to my Father, he took occasion to dissuade me from the love and use of Strong Drink, and said he would give me 20*l.* if I would drink water, but withall told me he would not have me do

A 4

it

THE

it to the prejudice of my Health, and charged me to make no Vow to God so to do; for I did not understand how Sacred a thing a Vow is, and how it did bind the Soul, and it would be Sin not to perform my Vow: whereupon I drunk water eleven years, and never in all that time drunk any Wine, nor strong Drink. About that time my Father kept a Tutor in his House, to teach me and my Brother, who was a godly and conscientious Young Man; He gave us good Instructions for our Souls, and convinced us of the Sin of Sabbath-breaking, and of Disobedience to our Parents. After my Father had preferred our Tutor to a place of greater Profit, we went a little while to *Grymsby Free-School*, till my Father got another Tutor for us into his House; and one day going to the Free-School we fell out, and fought: upon which I was much convinced that we had sinned against God, and against our Father, who had often told us we were Brethren, and ought not to *Fall out by the way*: And I said, Brother, we have sinned, come let us be Friends, and pray God to pardon this, and other our Sins; whereupon we both kneeled down upon the plowed Land, and I prayed, wept and made Supplication to God, as well as I could,

could; and found so great Assistance from God at that time, that I never used any set Form of Prayer afterwards; which done, we both kissed each other, and went to School.

Afterwards I went to *Cambridge*, and there a godly Minister preached on *Hosea* the 5th. Chap. and 17. ver. His Doctrine was, *That the joyning to Sin by often committing it after Conviction of Conscience for it, did provoke God to give over many to the power of their Corruptions, and let them alone to dye in their Sins.* I was thereby convinced that it was my Case, for I had oftentimes broken the Sabbath after Conviction, and I had disobeyed my Parents, and had often told Untruths. The same Lords-day at Night, another godly Minister preached at five a Clock upon *Eph. 2. 3.* and thereby I was much more convinced of my sinful Condition, and that I was a Child of Wrath, without Christ and Grace, &c. which Work of Conviction remained strongly upon me above one year, under which I was filled with great Horrour, and fears of Hell, forebodings and Temptations of the Devil, and made to possess the Sins of my Youth. But yet I prayed daily, heard all the godly

ly Ministers I could, read and searched the Holy Scriptures, read good Books, got acquaintance with gracious Christians, then called *Puritans*, kept several days of Fasting and Prayer alone, wherein I did humble my Soul for my Sins, and begg'd Pardon and Grace of God for Christs sake; grew strict in performing Holy Duties, and in Reformation of my own Life, examining my self every night, confessing my Sins, and mourning for them, and had a great Zeal for God, and an Indignation against Actual Sins, both committed by my self and others.

June 29th. 1629. I was ordained Deacon, and the next day, June 30th. I was ordained Presbyter by the Bishop of *Peterborow*, having Preached above 16 Sermons before I would be Ordained, by way of Tryal of my Ability for that great Work of the Ministry.

After my Ordination, the Bishop of *Lincoln* gave me a small Living at *Humberstone*, where I preached twice every Lords Day, and once every Holy-day: That which made me strict and Laborious in Preaching, was partly the Work of Conviction upon my Conscience, but more especially a Providential Acquaintance, that I had gotten with a very godly old Wid-
dow

dow in *Gainsburgh*, where I taught the Free-School, before I came to *Humberstone*, who told me of one called a *Brownist*, who used to pray and expound Scriptures in his Family, whom I went sometimes to hear, and with whom I had Conference, and very good Counsel. Whilst I was at *Humberstone*, there lived a very Religious Widow, who falling sick, sent for me, and charged me that I would not depart her House on the day-time until she ended or mended, lest Satan should tempt her above her strength. The Doctor of Physick had given her over, some godly Ministers, Friends and Relations did take leave of her as a Dying Woman. She received nothing for several days, but a little Julep, which was put into her Mouth with a Spoon, and ran most of it out again, lay speechless two or three days; her Family mourning over her, and expecting her Death every Hour: I had brought some of my Books to her House, and was studying her Funeral Sermon: and when I had almost finished the same, the Devil set upon me with a violent Suggestion, That the Scriptures are not the Word of God; He had suggested this Temptation to me divers Times before, but prevailed not:
Now

Now the Tempter assaulted me with this Argument; Whatever you ask in the Name of Christ, God will do it, but that Scripture was not true; and if I would put it now upon Tryal, I should find it not to be true, for if I would ask the Womans Life in the Name of Christ, God will not do it, and thereby I should know, the Scriptures are not true, nor are they the Word of God, for his Word is true. To which I answered, Satan, thou art a Liar, a Deceiver, and a false Accuser. The Holy Scriptures are the Word of God, and the Scriptures of Truth: And seeing thou hast often tempted me in this kind, and now dost assault me again, that I may for ever silence thee, thou wicked and lying Devil, I will trust in God, and act Faith in the Name of Christ in that very Word of his Truth which thou hast now suggested. I will leave my Study, and go and pray for her, and believe that God will hear my Prayers thro' the Intercession of Jesus Christ, and restore her Life and Health, that thou mayst be found a Liar: Whereupon I went into the Parlour where she lay speechless, without any visible motion, or use of any Senses; and I locked the Door, and Candles being in the Room, I kneeled down by

by her Bed-side, and prayed above half an hour, using my Voice, and then she began to stir, tots, and struggled so much, that I was constrained to stand up, and holding her in her Bed, still prayed over her: Satan then gave me a great Interruption, and suggested to me she was a dying, and these were the pangs of Death upon her; I notwithstanding this Assault of the Devil, was assisted by the Holy Spirit to pray and believe still, and in a short time she lay very quietly, and I kneeled down again and prayed fervently, and within half an hour, whilst I was yet praying, she said, *The LORD hath healed me, I am restored to Health*: Then I returned praises to God, and she did joyn with me, lifting up her eyes and hands, still saying, I am Healed. Then I rose up from my knees, and asked her how she did: *O Sir*, said she, *God hath heard your Prayers, and hath made me whole. Blessed be his Holy Name.* Then I unlocked the Door, and some of her Kinwomen and Servants being at the Door, came in and asked me if she were dead, to whom I answered, No. Then they asked me How she did, I bad them go to her and ask her self. She had been speechless four days, I told them she could speak now; and

as

as soon as they came to her Bed-side, she lift up her self and said, *I am well, the Lord hath heard Prayer, and healed me, I am very weak and sore in my bones, but I am in Health, I pray you give me something to eat;* and as soon as they brought her some broth, she sat up and eat it, and took some of her Julep, and from that time received strength, and the next day she did rise and walked with a Staff; which being heard of, many godly Ministers and Christians came to visit her, and to know the truth of what was told them touching her Recovery: I told them it was not any thing in me, but it was the Lord that had done it for His own Glory; and to silence Sathan, who was never suffered to tempt me in that kind afterwards; God bruised Sathan under my feet, and my Lord Jesus Christ made a conquest of him, and gave me the Victory, and helped me to give him the Glory of it.

The next Year after this, I Married a Wife, with whom I lived 40 years, by whom I had Issue, 7 Sons, and 3 Daughters, who was a Holy, Discreet Woman, and a meet Help for me, in the ways of her Household, and also in the way of Holiness; who was my companion in all my Sufferings,

Tra-

Travels, and Hardships that we endured for the Gospel: She departed this Life the 30th. of April, 1671. in full Assurance of Eternal Life and Salvation.

Presently after I was Married, I was convinced of some things about the Worship of God (which I had conformed unto,) to be sinful, to wit, the Surplice, the Cross in Baptism, and admitting wicked persons to the Lords Supper, whereupon I resigned my Living to the Bishop, who offered me a better Living: I told him I could not conform any longer, and would do nothing but preach, which he connived at for two or three Years. Shortly after I was convinced that my Ordination received from the Bishop was not right, and tho I had preached some years by Virtue of that Ordination, I had not received any Seal from Christ of my Ministry; for tho many had been reformed and moralized, yet I knew not that I had been Instrumental to convert any Souls to God: And thereupon I renounced that Ordination, and silenced my self, resolving not to preach any more, untill I had a clear Call and Commission from Christ to preach the Gospel. And to that end I gave my self to Prayer day and night, for several

veral weeks together, and at last being at Prayer in a Wood at *Woodenderby* in *Lincoln-shire*, where I had preached before, and prayed with loud cries and tears, that Christ would count me worthy, and put me into the Ministry, and shew me how to glorifie God in the Ministry; and thô I was much melted and enlarged in Prayer at that time, yet I had no answer from the Lord: After Prayer I walked and meditated under the Wood-side till Sun-set, and then went homeward, resolved not to preach, till the Lord made my call to that great Work of preaching the Gospel clear to me. And as I was going home, an answer of my Prayers was given to me in these words, *Go to Mr. Wheelwright, and he shall tell thee, and shew thee how to glorifie God in the Ministry*; but I heard no voice, nor did I see any Vision; only those words were plainly and articulately spoken into my Ears and Understanding: At which I was astonish'd, and said, Lord let me not be deluded, nor deceived; then was brought to my mind that passage of *Cornelius* sent to *Peter*, who should tell him what he should do; whereupon I was fully perswaded it was an answer of my Prayers from the Lord, and I was filled with such joy, that I went on my way rejoicing,

joycing, leaping and praising God. The next Morning going to seek out Mr. *Wheelwright*, who was a silenced Minister, whom I had heard of by some Christians, that he had been Instrumental to convert many Souls; but I knew him not, nor did I know where he was, but I was resolv'd to find him out, for I had heard that he was near *Lincoln*, about 25 miles from me, where he lived privately: And as I was getting up on Horseback, one of my Neighbours coming by asked me whither I was riding, to whom I said I did not certainly know, I was going to Mr. *Wheelwright*, who was, as I heard, about *Lincoln*, No, said he, Mr. *Wheelwright* and his Family came to dwell at a Village which was but three miles from my house, for, said he, I saw him come thither but three nights since, with his Family and household goods in a Coach and a Wagon. Thither I rid presently, and found it so; and I told Mr. *Wheelwright*, that yesternight I was praying as before, and was sent unto him by the Lord, &c. And after he had asked me many things about the Work of God upon my Soul, and I had told him; he said I could not glorifie God neither in the Ministry, nor in any other way or Work for I

B

was

was building my Soul upon a Covenant of Works, and was a stranger to the Covenant of Grace: At which I was startled, troubled, and somewhat amazed, but I told him I was assured God had sent me to him, and by his mouth I should be instructed how to glorifie God in the Ministry of the Gospel; and I did earnestly intreat and beseech him to apply himself to give me his Counsel and directions touching that Matter.

Then Mr. *Wheelwright* opened to me the Nature of the Covenant of Free Grace, which I confessed to him I was a stranger to in a great measure, having bin only under legal Convictions, and a Spirit of Bondage; and tho' I had some discoveries of my want of Christ, yet I had sought Righteousness as it were by the Works of the Law, and got my peace by performing duties, and rested on them. Mr. *Wheelwright* desired me to consider what he had said to me, and to come to him 2 or 3 days after: So I left him at that time, and went home exceeding sorrowful about my Souls Condition, but I gave my self to Prayer, and begged of God to teach me the Covenant of Grace, and to that end I searched the Scriptures, and I heard one Mr. *How* preach upon

upon *Gal. 2. 20. I live by the Faith of the Son of God*; whereby I saw that I had lived a Life of Works, and not of Faith. Then I began to see a necessity of believing in Christ for pardon and Salvation; and hearing the Minister say, that Christ was the Author, Root, and only Foundation of Saving Faith, and that God did give the Faith of Evidence, *Heb. 11. 1. in some New Covenant Promise, Gal. 3. 14. and that those Promises were given of God, 2 Pet. 1. 4. I prayed that Night, and next Morning, and in the night season, that God would give me such a promise. The next day I locked my self in the Church, and in the Chancel, or Quire so called, I prayed very earnestly, mourning and bemoaning my self and my Souls Condition, fearing, and with great brokenness of Spirit, and many tears expressed my fears, that God would leave me and forsake me, and then I should utterly perish for ever: And then that promise, *Heb. 13. 5. I will never leave thee, nor forsake thee*, was given me, which Promise stopt me a little in Prayer, and I brake forth into this kind of Expostulation with God, saying, Lord who am I! I am a vile sinful Sinner, the chief of Sinners, most unworthy of Pardon and Salvation! How,*

Lord! never leave me; nor forsake me? O infinite Mercy! Oh Free Grace! who am I? I have bin a graceless Soul, a formal Professor, a legal performer of Holy Duties, and have gone about to establish mine own Righteousness; which I now see is but filthy Rags, &c. Then God gave me those two Promises, *Isa. 43. 22, 23, 24, 25.* and *Isa. 54. 9, 10.* and filled my Soul with joy and peace in believing, so that I brake forth into praises and Thanksgiving.

The next day I went again to Mr. *Wheelwright*, and told him what God had done for my poor Soul; who said unto me, now I was somewhat prepared to preach Jesus Christ and the Gospel of Free Grace to others, having bin taught it of God; and having heard and learned Jesus Christ my self. And he advised me to wait still upon God in Prayer, and Christ would appear again to me by his Holy Spirit in his Word, and shew me and teach me how to preach; then I went home again, and continued in Prayer: And one day begging earnestly of God in Prayer, that if he had designed me to that great Work of preaching the Gospel, that then he would give me some Testimony out of his Holy Word of his calling me thereunto; whereupon those words

words were spoken by his Spirit to my Heart, *Act. 26. 16.* *I have appeared unto thee for this purpose, to make thee a Minister, and a Witness both of those things which thou hast seen, and of those things in which I will appear unto thee;* whence I believed that now I had received a Call and Commission from my Lord Jesus Christ to preach the Gospel of his Free Grace: And I blessed God, and expected a further Appearance of Jesus Christ unto me. That Night in my sleep Christ put into my mind; that the next Lords day I should preach on that Text, *Rom. 8. 1.* And he dictated to me in my sleep, what Doctrine I should preach from that Text. The next day I went and told all this to Mr. *Wheelwright*, who said, Now my beloved Brother, and Fellow Labourer in the Gospel of the Grace of God, Christ hath given you Authority, a Call and a Commission to preach: I pray you be humble and holy, and delay not to do your Masters Work, or words to that effect. That Night in my Sleep the Lord taught me more, and the third night also; and I retained it all in my Memory, and writ it down, and searched the Scriptures, which I received in my sleep for the Confirmation of my Doctrine: And the

Next day being the Lords Day, I preached that which I had received from the Lord, and God made it useful and powerful to Conversion, as appeared to me afterwards. Thus I was night by night taught of God to preach the Doctrine of Free Grace, according to the Tenor of the new and everlasting Covenant for three or four years together, whereby very many Sinners were Converted, and many Believers were established in the Faith: in which three or four years space I preached in three several places, at *Wood-enderby*, at *Fulleby* on the Hill, and at *Wainsteel*, where I was silenced, and from thence removed to *London*, and thence to *New-England*, with my Wife and one Child.

About the Year 1636. I was persecuted, and prosecuted in the High Commission Court, by vertue of a Warrant where-with I was apprehended in *Boston*, and kept a Prisoner in the Man's House who served the Warrant upon me: But God helped me to convince him, and he was so greatly terrified in his Conscience, that he set open his doors and let me go away; but before I went, I tarried so long in *London*, waiting for a passage, that when I went aboard I had but 6 brass farthings left, and

no Silver nor Gold, only my Wife had 5 l. that I knew not of, which she gave me when we came there: By the way my little Child dyed with Convulsion fits, our Beer and Water stank, our Bisket was green, yellow and blew, moulded and rotten, and our Cheete also, so that we suffered much hardship, being 12 weeks in our passage; but God was gracious to us, and lead us safe thro' those great Deeps, and e're we went ashore, came one and enquired for me, and told me a Friend that was gone from *Boston* to *Rode Island* had left me his house to sojourn in; to which we went, and two Families more with us, who went suddenly to their Friends and other Relations in the Countrey, and I being poor was necessitated to work daily with my Howe, for the space of almost three weeks. The Magistrates were told by the Ministers that I was an *Antinomian*, and desired they would not suffer me to abide in their Patent: But within the time limited by their Law in that Case, two Strangers coming to *Boston* from *Piscattuah*, hearing of me by a meer Accident, got me to go with them to that Plantation, and to preach there, where I remained about four years, and then being sent for back to *England* by

my aged Father, I returned with my Wife and one Child about three years old, and she was great with another Child, and we came safe to London on the 24th. of December 1641, in which Year the *Massacre in Ireland* broke forth, and the next Year Wars brake forth in *England* between King and Parliament: I was still poor, and sojourned in a Lodging till I had but sixpence left, and knew not how to provide for my Wife and Child, but having prayed to God, and encouraged my Wife to trust in God, and to remember former Experiences, and especially that Word of promise, God had given us, and would perform to us, *Heb.* 13. 5. having paid for my Lodging, I went out not knowing whither Gods good hand of Providence would lead me to receive something towards my present Subsistence. And about seven or eight doors from my Lodging a Woman met me in the Street, and told me she came to seek me, and her Husband sent her to tell me, that there was a Lodging provided and prepared in his house by some Christian Friends for me and my Wife: I told her my present Condition, and went along with her to her house, and there she gave me 20 s. which Dr. *Bastwick* a late Sufferer had given her for me, and some

some Linnens for my Wife, which I received, and told her and her Husband I would fetch my Wife and Child, and lodge there: and so I returned with great joy, and my Wife was very much affected with this Mercy and Divine Providence, being so suitable and seasonable a supply unto us, and she said, Oh dear Husband, how sweet is it to live by Faith, and trust God upon his bare Word: Let us rely upon him whilst we live, and trust him in all Straits; with many such like expressions. And after we had returned praises to God, we went to our new Lodging, where we found all things necessary provided for us, and all charges paid for 15 weeks, and my Wife being bruised much on Shipboard, had sore Labour, and lay under great weaknels above ten weeks, all which time two Doctors, an Apothecary and a Chyrurgeon did daily attend her, and administered unto her freely without any Money, and at the end of 16 weeks, we had seven pounds that was given us by some Christian Friends; I had spoken to some of those Friends, to get me some Scholars, and I would get me a convenient place to teach School, for I had rather work for my Bread, than be maintained by the Charity of good Christians:

One

One morning came a Friend, and told me, a School-master on great *Tower-hill* dyed last night, and if I would come presently, I might probably get some of his Scholars, so I went and got three or four Scholars that day, and there I had a great School, and continued till I was choten Master of *Mary-Axe* Free-School, whither I carried sixty Scholars from great *Tower-hill*, and within one year I had above seven-score Scholars, and sixteen Boarders, which Free-School and all the Benefits thereof, I left to go into the Parliaments Army, and preached freely to the common Souldiers, till I did perceive the Commanders sought their own things more than the Cause of God and his People, breaking their Vows and solemn Engagements. Whereupon I left the Army, and came to *London* again; shortly after the Committee for plundered Ministers sent their Warrant to the then Keeper in *Ely-House* to apprehend me, and bring me in safe Custody before them, who took me out of my Houle, carried me to *Ely-House*, and there kept me Prisoner several days, without any Bail, and at last carried me before the Committee: who asked me several Questions, to which I gave them sober and direct Answers. A-

mong

among others, the Chairman Mr. *White* asked me who gave me Authority to preach, I told him the Lord Jesus Christ; then he asked me, if I were a Minister; I answered, I was made a Priest by the Pre-late of *Peterborow*, but I had Renounced that Ordination, and I did here again Renounce the same. They asked me by what Authority I preached in *Bow-Church*, I told them, after I had refused the desire of the then Churchwardens three times one day after another, their want of Supply and Earnestness prevailed with me, and I went thither: They opened the Pulpit-door, and I went up, and preached upon *Isa. 58.* and gave them such an account of that Sermon (thirty Ministers of the Assembly of Divines, then so called, being present) that they could not gainsay, but bad me withdraw, and said nothing unto me, nor would my Jaylor take any charge of me; for the Committee had called for him, and did chide him, and threaten to turn him out of his Place for keeping me Prisoner so many days. So I went away without any blame, or paying of any Fees. Not long after I was brought before the Committee of Examinations, being accused to them, that I occasioned great disturbance to Ministers

nisters and People in *Suffolk*; which I gave to good and satisfactory an Account of to them, that upon their Report thereof to the House of Commons, they Ordered That I might preach in any part of *Suffolk*, when the Minister of that place did not preach: which was all I got for 60 l. which that trouble cost me to clear my Innocence and the Honour of the Gospel, which Expence I put upon Christ's score, for whose Gospel, and preaching Jesus Christ upon that Text, *Col. 3. 11. But Christ is all and all*; I was stoned out of the Pulpit, and persecuted at a privy Sessions, and fetched out of the Country 60 Miles up to *London*, and was constrained to bring up four or five Witnesses of good Repute and Credit, to prove and vindicate my self from false Accnsations. Some time after that I was summoned before a Committee in the Chamber (called the *Queen's Court*) at *Westminster*, whereof Mr. *Leach* was Chairman, for preaching without holy Orders. To which I answered, that I was in holy Orders: Some of the Committee told the Chairman I had Renounced my Ordination by the Bishop, in the Committee for plundered Ministers; I confessed that I did so, but I was Ordained since in a Church

of God, according to the Order of the Gospel of Christ, the Manner whereof I then declared to the Committee before Mr. *Nye* and other Ministers there present, But at last the Committee, by their Chairman, commanded me to preach no more; I told them I would preach the Gospel both publicly and from house to house; for it was more equal to obey Christ, who had commanded me, than them who forbid me; and so I went away, and ceased not to teach and preach Jesus Christ and him crucified. I was then Pastor to a Church which I had gathered two or three years before, in the year 1645, with whom I have walked ever since, except that I was absent from the Church sometimes upon just Occasions, and with their leave, or forced from them by violent Persecution; my chiefest means of Livelihood hath been by Teaching School, wherein God was pleased to make me serviceable in my Generation to communicate liberally to the Poor of the Church, and to Strangers that stood in need; and plentifully to provide all things necessary and convenient for my Wife and Children, through God's Blessing upon my honest Labours: I received from the Church always according to their Ability, most of the

the Members of the Church being poor, but I coveted no mans Gold nor Silver, but chose rather to labour, knowing it is more blessed to give than to receive. And I did not wholly neglect my Dury, as a Pastor, but preached two or three times a week, and visited the Members of the Church from house to house, especially when they were sick. And during twenty five years now past, the Church hath continued in the Apostles Doctrine, Fellowship, and in breaking of Bread, and in Prayer, without Division and Separation of any part thereof, or Party therein. Though some few particular Members being led away by some Errour in their Judgment, have forsaken the Assembling of themselves with the Church, as the manner of some is, and was in the Apostles time. In the year 1660. upon *Venners* Rising, and others that with him made an Inturrection in the City of *London*, my self and many other godly and peaceable persons, were taken out of their own dwelling houses, and brought to *Woodstreet* Counter, and many to *Newgate*, and other Prisons, though we were innocent, and knew not of their Design; at which time I suffered Imprisonment 18 weeks, till we

we were delivered by an Act of Pardon upon the Kings Coronation, unto all Offenders, except Murderers. We were above four hundred Prisoners kept all this time in *Newgate*, because we refused to take the Oaths of Allegiance and Supremacy. After I was set at Liberty out of Prison, I went to *Holland*, and thence up into *Germany*, with my Wife and two of my Children, where we sojourned about two or three years, and in my Absence one Col. *Legge*, a Bed-chamber Man, and Lieutenant of the Ordnance, charged me in the Court of Exchequer for keeping a House and Ground from the King, against whom I stood Suit by my Attorney: But when Col. *Legge* could not get my House from me by Law, he and some others brought several Red-Coat-Souldiers, and took it by force, thrust out those persons I had left in Possession, and kept Possession by Souldiers, both of my House, Garden, and my Goods, which had cost me above 700 *l.* with the Purchase, bought of the Artillery Company of *London*, to whom I paid 300 *l.* and laid out 400 *l.* more in building upon the Ground, which I had bought and paid for. I had at the same time 200 *l.* in Weavers Hall, which was given away to the King, among

among many greater Sums of other mens Money. I spent above 150 l. more in *Holland* and *Germany*; and when I had spent all that, I was forced to sell all my Goods there, to bring me to *England* again; In which Return I met with two remarkable Acts of Providence towards me, my Wife and two Children. I had agreed with a Skipper at *Cullen* in *Germany* to *Rotterdam* for a Summ of Money, and he was to pay all the Tolls & Licences which he did at two or three places, till we were come where we were Strangers, and then he made me pay Licences at 2. places, and at a place called *Rurote*, upon the River *Rhyn*e he made me pay both Toll and Licence, and kept me there two or three days at great Charges; and my Wife being set and very sad in an Harbour or Victualling house, came in a Gentleman, and observing of her, asked me what the Gentlewoman ailed, I told him she was my Wife, and he understanding the Latin Tongue, asked me what the matter was; I told him all my Case, and what my Condition was; Well, said he, if you be a Son of Abraham, God will deliver you; and so he went into his Chamber, and sent for the Skipper and Toll Masters, and caused him to produce

our

our Agreement, and understanding how he had wronged one, he being Lord, and Chief, over the Tollmasters there, he Comanded them to take our Goods from him, and to hire us another Skipper to carry us and our Goods to *Rotterdam*: And made the Skipper that had done me wrong, to allow me to much as I had paid for Licences all the way thither. After we were come to *Rotterdam*, and my Wife, and Son, and Daughter, were come to *England*, God made two Catholicks in *Cullen*, instrumental to prevail with the Prince *Demit*, to send me by a Bill of Exchange 160 Rix-Dollers, for a House that I had Built in his Country, and could not Sell, which I received at *Rotterdam*; and then came over to *England* my self, and came to my Wife and Children, whom I found at a Friends House in *London*. Then I set upon teaching School again, and by Gods Blessing upon my honest Labours, have provided things Honest, Necessary, and Convenient, for my Family. To my Eldest Son, I had given 60 l. per Annum during his Life, which he enjoyed above 21 Years ere he Died. To my next Son, that lived to be Married, I gave the full value of 250 l. in Money, House, School, and Household-
C Goods,

Goods, and left him 50 Scholars in his Schoal-Houle. To my only Daughter then Living, I gave upon her Marriage above 300 *l.* in Money, Annuity, Plate, Linnen, and Household-stuff, and left her Husband 50 Scholars in the said School-Houle, in Partnership with my said Son. To my youngest Son, that lived to be Married, I gave more than 300 *l.* Sterling, besides it cost me above 60 pounds in his Apprenticeship, and 40 *l.* afterwards.

Thus my Heavenly Father made up my former Losses, with his future Blessings, even in outward Substance, besides a good increase of Grace, and Experience, in the space of 40 years, that I and my dear faithful Wife Lived together; we removed several times with our whole Family, whereof once from *Lincolnshire* to *London*, and from *London* to *New-England*: Once from *England* into *Wales*; twice from *London* into *Lincolnshire*, once from *London* to *Holland*, and from thence into *Germany*, and thence to *Rotterdam*, and thence to *London* again. In which Removings, I gained great Experiences of Gods Faithfulness, Goodness, and Trnth, in his great and precious Promises: And I have gained some experience of my own hearts deceitfulness,

and the power of my own Corruptions, and the reigning power of Christ, and his Captivating and subduing my Sins; making Conquests of the Devil, World, and Sin, and then giving me the Victory: And causing me to Triumph, and to bless his most Holy Name. Three things made my latter Sufferings very easy to be endured. 1. The former Straits and Hardships, which I had undergone with patience. 2. The present lively acts and exercise of Grace, especially Faith, and Hope, under those latter and greater Tryals. 3. The Light of Gods Countenance, and the full assurance of his Love, and of eternal Life. I would not want those experiences and teachings, that my Soul hath enjoyed for all that ever I suffered.

My Wilderness-Mercies, Sea-Mercies, City-Mercies, and Prison-Mercies, afforded me very many and strong Consolations. The Spiritual sights of the Glory of God, the Divine sweetness of the Spiritual and Providential presence of my Lord Jesus Christ, and the joyes and comforts of the Holy and Eternal Spirit, communicated to my Soul, together with suitable and reasonable Scriptures of Truth, have often, and so powerfully revived, refreshed,

freshed, and strengthened my heart in the days of my Pilgrimage, Tryals, and Sufferings, that the Sense, yea, the Life and sweetness thereof abides still upon my heart, and hath engaged my Soul to live by Faith, to walk humbly, and to desire and endeavour to excell in Holiness, to Gods Glory and the example of others. Though I confess many of the Lords Ministers, and some of the Lords people have excelled and outshined me, with whom God hath not been at so much cost nor pains, as he hath been at with me.

am a very unprofitable Servant, but yet by Grace, I am what I am. In the beginning of my Ministry, I Studied in the Forenoon, and Visited my Religious acquaintance in the Afternoon, and some of my natural Relations. I did Preach constantly twice, often 3 times, and some Lords days 4 times; at *Holton* at 7 in the Morning, at *Humberston* at 9, at *Searby* at 11, at *Humberston* at 3 a Clock, all in the same day; I also Preached every Holiday once, at every Burial, Poor or Rich. And I have most commonly Preached 3 or 4 times every Week, if in any measure of Health, for above 40 years together, except now and then, I got some other

business

Godly

Godly Man to Preach for me, but rarely. When I was in Prison, I did Preach usually every day, if well. And God was pleased to confirm my Call unto that great Work. 1. By the Conversion of many Sinners, who having declared the dealings of God with their Souls, testified, God did convince them, convert them, and establish many of them by my Ministry, through the powerful and effectual Operation of his Holy Spirit, and Word preached by me unto them. 2. By some healing power of God, put forth upon the sick and infirm Bodies of several persons, who were suddainly restored to health, immediately in time of Prayer with them, or by and through Faith in Jesus Christ, especially in this City of *London*, and of the Sicknes called the Plague, both in former years, and in the year 1665. Not to me, but to God, be given Glory and praise, for in his Name, through Faith in his Name, they were healed. 3. By inhabling me, standing by me, and strengthening me, by his Holy Spirit, and sanctifying Grace, to preach the Gospel in season, and out of season, with all boldness, neither being ashamed, nor afraid to bear my Testimony for Christ, his Gospel,

C. 3

Churches,

Churches, Ministry, Worship, and Ordinances, against the Antichristian Powers, Ministers, Worshippers, and Traditions of the Beast, the great mystical Whore, and the false Prophet. Nor have I been terrified by the Adversary: By virtue of the Acts of Parliament, touching private Meetings and Conventicles, Commencing May the 10th. 1670. I was taken at a Meeting in *George-yard*, and the then Lord Mayor committed me to the Compter in *Bishops-gate* for preaching there, but having Favour in the Eys of the Keepers, I had liberty to preach to the Prisoners there; twice every day of the Week, in the common Hall, where most of the Prisoners came and heard me, and some of them blessed God, that ever I came to that Prison. Soon after I was set at Liberty, at the Sessions in *Old-Baily*, God made me his Prisoner, by a sharp and painful Distemper in my Bowels, called the griping of the Guts, and he brought me near to the Grave. But in time of my greatest Extremity, God remembered Mercy, forgave mine Iniquity, healed my Disease, and restored my Life from Death. No Tongue can express my pains, yet God gave me much patience, wherein I possessed

essed my Soul. I had, 1. A very clear Discovery from the Lord of the Cause, why he so contended with me; one was the meritorious Cause of some former Visitations, and especially of this fore Discale. 2. I saw the Sin of my sinful Nature, which was not so Crucified, as that it was destroyed, but I found some motions of it of late stirring in my sinful heart. The Sence of this was a very fore burden and trouble to my Soul in this day of my Calamity, for which I mourned in secret before the Lord, and lay at the Throne of Grace loathing my self, and begging, that God would kill that Sin, and destroy it, and all the rest of my Sins. And received this answer, his Grace was sufficient for me, he had pardoned and he would subdue, and destroy that and all other mine Iniquities, according to his everlasting Covenant of free Grace. Satan was sometimes very busy during this time of Sicknes, and tempted me sorely in the Night season, sometimes suggesting to me, that I was but an Hypocrite, at other times, that my Evidences for Heaven were not good, whom God helped me to resist steadfastly in the Faith, and he fled away. Another cause why the Lord

now contended with me, was for the Tryal and Exercise of my Graces, which he had given me. It was the Tryal of my Faith, and the exercise of my Patience, and that I might be to his praise, and an example unto weak Believers, whose Eyes were upon me, and were observing and hearkning how I did behave my self, under all the great Rebukes and Chastisements of the Lord upon me. For they had heard, that God had taken one Grand-Child away by Death, and Visited another, who was above 16 years old with the Small pox, and she was likely to die, and one Son died and was Buried during my Sicknes; and mine Eldest Son was dead and Buried in the Country, whereof I was told before I was Recovered; my other Sons Wife had sore Labour, a Dead-Man-Child, and she likely to die: And my dear loving Wife, then began to be sorely afflicted with a pain and swelling in her Face, of which she since Died.

But God did give a proportionable measure of Faith and Patience to me his poor unworthy Servant, under all this his fatherly Chastisements: He did strengthen me with strength in my Soul, and upheld me with the

the right hand of his Righteousness; so that I fainted not, nor was I weary: His Rod and his Staff did comfort me; He brought out my Will unto a free Submission, Subjection, and Resignation to his own most wise and holy Will. Yea, my Father's Visitations did so preserve my Soul, that I did sing and rejoyce under the sighs and smiles of Christ, even whilst I was sighing and forrowing for my transgressions.

Two learned, well practised, and judicious Doctors of Physick had daily visited me, and consulted my Cure, several days together, and I was fully persuaded, that they did what possibly they could to effect a Cure: And knew also, that God did not succeed their honest and faithful Endeavours with his Blessing. Although God had given a signal and singular Testimony of his special Blessing by each of them unto others of their Patients, at least sixteen at the same time; I resolved to take no more Physick, but would apply to that holy Ordinance of God appointed by Jesus Christ, the great Physician of value, *Jam. 5. 14, 15.* And I got Mr. *Kiffin* & Mr. *Vavasor Powell*, who prayed over me, and anointed me with Oyl in the Name of the Lord: And the Lord did hear Prayer, and heal

heal me. For there were very many godly Ministers and gracious Saints, that prayed day and night for me (with submission to the Will of God) that the Lord would spare my life and heal me, and make me more useful and serviceable to the Lord, to the Church, and to the Saints; whose Prayers God heard, and as an Answer of their Prayers, I was perfectly healed, but remained weak long after. My dear Wife remained weak and full of pain, and was very greatly afflicted with pain day and night, but the Lord gave her a great measure of Faith and Patience even to the end; She enjoyed the Light of Gods Countenance, had full Assurance of Gods Love, the Pardon of her Sins, and of eternal Life; And having patiently endured six months fore pains, upon the thirtieth of the second month called *April*, 1671. being the Lords Day, about four or five a clock, slept in Jesus: I was doing my Masters Work at that time in the Congregation; and toward the end of my Sermon, had a strong impulse upon my Spirit, That my dear Wife was departing, and in my Prayer after Sermon was drawn forth by Faith to commend her to God that gave her me, and blessed him for receiving her Soul into *Abrahams*

Abrahams bosom, and placing her among the Spirits of just men made perfect in the Paradise of God.

Since the death of my dear Wife, it hath pleased God to stretch forth his Hand upon my only Son then living, and to afflict him with a deep Consumption, occasioned, as I judge, by Grief for his dearly loving and beloved Mother, for he drooped ever since she first was taken ill of that Distemper of Rhume, which fell from her Head into her Face, of which she dyed: And he hath been worse and worse ever since she dyed. And I having had great Expences and a great Charge of dear Relations, and owing some considerable debts, I was necessitated to teach School again in my old Age; That I might pay my Debts, succour my dear Relations, and not be too great a burden to the Church of God: And this I have willingly and chearfully undertaken, that if Persecution do come upon me again. (which I expect and prepare for) and I shall be haled to prison, or forced to flye: It may be my Mercy and Comfort as at all other times of my many removals in the days of my Pilgrimage and Persecutions; That no person shall have any occasion to come to me and say, *Pay me what you*

you owe me before you go ; for I desire to owe no man any thing but Love, and honestly to pay every man his own. And if Death seize on my body, that I may leave enough of my own behind me to pay all my Debts, and a little for the Relief of Gods Poor, and some of my poorest natural Relations. I had a Summoning in June last to prepare my self for the Grave by a sudden and sore Fit of the Wind-Cholick and Vomiting. And on the 3d of October last, 1671. I had another Summons to be ready to depart this life by another sudden more violent tormenting Fit of the Wind-Cholick and Vomiting. And I am alarmed by these awakening Visitations of the Lord to prepare and be ready ; That when my Lord and Master comes or calls for me to come to him, I may be found so doing, that he may say, *Well done, thou good and faithful Servant, enter thou also into the Joys of thy Master.*

The next Tryal my heavenly Father saw needful for me to be exercised under, was the Sickness and Death of my then only living Son, my *Isaac*, my most loving and beloved Son, who was translated the 15th day of November, 1671. which great Tryal and Loss God made gain to him, and easie to me by a manifest and powerful Work
of

of Conversion, Repentance and Faith upon his Soul in the time of his Sickness, which administr'd much Comfort to me, so that I sorrowed not for him as one without hope, who exercised very great patience under his very great pain, soreness, and burning Feaver, whilst his flesh, marrow, and moisture consumed, and acted Faith and Hope very lively and constantly upon Christ in that Word, *John 6. 37. And him that cometh to me, I will in no wise cast off:* Very often expressing his former bondage and slavery to Sin and Sathan, which he bewailed ; and acknowledged often Gods free and rich Grace in giving him Christ and Pardon and Salvation now at last, which he had neglected the Offers and Tenders of so often. Some Combats he had, but after a manifestation of Christ to his Soul, he dyed in Faith and Peace.

And albeit my natural Affections caused me to weep often, and the sense of Gods Hand & Rod upon me, caused me to mourn very much in secret ; yet the Almighty by his Rod and Staff did so comfort me, that I walked through this Valley also of the shadow of Death without fear of Evil, and was assisted and enabled to perform the Work of my Ministry in the Congregation

gation without any omission or interruption. And that very Night my only Son dyed, the Lord brought to my mind that Scripture, *Mic. 7. 14. Feed thy people with thy Rod*; which was made a seasonable, suitable, and powerful Word by the Teachings of the holy Spirit unto my Soul, in my solitary Condition: Who thus administered Food, yea and a Feast also to my Soul. For by this Rod of God, I had served in to my Soul a Dish of sour or bitter Herbs, I mean sorrow for my sins; but I fed also on the Paschal Lamb, in whose blood I saw all my sins washed away. And the Spirit of God witnessed with my Spirit, that I was the Child of God, and one of those Children, with whom God will keep Covenant, and not take away his Love from me, though he visited my Transgressions with the Rod, and mine iniquities with stripes, *Psal. 89. 28—34.* which Scripture was then brought again with power upon my Heart. The next Dish of spiritual Food under this Rod which God brought me, or sent me by his Spirit in his Word to feed upon, was full of Love; Then that holy Scripture came to me, not in word only, *Rev. 3. 19, 20.* but in Power and in the Spirit, and in much Assurance; where-

in

in he shewed me his Face, and I saw my Fathers Face in that Glass of the Gospel, *Heb. 12. 6, 7.* which the holy Spirit held forth to me by this Rod, and shed abroad in my heart the Love of the Father in his Son Jesus Christ. After this the next day God gave me a Dish of spiritual Fruits by this Rod to feed upon, served up in that holy Scripture, *No affliction at the present is joyous, but grievous; but the fruit thereof shall be peace and righteousness to them that have been exercised therein.* And after God had thus fed me, feasted me several days and nights together with this his Rod, he very graciously pronounced his Blessing upon me by his Rod, in these words; *Blessed is the man whom thou correctest and teachest out of thy Law or Word, unto which I was helped heartily to say Amen: It's good for me to be, and that I have been afflicted, &c.* And after God had communed with me from his Mercy-seat, and had instructed me, I experienced such Divine Loves, shinings, and spiritual sweetness, as Jonathan did when he tasted a little Honey-dew on the End of the Rod in his hand; and was enlightned and refreshed. So that I was enlivened, or revived, fed and feasted by the Rod and Word, even the Bond

of

of Gods everlasting Covenant of free Grace, and Love.

About 4 or 5 months after the Death of my Son, his Wife married a Gentleman of 300 *l. per annum*, and left me engaged to receive and pay all my Sons Debts; and to preserve his Credit and his Wife's, I borrowed 200 *l.* to help to pay his Debts, and suffered the loss thereof, which necessitated me still to keep School to pay my Debts: And I having a Granddaughter with me three years before, she being nineteen years old, did take the Charge of my Household-affairs, and of my Boarders, who managed all things with so much discretion, that my life was very comfortable, and I had great Content. In *Septemb.* 1672. my only Daughters Husband went by her consent into the Country, and left her.

Thus far was written with his own hand; and there we must be forced to break off, tho' abruptly, the remaining part of his Life, written by himself, as this was, being, as Mr. *Kiffin* mentions in his Preface, unhappily lost: which, because 'tis impossible to be supplied by any Hand so particularly as his own, must be done in general, by letting the Christian Reader know, That this

this holy Man's Life was all of a piece, and that he maintained his Zeal, Fidelity, and Integrity in the latter part of it, as well as in the former, even to the end of it. He was not very long sick; not keeping his Chamber above five weeks, nor his Bed above ten days. All the time of his Sickness he behaved himself with extraordinary Patience, and Resignation to the Divine Will, longing to be dissolved, and to be with Christ; not so much to be freed from Pain and Trouble, as from Sinning; which he expressed to one with him, with a more than ordinary Transport of Joy. A little before his Death, he wrote the following Epistle, which he left as his last Legacy to the Church.

D

Mr.

Mr. Knollys's last Legacy
to the Church, written
a little before his Death.

To the Church whereof I am Pastor,
Grace, Love, and Peace,
by Jesus Christ our Lord and
Saviour, Amen.

HOly Brethren, Partakers of the Heavenly Calling, I not being able to Preach any more unto you, do take liberty by writing to give you this as my last Counsel, and I hope the whole Church will seriously consider what I have written, as the last words of your very aged Pastor, whose departure, as I hope, is at hand.

First,

Mr. Knollys last Legacy. 45

First of all, I do humbly beseech my Reverend and Beloved Brother Sreed, for Christs sake, that the fervent Love to the Church, and the watchful Care over the particular Members of it, Expressed and Published in his little Epistle touching Singing, may be revived; and also that the Brotherly Love of the Ministering Brethren, and likewise of all my beloved Brethren, who are helps in Government, may be stirred up to Help, to Assist, to provoke the rest unto good Works, Gal. 4. 18.

Now I do unfeignedly, and without vain boasting, commend many of you, my beloved Brethren and Sisters, for continuing in the Apostles Doctrine, and Fellowship in breaking of Bread, and in Prayer, (but as for the rest, who forsake the assembling of themselves, with the Church on the Lords Day, I commend them not,) especially not only in this time of Liberty, but when it was a time of violent Persecution, when I was shut up a Year and four Months, (blessed be God for Prison Mercies,) in *New-Prison*. And having mentioned that time of Persecution, can I pass it by without commending

D 2

mending the constant Assembling of our Brethren and Sisters all that time, every Lords day to worship God? And may I not with great Comfort, commend the Labour of Love of our Ministring Brethren, in the Work and Doctrine of the Gospel, without ceasing, (as you well know,) and among whom they still labour and faint not. And now some of our younger Brethren, begin to improve their Gifts and Talents for the Glory of God, and the Edification of the Church, whom I desire may be encouraged.

Another thing very commendable in this Church, is the Charity, which they have added to their *Brotherly kindness*, 2 *Pet.* 1. 7. It was great Brotherly kindness, which was manifested to the Church, by those Brethren who lookt out our Meeting-House, and prepared it for us as it now is: And unto this, many of our Brethren and Sisters, have added their Charity in a free and very liberal Collection and Contribution, given into the Trustees of the Fund: And I hope they will be ready to do the like again, when the like Necessities call for it. Read I pray you the 8th. and 9th. Chapters of the

the second Epistle unto the Church of *Corinth*: All this, and much more, are the Riches of Grace, which God hath freely given by our Lord Jesus Christ, unto this Church for his own Glory.

Nevertheless, I must in Love and Faithfulness to your precious and gracious Souls, (holy and beloved,) tell you of some things, (not to shame you, (for I my self am found guilty, as well as you, and more than some of you,) but to warn you, and to counsel you, (as a Father doth his Children,) and they are these.

First, That several of us are fallen in some degree, from our first Love, cooled in our Spiritual Affections to Jesus Christ, and to the Saints. — Must not you and I confess, that it is not with us now, as it was in the day of our first Espousals? God the Father, the Word, and the Holy Spirit remembers it. *Jer.* 2. 1, 2. And we should remember from whence we are fallen, and should say, *I will go and return unto my first Husband, for then was it better with me, than now, Hos.* 2. 7. *Rev.* 2. 4, 5.

Now the first part of my Counsel, which I desire to take and receive from Christ, and to give unto you, my dearly beloved Brethren and Sisters, who are convinced, and have confessed it before the Lord, on several days of Fasting and Prayer.

First, I do Counsel you to Repent, *Rev. 2. 5.* And I must tell you, Beloved, that our assembling once in four Weeks, and spending four hours, from Eleven to Three, in Praying and Preaching, as we have often done, is not such a Fast as will make our Voice be heard on High, *Isa. 58. 3, 4.* Several things are essentially necessary to Evangelical Repentance, that it may be acceptable unto God by Jesus Christ. — Namely, Godly Sorrow, which worketh Repentance, never to be repented of, *2 Cor. 7. 9, 10.* A broken Contrite Spirit, *Psal. 51. 17. James 4. 9, 10. Isa. 66-2, 3. Isa. 57. 15.* Read these Scriptures, *Zech. 12. 10, 11.* Alas, where are our Tears of Godly Sorrow, our broken Hearts, and our afflicted Souls? Reformation after Humiliation? Repent and do thy first Works, *Rev. 2. 5.*
O

O Holy Brethren, let us do so, let you and I beg Grace, that we may both Mourn and turn from all our Sins, to the Lord with all our Hearts.

We have cause to repent of our Formality, and *Laodicean* Lukewarmness, especially for want of zeal for the House of God, *Psal. 69. 9. Rev. 3. 19. Col. 4. 12, 13. Joh. 2. 17.*

Secondly, I Counsel you to be zealous: Zeal is a fervent and constant affection of a gracious Soul, in a good thing, managed with Discretion, *Gal. 4. 18.* If our zeal be not fixed upon a right Object, and good Matter; it may be hot, and great, but it cannot be good. Compare the zeal of *Paul*, *Phil. 3. 6.* with the zeal of *Epaphras*, *Col. 4. 12, 13.*

To guide our zeal aright, two things especially ought to accompany it:

First, The light of Knowledge, *Rom. 10. 1, 2, 3.* Read the words again and again, and as often as you read this Paper. Many professors of the
D 4 Law

Law then, were very zealous of Establishing their own Legal Righteousness, and many professors of the Gospel, now, are as zealous, to establish their own Legal Righteousness, and not Christs. O! say some, If I could pray so, mourn so as others do; if I were so Holy and so Humble, &c. then I would believe. O! say others, if I could get power over my Corruptions, and strength against Satans Temptations, and Victory over the allurements of this present evil World, then I would believe: But I have a Heart full of vile affections, vain thoughts and doubts, that I cannot believe.

Consider, Are Praying, Mourning, Humbling our Souls, Gospel Duties? even so is believing a Gospel Duty, which God Commands, 1 *Job.* 3. 23. And he threatens to Damn them that hear the Gospel preached, and will not believe, *Acts* 13. 41.

Secondly, The Aim and End of our Zeal, must always be the Glory of God, and guided, as I said, by Discretion: Wise as well as Warm: Great

test zeal, in greatest Matters, and lesser zeal in lesser matters. Compare, *Gal.* 5. 11, 13. with 1 *Cor.* 11. 13, 14, 15, 16. 1 *Cor.* 10. 3. and *Prov.* 19. 11.

My Counsel also is, and I humbly beseech our honoured and beloved Elder, and entreat our Ministring Brethren, who are Helps in Government, to joyn together to set in Order these things.

I mean no other things, than those holy Administrations which Christ, his Apostles, and Disciples, practised in the beginning. Search these Scriptures, 1 *Per.* 2. 21. *Philip.* 3. 17. *Luk.* 14. 16, 17, 18, 19, 20, 21, 22. *Acts* 28. 23, 24,—28, 29, 30, 31. and 1 *Cor.* 14. 13, 23, 24, 25, 29. 1 *Tim.* 4. 13. *Col.* 4. 16. 1 *Thes.* 5. 27. *Rev.* 1. 3. Consider, holy Brethren, that as Reading and Expounding are two different Administrations, so are Prophecying and Preaching, yet both Gospel Ordinances, *Rom.* 12. 6, 7.

Fourthly and Lastly, My Counsel to the Church is, that you will look out

50 **Mr. Knollys's last Legacy.**

a Minister of Jesus Christ, whom he hath in some competent measure, qualified with such Ministerial Gifts and Graces as may make him worthy of so great honour, as is due to a Pastor, and Elder of the Church of God, yea, of double honour, *1 Tim. 5. 17.* Both of Maintenance and Obedience, *Heb. 13. 17.*

And now my dearly beloved Brethren and Sisters, I commit you all to the Word of his Grace, which is able to build you up, and to give you an Inheritance among them which are Sanctified. So I remain, while in this Tabernacle,

Your Brother in the Lord

Hanserd Knollys.

F I N I S.

Books Printed for John Harris, at the Harrow against the Church in the Poultry.

A Confession of Faith, put forth by the *Elders and Brethren*, of many Congregations of *Christians*, (Baptized upon Profession of their Faith) in *London* and the *Country*. With an Appendix concerning *Baptism*. Price Bound 1 s.

A Solemn Call unto all that would be owned as *Christ's Faithful Witnesses*, speedily, and seriously, to attend unto the *Primitive Purity of the Gospel Doctrine and Worship*: Or, a Discourse concerning *Baptism*: Wherein that of *Infants* is Disproved, as having no *Footing*, nor *Foundation* at all in the *Word of God*. By way of Answer to the Arguments made use of by *Mr. William Allen*, *Mr. Sidenham*, *Mr. Baxter*, *Dr. Burthogge*, and others, for the Support of that Practice.

Where-

Books Sold by John Harris,

Wherein the Covenant made with *Isarel* at Mount *Sinai*, *Exod.* 20. That in the Land of *Moab*, *Deut.* 29. As also the Covenant of *Circumcision* made with *Abraham*, *Gen.* 17. 7, 8, 9. Whereon so much stress is laid for the Support of Infants Baptism, are plainly proved to be no other than three several Editions of the Covenant of Works; and consequently, that no just Argument can thence be deduced for the Justification of that practice.

Together with a Description of that truly Evangelical Covenant, God was pleased to make with believing *Abraham*; containing the Sum of the Everlasting Gospel then Preached unto him; since Proclaimed by the Apostles; and which now remains to be yet further Published unto every Nation, Kindred, Tongue, and People, for the Obedience of Faith. By *Philip Cary*, a Lover of Truth and Peace.

The *Conviction of Worldly Vanity*: Or, the Wandring Prodigal, and his Return: In two parts.

PART

at the Harrow in the Poultry.

PART I.

Containing his debate with him self about his setting forward in search of the Palace of *Worldly Felicity*; his hearkning to the advice of *Folly*, and submitting himself to her Conduct; the manner of her furnishing him out; of the Progress he made, and the various Adventures he met with by the way: As also the Entertainment he found at his Arrival, and his Riotous Living there; with his Description of the Vices Reigning therein.

PART II.

Giving a full Account of his miraculous Escape from the Palace of *Worldly Felicity*. Or the glorious prospect he had of the *Cælestical City*; and of the progress he made towards it, under the Conduct of *Divine Grace*: With the manner of his proceeding, and the several Occurrences he met with by the way: His Arrival at the Palace of *Vertue* and *True Felicity*, and his Joyful Reception there: His Excellent Description thereof, and of the Divine and Moral Virtues which he found therein.

Both

Books Sold by John Harris,

Both pleasant and profitable. Deliver'd under the Similitude of *A Wandering Youth*. Illustrated with proper Cuts. *Price Bound One Shilling.*

Come and Welcome to *Jesus Christ*: Or a plain and profitable Discourse on *John 6. Verse 37.* Shewing the Cause, Truth and manner of the Coming of a *Sinner to Jesus Christ*; with his happy Reception, and blessed Entertainment. *The Third Edition with Additions.* By *John Bunyan*, Author of the *Pilgrims Progress*. *Price bound one shilling.*

A Necessary Family-Book, both for the City and Country, in two parts. Containing Exact, Plain and Short *Rules and Directions*, for Taking and Killing all manner of Vermin on Land and in Water: As,

PART I. By LAND.

The Fox, *Polcat*, *Buzzard*, *Kite*, *Weasle*, *Adder*, *Snake*, *Caterpillar*, *Frog*, *Mole*, *Pismire*, *Fly*, *Bug*, *Rats* and *Mice*, *Fleas* and *Lice*.

PART II. By WATER.

The *Hern*, *Dob-Chick*, *Eoot*, or *More-ben*, *Cormorant*, *Sea-Pye*, *Kings-fisher*, *Otter*, *Water-Rat*, and *Ospray*, all great destroyers of Fish. To which are added, many natural

at the Harrow in the Poultry.

natural and artificial Conclusions, both pleasant and profitable. The whole Illustrated with proper Figures. By *R. W. Gent*. *Price stitch'd 6 d.*

Instructions for Children: Or, *the Child's and Youth's Delight*. Teaching an easie way to Spell and Read true English. Containing the Fathers Godly Advice; Directing Parents in a right and spiritual manner to Educate their Children, with a Scripture Catechism, wherein all the chief principles of true *Christianity* are clearly opened, together with many other things both pleasant and useful for the Education of Children, written by *B. Keach*, Author of *War with the Devil*, recommended to the use of all Parents and School-Masters, by *H. Knollys*. *price 6 d.*

A Just Reply to Mr. John Flavell's Arguments, by way of Answer to a Discourse lately published, Entitled, *A Solemn Call, &c.* By *Philip Cary*, a lover of Truth and Peace.

The Triumph-Royal, containing a short Account of the most remarkable Battels, Sieges, Sea-Fights, Treaties, and Famous Achievements of the Princes of the House of *Nassau*, &c. Described in the Triumphant Arches, Piramids, Pictures, Inscriptions,

at the Harrow in the Poultry.

sions, and Devices, Erected at the *Hague* in Honour of *William III.* King of *England, Scotland, France, and Ireland,* Curiously Engraven in 62 Figures on Copper-plates, with their Histories; an Elaborate piece of Curiosity, first done in *Dutch,* then into *French,* and now into *English,* Dedicated to her Majesty. price 4 s.

A plain Relation of the late Action at Sea, between the *English* and *Dutch,* and the *French* Fleets, from *June 22.* to *July 5.* last, 1690: With Reflections thereupon, And upon the present State of the Nation. price 1 s.

The Spirit of the Church-Faction Detected, in it's Nature and Operations, &c. Price 6 d.

Ichabod, or Five Groans of the Church, prudently foreseeing, and passionately bewailing her second Fall, threatened by these five Dangerous, tho' Undiscerned Miscarriages that caused her first: *Viz.* 1. Undue Ordination, 2. Loose Profaneness, 3. Unconsonable Symony, 4. Encroaching Pluralities, 5. Careless Non-Residence: humbly presented to her Supream Head and Governour, the Kings most Excellent Majesty, and his great Council, the Parliament of *England.* price 6 d.

Christ Exalted: 33

A
LOST SINNER

Sought, and saved by CHRIST:

Gods people are an Holy people.

Being the summe of divers Sermons Preached
in SUFFOLK;

By HANSERD KNOLLYS.

Who for this Doctrine had the Meeting-house doores
shut against him, and was stoned out of the Pulpit (as he was
preaching) by a rude multitude; who were gathered to-
gether, and set on by a Malignant High-
Constable.

Which hath been proved by divers Witnesses of good
reputation, before the Honourable Committee of Examination
at London.

GALAT. 4. 16.

Am I therefore become your enemy, because I tell you the truth?

ACTS 21. 30.

*And they took Paul and drew him out of the Temple, and forthwith
the doores were shut.*

JOHN 10. 32.

For which of these Works do you stone me?

1 PET. 4. 13.

But rejoyce, in as much as ye are partakers of Christs suffering.

LONDON, Printed by JANE COE, according to Order. 1646.

1646: 123 hr



T O
THE HONOURABLE
Committee of Examinations :

Grace and Peace from G O D , through CHRIST.

HONOURABLE,



I may be judged an act of great boldness in me (Who am under the Examination of this Honourable Committee, to dedicate my poor labours, at Debenham, and Stradbrook, to your patronage; especially to publish them to the World, had not the hard reports of some persons (too much credited by many) constrained me to vindicate; first the truth, and in the next place to give satisfaction to many, who have heard those reports, I should not have been so bold; the conscience of mine own inability, and the knowledge of the profitable labors of many both learned and godly, hath to this time, and still had justly hindered me from publishing any thing by print to the view of the world: Wherefore I (being enforced to print my Sermons) present them to your Honours; wherein you have the summe and substance of all that I preached in Suffolk (as many witnesses have testified.) For my main endeavours there, was to exalt Christ, and to presse my hearers to sanctification in heart and life. And if the Lord shall please to make my poor labours a blessing to any, he will get glory, and I have my reward with him. Howsoever, I humbly submit both my self and my Book, to the Examination and determination of this Honourable Committee.

Your Honours to serve you in the Lord,

HANSELD KNOLLYS.

COL.

(1)



COLOSS. 3. II.

Christ is all, and in all.



He Apostle Paul, who was a chosen vessel unto the Lord, to bear his Name before the Gentiles, Acts 9. 15. wrote this Epistle to the Saints and faithfull Brethren in Christ, which were at Colosse; Chap. 1. vers. 2. And as the Ensign-Bearer of His glorious Name, displayed the Magnificence, and transcendent Excellence of Christ, in the words of the Text; Christ is all, and in all. And that he might lift up Christs All-sufficiency, he nullifies all other excellencies whatsoever, chap. 3. vers. 11. where he gives the Colossians to understand, that the advantage of a Jew above a Gentile, the dignity of a Scythian above a Barbarian, or the Immunities of a Freeman above a Bondslave, however esteemed amongst men, are nothing without Christ; Who is all, and in all. These words have their dependence upon the exhortation unto Mortification, chap. 3. vers. 5. which exhortation the Apostle pressed upon the Colossians, by telling them vers. 9. 10. they had put off the Old man, with his deeds, and had put on the New man, &c. Where (that is) in which state of Regeneration, there is neither Greek, nor Jew, &c. but Christ is all, and in all. The Lesson to be learned hence, is this; To wit,

Doct. Christ is all and in all, in the New man.

Two things need some explanation in this Doctrine; viz. First, Who is here meant by the New man? And secondly, how Christ is all, and in all, in the New man. By the New-man here, we are to understand (as was intended by the Apostle) a true Believer, or a faithfull Brother in Christ, one sanctified in Christ Jesus, called a Saint; who is redeemed in the spirit of his minde, and hath put on the New man, Ephes. 4. 23. 24. Which is done, when by the mighty operation of the holy Spirit, in the Promises given unto us, we are made partakers of the Divine Nature, 2 Pet. 1. 3. 4. Non per participationem Essentia, sed per communicationem Spiritus, & gratia ejus. Gal. 4. 6. Ephes. 4. 6. Thus being by the Spirit and Faith united

A 2

with

with Christ, we are made a new creature, or creation, 2 Cor. 5. 17. have a new heart, Ezek. 36. 26, 27. and walk in newness of life. Rom. 6. 4. And such may be said to have put on the New man, the sum then is this; *Christ is all, and in all, in every true Believer, in every justified-sanctified person, who hath a new heart, and walks in newness of life.* Touching the second particular, to wit, *How Christ is all, and in all, in the new man.* The Lord **JESUS CHRIST** (who is all in himself, for in him dwelleth all the fulness of the Godhead bodily, Col. 2. 9. which was the pleasure of God, that in all things he might have the preeminence, Col. 1. 18, 19.) is all and in all, in the new man. First, Fundamentally; I mean Christ is the Foundation of all, 1 Cor. 3. 11. For other Foundation can no man lay then that is laid, which is Jesus Christ; I say Christ is the foundation of all that faith, repentance, love, and other graces, gifts, and fruits of the Spirit, which are in every true Believer: He is a living Fountain full of grace, and from his fulness we all received grace for grace, John 1. 14, 16. Secondly, communicatively; I mean, **CHRIST** doth communicate all unto the new man; to wit, life, light, grace, and glory, &c. We have nothing but what we have received, and we have received all from his fulness, Ephes. 4. 7. John 1. 16. The titles given to Christ in the Scripture of truth, will make this appear more fully, viz. That *Christ is all in the new Man, or in every true Believer: I shall instance some.*

First, *Christ is our life*, Col. 3. 4. *Christ is the life of a Believer, even eternall life.* 1 Joh. 5. 11, 12. That is to say, the everlasting spirituall well-being of a Believer, is by union and communion with Jesus Christ, in whom he lives a life of Grace here, and with whom he shall live a life of glory hereafter. Yea, all those spirituall breathings of the hunger-thirsting soul, after the enjoyment of God in any of his holy Ordinances, are from Christ; and from him are all those quickening, and all that life we have in prayer, preaching, conference, and other spirituall duties. In a word, the spirit of life himself, who so sweetly refresheth the weary soul, comforts the sorrowfull heart, and quickens the sanctified affections, is from Christ; And he is called the Spirit of the Son, Gal. 4. 6. whom God sends forth into the hearts of his children.

Secondly, Christ is the true light of every Believer, or in the new Man. That was the true Light, Joh. 1. 9. even Jesus Christ, who enlighteneth the eyes of our understanding, that we may know what is the

the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe, Ephes. 1. 17, 18, 19. And though the hearts of men and women be very dark, yet God who commanded the light to shine out of darkness, hath shined in our hearts (who are Believers) to give light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4. 6. And the Apostle tels the sanctified Ephesians, that they were sometimes darkness, but now ye are light in the Lord, Ephes. 5. 8. And indeed, all that heavenly knowledge, and spirituall understanding, which Believers have in the Mylterie of the Gospell, they had it from Christ; In whom are hid all the treasures of Wisdom and knowledge, Col. 2. 2, 3.

Thirdly, Christ is the bread of Life to Believers, Joh. 6. 35, 48, 51. He is the spirituall meat and drink of our souls, who believe in him, they that eat him shall live by him, Joh. 6. 55, 57. All that Spirituall nourishment, and soul-retreshment, which believers have in promises, duties, Ordinances, &c. is from Christ, whose flesh is meat indeed, and his blood is drink indeed, communicated by his holy Spirit unto his people in those duties, promises, Ordinances, &c. Christ is milk and wine, to be had without money, Isa. 55. 1. that will quench the thirst of the new-born babes in Christ, which so much desired the sincere milk of the Word, that they may grow thereby, 1 Pet. 2. 2, 3. and that will make the mournfull spirit of a doubting, or backsliding Believer, to have a cheerful countenance, when his broken heart is cheered and warmed, yea melted, and comforted with the blood of Christ his Redeemer. Christ is water of Life, a pure River of Living water cleer as Crystal, flows from this Fountain in the hearts of Believers, Revel. 22. 1, 17. Joh. 7. 37, 38. and Joh. 4. 10, 12, 14. This will satisfie the thirsty soul, as Christ promised, Matth. 5. 7, 11. therefore he cryed, If any man thirst, let him come to me and drink. Christ is the tree of Life, which beareth twelve manner of fruits, and yeildeth her fruit every moneth, whose leaves are for the healing of the Nations. Revel. 22. 2. Christ is said to make a feast of Wine and fat things full of marrow, Isa. 25. 6. and he thus speaks to Believers; *Eat, O Friends, drink, yea drink abundantly, O my beloved:* Cantic. 5. 1. I might be exceeding large in particularizing many other his titles; as namely, Christ is a Believers justification, sanctification, redemption, 1 Cor. 1. 30. He is also our peace, Ephes. 2. 14. our

Right

Righteousnesse, Jer. 23. 6. our advocate with the Father; & John 2. 1, 2. Our King, High-Priest, and Prophet; our Father, Husband, Brother, our all. Thus it may appear that Christ is all in the New-man: But how is Christ all in all, in the New-man? I conceive, it is spoken by way of preheminance, as it is expressed, Col. 1. 18. 19. That is, in all which is in the New man, or in a Believer, Christ ought to have the preheminance; First, as he is the Authour thereof: For instance, that precious faith of Gods Elect, which is in the New man, is an excellent Grace, but yet Christ must have the preheminance above that faith, because he is the Authour of it, Heb. 12. 2. and so above all other graces, gifts, and fruits of the Spirit.

Secondly, as he is the preserver of all in the New man, every Believer is called and sanctified by God the Father, and preserved in Jesus Christ; Jude 1. And the Believer is not onely preserved in the state of Grace by Christ, but the grace of God wrought in him, to wit, Faith, &c. is by Christ preserved also; namely, by the intercession of Christ. *I have prayed for thee that thy faith fail not.*

Thirdly, as he is the finisher, who strengtheneth, stablisheth, and perfecteth all in the New man. Christ is not onely the Authour, but the finisher of our Faith. Heb. 12. 2. He is the *Alpha* and *Omega*, the beginning and the ending, of all those graces, gifts, and fruits of the Spirit, which are in the New man. Revel. 1. 8. Thus *Christ is all, and in all, in the New man.* He is the Authour, Preserver, and finisher of all; He purchased all, He is the Donour of all, He is the beauty of all, the summe of all, the perfection of all in the New man.

Reason.

This was the good pleasure of the Fathers will, that all fulnesse; all sufficiency, all spiritualnesse, should dwell in Christ, and should by Christ be communicated to his people, that in all things Christ might have the preheminance, Col. 1. 18, 19. And thus God will have it done to the Man Christ Jesus, whom he delighted to honour, for the service Christ did unto his Father in the Redemption of his people, therefore he gave him a Name, above every Name, *Christ in all, and in all.* Which honour and dignity, Christ will at the last day prostrate at the feet of his Father, that God may be *all in all.* 1 Cor. 15. 28. Moreover, this being the designe of God, that Christ should communicate all grace, gifts, &c. unto his people. It was requisite, that all fulnesse should be in Christ, and so we reade, John 1. 14. 16. Yea, the great necessity of the Lords redeemed ones, to have a constant supply of grace, and spirituall gifts, also a continuall

inuall groweth of the fruits of the Spirit, requires this all-fulnesse to be in Christ.

Seeing *Christ is all and in all*, in the New-Man; Let us hence be instructed. First, to prize Christ highly, to set an high esteeme upon Christ, to let him have the preheminance, who is *all in all*. It is that which the Prophet complained of, Isa. 53. 3. He, to wit Christ, was despised, and rejected of men, and we esteemed him not. We are apt to slight Christ, and to disesteem him, because we discern not that beauty, excellency, riches, and glory, which is in Himselfe, we are ignorant of the worth of Christ, and know not our neede of him, and therefore we do not so prize him, as we ought. These two considerations, I desire, to propound, as motives, to prize Christ. First, Christ his worth, which I may hint unto you in three particulars, to wit, 1. The unvaluable preciousnesse of his blood, which hath in it a cleansing vertue, 1 John 1. 7. 9. And the blood of Jesus Christ his Son, cleansed us from all sin, thereof, we are said, to be justified by his blood, Rom. 5. 9. Let me aske you, who now believe, How did you esteem of this precious blood, of Christ? When you were sighing-out your mournfull requests to God in secret corners, For one drop of Christs blood, one dram of the grace of God, and faith of God his Elect, one word of promise, one smile of a reconciled Father, or one beame of the light of Gods countenance, did you not prize the blood of Christ above all corruptable things, as silver, gold, honour, riches, pleasure, &c. Did you not esteem the least drop of it more precious, then all creature-comforts whatsoever, as freinds, liberties, and and life? Againe the precious blood of Christ hath a purging quality, Heb. 9. 14. The blood of Christ shall purge your consciences from dead workes, to serve the living God. Sin doth both contract guiltinesse and pollution, and therefore the blood of Christ doth both cleanse, and purge, pardon, and purifie, therefore we are also said, to be sanctified by the blood of Christ; Heb. 13. 12. Wherefore Jesus also, that he might sanctifie the people with his owne blood: Suffered without the gate. Oh beloved, what can be esteemed so precious to a gracious heart, as this blood of Christ, which washeth away all those defilements, and uncleanneses, which through our corruptions cleave unto us, even in our best actions, and holy duties: Such of you, (as have many times groaned in prayer to God under the feeling sense and sight of any corruption) know by experience, what high esteeme you have had of the blood of Christ to save you from your uncleannesse.

Secondly,

Secondly, the unsearchable riches of his grace, Ephes. 3. 8. To me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. Christs riches are of such an height, depth, length, and breadth, that passeth knowledge, yea thus much is spoken of the love of Christ, Ephes. 3. 18. 19. Alfo faith in Christ is called precious faith, 2 Pet. 1. 1. To them that have obtained the like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ; yea, all the Graces of Christ are the riches of the poore Saints, Jam. 2. 5. God hath chosen the poor of the world, rich in grace, &c. Tell me, beloved, how did you esteem of the riches of Christ, when you bring poor in spirit, mourned for Christ and his grace, when you discerned faith, love, humility, &c. in others of the children of God, did you prize it highly in them? Did you not account them happy, rich, and blessed, whom Christ had enriched with those jewels, and adorned with such graces? Ah how much more should you now prize CHRIST, in whom is all fulnesse of these unsearchable riches, and especially considering, that from his fulnesse you have received grace for grace, Joh. 1. 14. 16.

Thirdly, the glorious liberties of his Spirit: For where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. Not any carnall liberty to sin, and so fulfill the lusts of the Flesh, Gal. 5. 13. but Spirituall liberty, and freedom from sin. I mean not a perfect and totall freedom from all sin, as if the people of God could never sin after conversion. For if we say that we have no sin, we deceive our selves, and the truth is not in us, 1 John 1. 8, 10. But I mean a freedom: First, from the guilt of sin, Rom. 8. 33. And the Apostle saith, Coloss. 2. 13. *That he hath forgiven us all trespasser.* Secondly, from the pollution or filth of sinne, Zach. 13. 1. A fountain set open to Believers for sin and for uncleannesse. And Ezek. 36. 25, 29. God promised they shall be clean, and he will save them from all their uncleanneses. Thirdly, from the raining power of sin, Rom. 6. 14. *Sinne shall not have dominion over you, under grace.* Fourthly, from the punishment due for sin, which is the curse of the Law, Gal. 3. 13. *or condemnation*, Rom. 8. 1. *or any other satisfactorie punishment.*

2 The great need you have of Christ, may move you to prize him, and set an high esteem of him. Christ is the onely thing necessitie, and therefore the Titles given him in the Scripture, are
such

such as declare his usefulness to Believers, for he is our life, our Light our Bread, Water, Milke, Wine, His flesh our meat indeed, His blood our drink indeed; He is our Father, our Husband, our Brother, our Friend, our King, Priest, and Prophet; He is our Justification, Sanctification, and Redemption; He is our Peace, our all. We can have no access to God but by his Mediation, no acceptance with God without his intercession. Revel. 8. 3. 4. We cannot resist the next Temptation, neither can we overcome the next Corruption, nor shall we be able to suffer with patience the next Persecution, or endure any tribulation, unless we have renewed strength from Christ. Believers have received, that Grace they have from Christ, John 1. 16. And they cannot have increase of Grace but by Christ, John 15. 1. 2. Lord increase our Faith said the Disciples, neither can they persevere in grace unless they be preserved in Christ, Jude 1. To conclude, we are nothing, have nothing, can do nothing without Christ, John 15. 5. Without me you can do nothing; that is to say, you cannot in your owne strength nor in the strength of any grace received, doe any thing to please God or to glorifie God, without me; unless you abide in me, and have renewed ability and strength from me, you can do nothing that God my Father will own or crown with acceptance or reward: But yet we, who are Believers, have all and abound, Phil. 4. 18. Can do all things through Christ that strengtheneth us, Phil. 4. 13. Can suffer the losse of all, Phil. 3. 7. 8. 9. yea and conquer all, may bee more then conquerours through Christ, Rom. 8. 35. 36. 37. 38. 39. Oh consider your neede of Christ and learne to prize him, let him bee exalted highest in your hearts, as the pearle of greatest worth, as the one thing necessary which you most of all need, let him be all in all in your communication and conversation.

2 Use. Seeing Christ is all and in all in the new man, let every one examine whether Christ be in him. 2. Cor. 13. 5. Examine your selves know you not that Christ is in you, &c. This nearly concerns you beloved, for if you have Christ, you have all. Christ is all but if you lose him you lose all; you will lose your hopes, Comforts, and all your duties, yea you will lose God, Heaven, and soul, and all. It matters not what you have if you want Christ, no gifts, duties, reformations, qualifications, or other things whatsoever, will make you happy without Christ; and if you enjoy Christ, it is not material what ever you want, for my God (saith the Apostle) shall supply all your need, according to his riches in glory by Christ Jesus Phil. 4. 19. Therefore make sure that Christ is yours. Some would ask this question, How shall I so examine, that I
may

may know assuredly that I have Christ? I answer, you must bring your hearts to the touchstone of the Word of God, and cast them into the balance of the Sanctuary and weigh them there. And to this purpose, I shall propound one Scripture of truth for your examination and tryall, to wit, 2 Cor. 5. 17. If any man be in Christ he is a new creature, or creation; That is to say, he is new-born, born againe, or born of God, Joh. 1. 12. 13. But as many as received him, &c. which were borne of God. And our Saviour urged the necessitie of this new-birth, Joh. 3. 3, 5, 7, 8 Except a man be born againe he cannot see the Kingdome of God, he cannot enter into the Kingdome of God, verse 5. Now every one who is a new creature in Christ, all things are become new in him, or all things are made new [as in the Greek *ἅπαντα γίνονται καινὰ ἐν αὐτῷ ὅτι ἡ ἐκείνη ἐστὶν ἡ ἀρχὴ τῆς κτίσεως* ecce nova facta sunt omnia.] To wit; first he is made a new man, Ephes. 4. 21, 22, 23, 24. Col. 3. 10. 11. and hath put on the new-man where Christ is all and in all. Secondly, he hath a new heart, Ezek. 36. 26. A new heart also will I give you, &c. That is a new will, and new affections, yea and a new spirit will I put within you, verse 26. That is (Ephes. 4. 23.) to be renewed in the spirit of our minde, to wit, a new judgement or spirituall understanding in the knowledge of Gods will, Col. 1. 9. Thirdly he walkes in newnesse of life: Rom. 6. 4. Even so we also should walk in newnesse of life. That is, the conversation of a new-creature should be such as becomes the Gospel: Phil. 1. 27. To wit, humble, harmlesse, and holy: 1 Pet. 1. 15. 16. And thus God hath promised in the everlasting covenant of grace; that all and every one of his people shall walke: Ezek. 36. 27. And I will put my spirit within you, and cause you to walk in my statutes, &c. Examine your selves, Are you a new creature? Such of you as have not put off the old man, but still have your old hearts, and your old sins, and walk in your old wayes, and fulfill the old lusts of your sinfull natures, are not a new creature, you are not in Christ, nor Christ in you.

But some may thus say within themselves, I hope my soul is in a better condition, I am not so wicked and carnall as some others are, neither am I so vilde a sinner as I have been formerly; but I am somewhat reformed, and have forsaken my sinfull courses, and begin to delight to hear Sermons, and I pray with my family. To this I would answer, although your condition be not so desperate as others, who have lived long under ordinary means of grace, and yet are not at all wrought upon, I must tell you, Professors may (through strong Convictions, horror of conscience, and feares of hell) leave the Acts of some sins, and may customarily perform some religious duties, & yet be not regenerated. Professors may have leaves like the unfruitfull Fig-tree, and Lampes like the five foolish Vir-

gins

gins, they may seem to be Religious, and have a forme of Godlinesse; and not be a New creature, or creation. I might instance many such in the scriptures. Herod, Mark. 6. 20. Hee heard John gladly, and did many things. Saul, 1 Sam. 10. 6. 9. was turned into another man, had another heart, yet unconverted: So thou mayest be another Man, and not a New-man, maist have another heart, but not a new heart.

But I speak not this to adde sorrow to the afflicted, nor to break the bruised, for though some may deceive themselves herein; Yet such of you as are borne again or born of God, though but new-borne babes, who have put on the New-man, have a new-heart, and walke in Newnesse of life, are in Christ, and Christ in you.

3. Vse. Seeing Christ is all, and in all in the New-man; Let it serve for the consolation of every true beleever, Christ is yours, and all things are yours: 1 Cor. 3. 21, 22, 23. All are yours, and ye are Christs, and Christ is Gods? Christ is your life, your light, your food, your All, and by union with Christ, you are one in God, John 17. 21. God is your God and Father, Iohn 20. 17. All that is Christs is yours, his wisdom, Righteousnesse, Sanctification, Faith, Love, Humility, &c. All in all fulnesse, was in him, and dwells in him for his people, to communicate to them Ephes. 4. 7. Are you full of spirituall wants you may have supply from the fulnesse of Spiritualls in Christ. Doe you want wisdom, Faith, love, &c. Whatever you want, goe to Christ for that grace; There is enough in Christ to satisfie the Most hunger-thirsting soules in spirituall things, Ephes. 1. 3. God hath blessed us with all spirituall blessings, in heavenly things in Christ; In whom are hid all the treasures of Wisdom, and knowledge: Col. 2. 3. Doe you want power against corruptions go to Christ for strength, His grace is sufficient for thee, 2 Cor. 12. 8. 9. There is an all-sufficiencie in Christ, Christ is all, saith the Text, therefore the Apostle having Christ, said, I have all, I can do all through Christ, Phil. 4. 13. 18. And know for your further consolation, that Christ is in all in the New-man, or in every true Beleever.

He is in you, Col. 1. 2. Christ in you, the hope of glory: Christ liveth in me saith the Apostle. Gal. 2. 20. Christ is, and lives in a true beleever by participation of his Divine Nature, 2 Pet. 1. 3. 4. By Incoation of his holy Spirit, Gal. 4. 6. and by communication of his saving grace, Ephes. 3. 17. and 47. Christ is in your hearts, in your gifts, in your graces, in your duties, in all, by whom you finde acceptance of your persons, and services with God your heavenly Father, Ephes. 1. 6. Christ is with you, and in you, in all conditions, in all relations, in all Afflictions, Isa. 63. 8. 9.

B 2

And

And to conlude this use, know for your increase of joy; that Christ, who is all, and in all in you: will abide in you for ever; Nothing shall be able to separate Christ and your soules, Rom. 8. 35, 38, 39. Christ is the strength of your heart, and your portion for ever, Psalm. 73. 26.

4. Use. Seeing Christ is all, and in all in the New-Man, suffer a word of exhortation, which will concerne every one present to hearken to, viz. Both such as are in Christ, and out of Christ. and I am sure every one of you are in one of these two estates, either you are in Christ, or without Christ. The first branch of the exhortation shall be to you, who are believers, and sanctified in Christ Jesus, called Saints; seeing, Christ is all, in all, let him be all in all in your justification, take ye heed you bring not any righteousness of your owne, nor any grace or work of his in you, to joyne with Christ, and his righteousness in point of justification: Phil. 3.9. This glory Christ will not give to another, He is our justification, or righteousness, 1 Cor. 1. 30. 31. Christ will not permit any coadjutor, concause, or cooperator whatsoever in the justification of sinners.

Consider this you who will not believe, unless you could see your selves so holy, so humble; except you can first have such a sinne subdued, you will not beleve any of your sinnes are pardoned, untill you find & feel in your selves a soft heart, a broken heart, a praying spirit, a mourning spirit, you cry out you are not justified: Oh, say you, if I could pray, mourne for sinne, profit by the means, as such and such do; then I would believe; but alas, I have a heard-heart, a blinde minde, a perverse will, carnall affections, &c. I cannot, dare not, I will not believe that my sins are forgiven. Thus most professors would bring in (if not their owne righteousness) some grace or work of God in them, to joyne with Christ in their justification, not considering that God justifies the ungodly, Rom. 4. 5. and that Christ is all; and in all in the justification of sinners.

Secondly, let Christ be all, in all in the gifts of the Spirit, and graces of sanctification; for, as you heard, he is the Author, the Preserver, and the finisher of them all, therefore let him have the preheminance above all, for an high esteeme of every gift and grace of God, account a little grace better then all the riches, honours, pleasures, and creature-comforts of this world. But you ought to prize Christ far above; all his owne gifts and graces in us, for he is the life of them all, the marrow and substance of them all, what is all knowledge, unless ye know God in Christ? Cor. 13. 2. nothing. What is all Faith, except Christ be the object of it? 1 Cor. 13. 2. Nothing. Patience, Temperance, and all other Vertues, what are they?

but

but either naturall qualities, or morall habits unless Christ be the root of them; Nature education, and acquired gifts of Art may produce the like, yea the same, in Heathens. But Christ is the lustre and beauty of each spirituall gift & grace; that influence believers receive from Christ and those raies that come from this Sun of Righteousnesse upon their graces, makes them shining Saints, beautiful and all-glorious within. Heare this you poor in spirit, you new-borne babes in Christ, who have the persons of believers (especially Preachers) in admiration, and set them up on high in your hearts, and extoll them with your tongues; because you discern so much humility, love, patience, faith, and other gifts of the Spirit, and graces of sanctification in them: should you not rather admire Christ, exalt Christ, and extoll him, who is the purchaser, the owner, the Donor, and the author of all these spirituall gifts & graces, for we have nothing but what we have received, by his grace we are what we are, and all the grace we have, from his fulnesse we received it, Joh. 1. 16. therefore let him receive the glory of all, and let him have the preheminance in all, for he is all in all.

Thirdly, let Christ be all, in all your affections, words & actions. Set your affections on Christ. Oh let the discoveries of that superlative excellency, and glorious beauty of Christ, which are made out to your soules by the Spirit and Word of God, draw you to set your affections on him, Col. 1. 1. 2. Love every one and every thing that God hath put the name of Christ upon, for his sake, but chiefly set your affectionate love upon himselfe; love Christ in his Saints, love Christ in his messengers, in his ordinances. &c. this will quicken your desires to enjoy more of Christ; more of Christ in his Saints, Ministers, Ordinances, and in your owne hearts. Oh let Christ be cheifest in your affections, he is altogether lovely, Cant. 5. 16. Let him have your dearest love, he is the welbeloved of his Father and yours, 2 Per. 1. 17. let him be your wel-beloved. Christ hears you in his armes, everlasting armes of mercy. yea in his bosome Isa. 40. 1. & 63. 9. Doe you beare him in your heart, and let Christ be exalted highest there. Againe, let the absence of Christ be the chiefe occasion of your sorrow and mourning Matth. 9. 15. cry after him; enquire for him, give him no rest untill he returne: this was the practise of the Spouse, Cant. 3. 1. 2. 3. 4. & Cant. 5. 4. 6. 8. Oh how was her affections set upon her Beloved! tell him I am sick of love, Cant. 5. 8. Though there be many other just occasions for mourning to the Saints, yet this is the chief. If a loving wife cannot thinke of the departure of her dear husband without sorrow, how much more sorrowfull will a gracious heart be in the absence of Christ? Mary like who wept, and being asked

the

the reason by the Angel answered. *Because they have taken away my Lord &c.* Ioh. 20, 11, 13, 15, 16. And as Christ should be all in your affections, so let him be in your words and actions: speak for him, doe for him, suffer for him, let him be the matter of your communications & conferences, that you may minister grace to the hearers: what ever you do in word or deed, let all be done to the honour of Christ, for he that honours the Son, honours the Father also.

The other branch of the exhortation, is to such as are in their naturall condition, without Christ, seeing Christ is all & in all, be exhorted to seek Christ. *Paul preaching on Mars-hill to the Athenians,* tells them, God made of one blood all Nations of men, that they should seek the Lord, Act 17. 22, 26, 27. and there be many exhortations in holy Scripture to this purpose: as Isa. 55. 6. 7. *Seek ye the Lord while he may be found, &c. Let the wicked forsake his way, and the unrighteous man his thoughts, & let him returne unto the Lord &c.* The Apostle *Peter* in his speech to *Simon Magus*, Act 8. 20, 21, 22, 23. told him his heart was not right in the sight of God, that he was in the gall of bitterness, and in the bond of iniquity. And he exhorted him to repent and pray to God, ver. 22. Not that any man in his naturall condition can of himselfe come to Christ, desire him, or seek to enjoy him, for none can come to Christ except the Father draw him, Joh. 6. 44. It is God that workes in us to will and to do according to his good pleasure, Phil. 2. 13. So then, (sih the Apostle) it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; onely know this, God requiring poor sinners to use the means, he hath appointed, is pleased to make that means, effectual for their conversion and salvation. For if God have purposed to shew mercy, and conferre his grace upon your soules, he will cause you to seeke unto him, Ezek. 36. 26 27-37. A new heart will I give you, & I will put my spirit within you, and cause you to walke in my Statutes: Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to doe it for them, ver. 37. Gods gracious and free promises doe not exclude the means he hath appointed to attaine the mercies therein promised. It pleaseth him to tye his creatures to the use of means, when he affords it them, though he will sometimes worke without it. Now the ordinarie means which God hath in his infinite wisdom appointed to convert sinners, and also to build them up in Christ, is the Word preached, Rom. 10. 8 17. This word of the Gospel God will have preached to every creature in all parts of world, Mark. 16. 15. None are exempted or prohibited from hearing the Gospel preached, but every one that hath an eare is required to heare, Revel. 2. 7. And let such as neglect the hear-

ing

ing of the word of God (preached by such as are called and sent of Christ) consider what the Lord saith, Prov. 1. from the 20. v. to the 32. v. But albeit some of you see it is that which you ought to do, and that you had neede to do, to wit, to seeke the Lord; assenting to what you heard in the first use of the doctrine, that there is much worth, beauty, and excellency in Christ, and that poore lost-undone sinners stand in need of him: Notwithstanding how to obtaine Christ, you know not as yet. Let me tell you, God offers you Christ upon Gospel-termes, which are these three.

First, God in the dispensation of the Gospell propounds Christ to lost sinners, as the only necessary, and all sufficient meanes of Salvation: Christ is the only necessary, meanes of Salvation, Act. 4. 12. Neither is there Salvation in any other. And Christ is the all-sufficient meanes of Salvation, so that we neede none but him; Heb. 7. 25. He is able to save them to the utmost, &c.

Secondly, God doth offer Christ to lost sinners without respect to price or person. He invites them; that have no money, to come, and buy Wine, and milk (that is to say, Christ) without price, Isa. 55. 1. And any one, that will, are invited to take Christ freely: Revel. 22. 17. And, whosoever will, let him take the water of life (that is, Christ) freely.

Thirdly, God requires, that those, who do receive him, shall depart from iniquity, 2 Tim. 2. 19. Live soberly, righteously, and Godly in this present world, Titus. 2. 11, 11, 13, 14, 15. And that they shall sell all, lose all, and hate all for the sake of Christ, and take up the Crosse and follow him.

You will say to me, Alas, here is my miserie, to wit, although God propound Christ upon good termes to poor sinners, to me among others, I have no power of my selfe to receive Christ, to believe in him, and accept of him True, it is not (as I said) in him, that willeth; nor him that runneth, but in God, who sheweth mercy? Rom. 9. 16. It is the exceeding greatnesse of his power to us-wards, who beleeve, which must be put forth in your hearts, to make you beleeve also, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, Ephes. 1. 19, 20. And you ought to wait on God in the diligent use of means until the day of his power come upon you, and then you shall be a willing, a beleeving people: Psal. 110. 3. I may exhort you to repent of your wickednesse, prophaneesse, &c. as *Peter* did: Act. 8. 22. But God must give you repentance unto life, Act. 11. 18. It is my duty to preach the Gospell to you, and to exhort you to seek Christ. Act. 17. 22, 27. but it is the meer mercy and free grace of

God

God to drive you to Christ, which nothing but his everlasting love can move him to doe, Ier. 31. 3. You ought to seek, and wait, aske, and use all the meanes which God hath appointed, and afforded you, both secret, private, and publicke, Revelations. 2. 29. But God must make the meanes effectuall. Acts. 16. 14. And therefore I must say, it is not in me, I cannot draw you to Christ, that is the Fathers worke: Iohn 6. 44. But having exhorted you to seeke him in the use of meanes, there I must leave you to waite on God for the moving of his holy Spirit where you must lye and continue like the poore impotent man at the poole of Bethesda for healing: And though as he did, so you may see many a Lame, Blinde, Deaf, Dumb, Naked-leprous soule, get healing and goe away rejoycing and praising God, and you remaine still so impotent, that you cannot get into the Fountain, set open for sin and for uncleannesse, nor have any that can helpe you in, that you may be cured: yet be not disheartned, as Christ came sodainly and unexpectedly, and healed the impotent man after long waiting; so Christ will come according to his promise to your soules that seeke him, Malac. 3. 1. The Lord whom you seeke shall come, I shall sodainly come, saith the Lord of Hosts.



LUKE



LUKE 19. 19.

For the Son of Man is come to seek and to save that which was lost.

The chief Publicans Conversion;
OR,
A lost sinner sought and saved by CHRIST.



He Lord Iesus Christ, whom the Father hath sanctified, and sent into the world, Iohn 10. 36. came to save sinners, 1 Tim. 1. 15. And being sent to the lost sheepe of the house of Israel. Mat. 15. 24. Found *Zacheus* a Son of *Abraham*, Luk. 19. 9. in his blood; that is, in his naturall estate; A lost sinner, for this *Zacheus* was ἀρχιτελωνίης, that is, the Prince of the Publicanes, or chief among the Publicanes, Vers. 2. & ἀδύστατος, and a sinner ἁμαρτωλός, so that he was knowne of all to be a Sinner. Vers. 7. To whom Christ said, *Zacheus*, to day I must abide at thy house, and *Zacheus* received him joyfully, to wit, both into his house and into his heart. Vers. 5. 6. 8. 9. Now when the Pharisaiicall Jewes saw Iesus *καταλόνου, diversari, id est, deponere velles iuneris item, sarcinas*, to lodge, or make his abode at the Publicanes house, they all murmured saying, That he was gone to be a ghest (or as it is in the Greeke, ἐν οἴκῳ τελωνίου, quod introiit, ut tibi diversaretur, with a man that is a sinner. Whereupon our Saviour gave them to understand, that this was the businesse for which he came into the World, Namely to call sinners, Matth. 9. 13. This was the great designe of God the Father in sending his Son Iesus Christ, to wit, to save lost sinners, Matth. 18. 11. And this was the very cause, why he would be *Zacheus* his ghest because *Zacheus* was a sinner, a lost sinner; For the Son of Man is come to seek and save that which is lost. So that the words of the

C

Text

Text containe in them a reason, why Christ would be *Zachus* his guest, and implicitly an answer to their objection, who murmured at it: as may appear in the like case, Mark. 2. 15. 16. 17. In the Text consider these three things: First, a Saviour, the Man Christ Jesus, 1 Tim. 2. 5. The Son of Man. Secondly, the worke he came about, and that is twofold; to seek and to save. Thirdly, the persons whom Christ came to seek and save, to wit, lost sinners; The Doctrine which ariseth cleerly from the words is this.

Doct. *The man Christ Jesus must seek and save lost sinners.*

This was his errand from Heaven, the worke he came to doe, and this he must accomplish as the Scriptures declare, John 6. 38. 39. For explanation of the Doctrine, three things must be opened and proved by the word of Truth, to wit; First, Who the Man Christ Jesus is. Secondly, How he seeks lost sinners? And thirdly, what he saves them from?

Touching the first Quere; The Scriptures do declare that the Man Christ Jesus, *Ἐμμανουὴλ, God With us*, Matth. 1. 23. Which was long since foretold by the Prophet, Isa. 7. 14. *Behold a Virgin shall conceive and beare a Son, and shall call his Name IMMANUEL, nobiscum Deus, God with us*. This is a great mysterie faith the Apostle, *ὁὐκ ἴσταντες ἕως ἄρτι, 1 Tim. 3. 16.* God manifested in the flesh. He is also called *ὁ λόγος τῆς ζωῆς, The WORD of God*, Revel. 19. 13. *And the word was God*, John 1. 1. *and Man. The WORD was made flesh*, John 1. 14. *The only begotten of the Father, called the Son of God*, John 3. 16. and Luk. 1. 35. *Equall with God*, Phil. 2. 6. *And one with the Father and the holy Spirit*, 1. John 5. 7. Which one-nesse is a Mylterie, Col. 2. 2. The Hypotaticall union of the Divine and humaine Nature is a great Mylterie, 1. Tim. 3. 16. *Oh the Depth of the Riches both of the Wisdom, and knowledge of God*, Rom. 11. 33. Furthermore, the Scriptures of truth do declare touching the Lord Jesus Christ, who is *θεοῦ υἱός, God-Man*; That he is Mediator between God and Man. 1 Tim. 2. 5. By whom and in whom God is Reconciled to Man, and Man is reconciled to God. Therefore Christ tooke upon him the seed of *Abraham*, that he might bee a mercifull and faithfull High-Prest in things pertaining to God, to make Reconciliation for the sins of the people, Heb. 2. 16. 17. and Col. 1. 21. and he is therefore called the Mediatour of the New Covenant, Heb. 12. 24. The better Covenant, which was established upon better promises, Heb. 8. 6. And for this cause he is the Mediatour of the New Testament, or Covenant; that by the meanes of Death for the Redemption of the transgressions under the first Testament, or Covenant, they which are called

called might receive the promise of eternall inheritance, Heb. 9. 15. The man Christ Jesus is also the great Prophet and King of his people. Acts 3. 22. 23. and 5. 31. 32. The head and Saviour of his Church, Ephes. 5. 23. And this Sonne of man came, to seek and to save lost sinners.

Touching the second quere;

The Scriptures do witness, that (Christ seeking his lost sheep) findes them in their blood, polluted, corrupted, filthy, naked, and loathsome, Ezek. 16, 3, 4, 5, 6. But the poor sinner knowes not that he is wretched, and miterable and poore, and blinde, and naked. Reva. 3. 17. *Untill the Lord by his holy Spirit and Word convince him and enlighten his understanding.*

3. Now the Lord seeing the poore sinner polluted in his own blood, that is, in his naturall estate of sinfull corruption, and looking upon him with an eye of compassion (for his time is the time of love) he drawes him with his everlasting loving kindnesse, Jerem. 31. 3. Without which powerfull drawing, no sinner can come to Christ. Joh. 6. 44. The means by which the lost sinner is drawne to Christ, is the Spirit and Word of God, whereby hee is convinced, enlightned and converted. First, God doth by his spirit and Word convince the soul of sin, righteoussesse, and Judgement, John 16. 8. First, of sin, to wit, sins not only against the Law, as drunkennesse, uncleannesse, covetousnesse, &c. But also sins against the Gospel; because they believe not in Christ, verse 9. That you may perceive what it is to be convinced of sin, because they believe not in Christ, John 16. 8. 9. That is, the Spirit of God in the Word, and by the Word, convinceth the sinner; First, that he hath no saving, justifying faith, Heb. 3. 24. cap. 4. 2. which is the precious faith of Gods Elect. Secondly, that without this faith, he cannot please God, Heb. 11. 6. Unless he believe in Jesus Christ he shall perish. And thirdly that it is not in his owne power to believe; but the exceeding greatnesse of Gods power is put forth in them that believe, Ephes. 1. 19. 20. And this almighty power must be given to enable the soule to believe.

Now this is not a general conviction, that all men are sinners, and consequently you are a sinner as well as others; but it is a particular conviction with Divine light, and power, which causeth the soule to understand, and believe that he is indeed a sinner, a miserable sinner, a lost sinner, for it is the Spirit in the word that doth thus convince the soule of sinne; The effect of this conviction usually is much trouble of conscience, feare of Hell, and sensible apprehensions of the wrath of God, and such like; for the poore sinner now sees, and feels, that it is an evill thing and a bitter, to sinne against God; He hath caused the

arrowes of his quiver to enter into his reins, Lam. 3. 1. 13. This arrow of the Almighty is sharp in the heart of the Kings (that is Christs) Enemies, Psal. 45. 5. It pricks the sinner in the heart, Act. 2. 37. And causeth him to cry out, what shall I doe? Acts 16. 30. What shall I do to be saved? Now this sinner is bidden Believe in the Lord Jesus Christ, Act. 16. 31. But alas he cannot believe: Ah, no no, saith the poore sinner, I am a sinfull wretch, a vile, abominable, sinner; I have been a blasphemer of the Name of God, a persecuter of the people of God, a despiser of the word, and Ministers of God, disobedient to parents, &c. there is no hope for me; I shall perish, I shall perish everlastingly; I am undone, I am lost for ever, I cannot believe! I have an unbelieving heart, and this my sinne of unbelieve added to all mine other sinns, fills up the measure of mine Iniquities.

The Spirit doth also convince the soule of righteousness, Iohn 16. 10. That is to say, first, that he is not righteous, but a sinner, Rom. 3. 9. 10. Secondly, that his owne righteousness, which he hath gone about to establish, is as filthy rags, Isa. 64. 6. And thirdly, that Christ is the end of the Law for righteousness to every one that believeth, Rom. 10. 3. 4. Fourthly, that this righteousness of Christ must be imputed to him to justification of life, Rom. 5. 18. 19. And thus the sinner is taken off from trusting to himselfe, to the Law, or to his performances any longer, now he dares not rest upon his duties, gifts, reformation, humiliation, or any worke of God in his soule for life or salvation; Now his prayers, his mourning, his exact walking, nor his univerfall obedience, cannot Meditate for him, nor be his Saviour: It is not his inherent qualifications, but the righteousness of Christ, whereby he must be justified before God. And yet notwithstanding, he is not taken quite off from duties but from resting in them, and trusting upon them; The poore sinner prays still, reads the Scriptures, heares the Word, is both constant, and conscionable in the performance of holy duties, but now he cannot (as formerly he did) raise his hopes of salvation gather his comforts in promises, nor conclude his assurance of eternall life from his duties done, because he knows not whether Christ be his or no, and whether or no he performs those duties from the spirit of life in Christ.

The Spirit doth likewise convince the sinner of judgement, 1. Iohn 16. 11. that is to say, First, that there is a day of judgement, 2 Pet. 2. 9. Secondly, that all men shall stand before the judgement seat of Christ; and then every one shall give an account of himselfe to God, Rom. 14. 10. 11. 12. Thirdly, that then God will render to every one according to his deeds, Romans 2, 5, 6, 7, 8, 9. Fourthly, that it will be a terrible day

day, a day of dread and horrour to Devils, and wicked men, Mal. 4. 2. 5. And for a poore soule to stand naked without Christs righteousness at that day, is a fearfull thing.

Consider poore sinners, what a sad day those poor Creatures had, who were ruing to Christ from betweene Sodom and Gomorah, when the Lord rained from the Lord fire and brimstone upon them; But this great and Dreadfull day of the Lord will be 10000. times more terrible, when the Lord shall say to those who are without Christ; Goe ye cursed into everlasting fire prepared for the Devill and his Angells. Heare ye that are a far off, what I have done (saith the Lord) and ye that are near acknowledge my might. Sinners in Zion are afraid, fearfulness hath surprized the hearts of hypocrites, who among us shall dwell with the devouring fire? Who shall dwell with everlasting burnings, Isa. 33. 12. 13. 14. 18.

Now the sinners heart begins againe to meditate terror; for by this powerfull conviction of the Spirit and Word of God, the sinner is brought to a sensible apprehension of his naturall condition, and now he apprehends himselfe in a miserable estate, yea and sees himselfe a lost sinner, and is ready to conclude against his soule, that there is no hope for him; He formerly had some hopes, some comforts, some confidence of his own Salvation, but they were all false, being built upon the sand of his duties, humiliations, and legall performances: Alas, alas, (saith the poore sinner) *I have kindled a fire, and compassed my selfe about with sparkes, and did walk in the light of my fire, and in the sparkes that I have kindled. And this now I have received at the hand of God, to lye downe in sorrow,* Isa. 50. 11. Here the soule hath his burthen, which is too heavy for him to beare; And under the feeling sense and sight of his owne sinfull lost condition, he gets into a corner alone, where no eye can see, and no care can heare him, and cries mightily to God with prayers and teares, spreading his miserable estate before the Lord, begs sin-pardoning mercy, and heart-changing grace, power against corruption, and patience to waite on God, and to seek him that hides his face for a little moment; Then to some experier ced Preacher, or believer; this poor sinner gets to enquire after the way to Heaven; to whom he declares his miserable condition, and asks what he shall do to be saved, and being exhorted to believe, cries out. O! I cannot believe, I dare not believe, and then propounds all his Objections against believing, this is (I conceive) the work of thorow conviction by the Spirit.

Secondly, God doth by his Spirit and word, Enlighten the soule to know, what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatnesse of his

his power towards them that believe, Ephes. 1. 18. 19. 20. The Lord having convinced the sinner of his lost estate, and sinfull condition by nature: doth by his Spirit and Word enlighten his understanding to see and know;

First, That there is a Saviour, to wit, Jesus Christ, Matth. 1. 21. *Thou shalt call his Name Jesus, for he shall save his people from their sins,* and Acts. 5. 31. *Him hath God exalted to be a Prince and a Saviour to give repentance to Israel and forgiveness of sins.*

Secondly, That this Saviour Christ Jesus came into the world, to this very end, to save sinners, 1 Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,* and Matth. 18. 11. *For the Son of Man is come to save that which was lost.*

Thirdly, *That whosoever shall believe in this Jesus Christ, shall be saved,* Mark. 16. 15. 16. *Preach the Gospel to the whole Creation.* *καὶ ἕσται τὸ σωτήριον παντὶ τῷ κόσμῳ.* *He that believeth and is baptized shall be saved,* and John 3. 16. *Whosoever believeth in him shall not perish but have eternal life.* Now as God gives the sinner a spirituall understanding to see, and know this, so the Lord brings over his heart, and causeth him to assent unto all this as the truth, and to believe it to be the will of the Father, that every one, that believeth in his Sonne Jesus Christ shall be saved. And if I could believe in him (saith the poore lost sinner) I should be saved by him, but alas here is my misery, I cannot believe: This is the condemnation to my poore soule, my unbelief: I must needs justify God; He is just in all his wayes, he hath done right, but I do wickedly; I cannot believe: Oh beloved I the poore lost sinner, now can tell you; It is not an easie matter to believe in Jesus Christ: No, no, it is as difficult a thing to believe, as to keepe all the Commandements; The poore sinner could do something touching the Commandements, but he cannot tell how to do any thing about believing: He knowes not how to begin to believe. Nay saith the sinner, I now know by experience, nothing but an Almighty power of God, who raised Christ from the Dead, can inable me to believe, and this day of his power I must wait for. Thus the Lord leads the soul by a way that he knowes not, Isa. 42. 16. *I will bring the blinde by a way they know not, I will lead them in paths, that they have not known, I will make darknesse light before them.* And thus the poore sinner is enlightened to see the hope of his calling; Well saith the poore soul, I have some secret hopes, that God will shew mee mercy, and will give mee Christ, and forgive my sins according to the riches of his graces: For the Lord waits to be gracious,

an

and will bee exalted that he may shew mercy unto sinners, Isa. 30. 18. Thirdly, God doth by his Spirit and word convert the sinner, that is to say, changeth him into the image of his Son Jesus Christ, 2 Corinth. 3. 18. But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image, &c. Let me open this Scripture a little to you, that so you may understand the work of conversion. But we all, to wit, who are converted or turned to the Lord, as vers. 16. With open face, ἀπακαταρτισθησθε ἀνοιχθης, *revelata facie*, with unveiled face, that is to say, the eyes of the understanding being enlightened, Ephes. 1. 18. Beholding as in a glasse the glory of the Lord, that is, looking upon that object of faith Jesus Christ, who is the glory of the Father, John 1. 14. Yea the brightnesse of his glory, and the expresse Image of *καταρτισμος ἀδελφῶν* Heb. 1. 3. set forth in the word of the Gospel preached, as in a glasse, (James 1. 23, 24, 25.) to be looked unto for salvation, Isa. 45. 22. We are changed into the same Image, that is to say, we are converted, made a new creature, regenerated, made a New-Man, and renewed into the likeness of Jesus Christ, or conformed to the Image of his Son, Rom. 8. 29. 2 Corinth. 5. 22. Ephes. 4. 23, 24. And this change is wrought by the Spirit of God, 2 Cor. 3. 18. And that thus the Lord having propounded or offered Jesus Christ to lost sinners, outwardly and in general by the word, and inwardly and particular to this or that lost sinner by the Spirit, accompanying that word of the Gospel with divine light & power to the heart of the sinner, doth enable the poore soul so to assent unto what is propounded; as to receive what is thereby offered. Namely Jesus Christ, and by faith to rest on him for wisdom, righteousness, sanctification and redemption: which Christ being given to the sinner, of the Father, is of God made all this to him; as we read 1 Cor. 1. 30. And now the sinner is drawne to Christ, and is fought and saved by Christ.

Touching the third *Quere*, the Scriptures of Truth do testifie, that Jesus Christ having fought lost sinners doth save them; First, Christ doth save them from sinne, Matth. 1. 21. That is to say, First, from the guilt or Imputation of sinne; For all have sinned (saith the Apostle) and all the world is become guilty before God, Rom. 3. 9. 19. 23. Now Jesus Christ doth save them from this guiltinesse, by being made of God their Righteousnesse, in point of justification, and therefore the same Apostle saith, Rom. 3. 24. That those who before were proved to be sinners, and were become guilty before God, are now justified freely from his grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through

faith

faith in his blood to declare his righteousness for the remission of sin, that are past, through the forbearance of God, that he might be just, and the justifier of him which believeth in Jesus, Rom. 3. 25. 26. Hereupon the Apostle triumphs, Rom. 8. 33. who shall lay any thing to the charge of Gods Elect, it is God that justifieth. And therefore God hath freely promised in the everlasting Covenant of his rich grace, Heb. 2. 12. to remember their sins no more, David describeth the blessedness of the man unto whom God imputeth Righteousness without works, saying, Blessed is the man to whom the Lord will not impute sinne, Rom. 4. 6. 7. 8. Secondly, From the filth or Pollution of sin.

For sin contracts filthinesse, and defiles the sinner, Math. 15. 1. 8. 19. 20. and Ezekel cap. 16. verse 6. 22. Now Jesus Christ doth save them from this pollution, and defilement, by being made of God their Sanctification, 1 Cor. 1. 30. and therefore, Although the Saints have sin, and do sin, 1 John 1. 8. 10. Yet the blood of Christ which is the fountaine set open for sin and for uncleannesse, Zach. 13. 1. doth cleanse them from all sin, 1 John 1. 7. 9. And being so sanctified and cleansed, they are presented by Christ to the Father, holy, and unblameable, and unproveable in his sight, Col. 1. 22. Not having spot nor wrinkle, nor any such thing, Ephes. 5. 26. 27. For both he that Sanctifieth, and they who are sanctified are all of one, Heb. 1. 11. And by one offering he hath perfected for ever them that are sanctified. Heb. 10. 14. according to the request of the Apostle Paul, 1. Thef. 5. 23. Now the very God of peace sanctifie you wholly, &c.

Thirdly, from the power or dominion of sin; For sin hath a dominating power in the hearts of Natural Men, Col. 1. 13. Its called the power of darknesse, and Rom. 8. 2. the law of the Spirit of life in Christ Jesus, hath made me free from that Law of sin, &c. Sin hath the force of a law upon a carnall heart; Let a man or a woman, who are in the state of naturall corruption, resolve to forsake their sinfull waies, let them purpose in themselves, and promise to their friends to leave such a sinfull course, they shall still be overpowred by their lusts to commit those very sins, and be overcome, and be held under the power of them. And although some, yea divers of their companions in sin, be justified, and sanctified, and escape these pollutions of the world, through the knowledge of Christ, and by the power of his free grace, yet they shall still live in their lusts and commit their wickednesses Dan. 12. 10. Many shall be purified and made white, and tried, but the wicked shall do wickedly. Now Jesus Christ doth save them from this Lordly power of sinne by fellowship with him in his death, Rom. 6. 6. Knowing this, that our old man is crucified

with him, that the body of sin might be destroyed, that henceforth we should not serve sin. And therefore although the Saints do sometimes that which they allow not, that which they would not, nay that which they hate; and on the contrary, that good that they would, that they do not: and finde a law, that when they would do good, evill is present with them, and see a law in their members bringing them into captivity, to the law of sin, which sin is in their members, Rom. 7. 15, 19, 21, 23. Yet there is not one sin which hath Dominion over them, Rom. 6. 14, 15, 17, 22. They are not now the servants of sin, sin is not their Lord and King; but they are freed from it in this regard also, Rom. 6. 18. So that though sin may tyrannise & carry them captive sometimes, yet saith the Apostle; Sin shall not have dominion over them, who are under grace.

Fourthly, from the Curse, or Punishment of sinne; for sinne merited the Curse of the law, and the wages of sinne is death, Rom. 6. 23. Now Christ doth redeeme his people from the Curse of the Law, by being made a Curse for them. Gal. 3. 13. Thus faith looks at Christ as a Saviour made sinne, made a Curse and crucified to redeem his Elect from the Curse due to sinne; What punishment the Law and justice of God could exact or require of sinners, that the Lord Jesus Christ hath suffered, & he hath fully satisfied his fathers justice for all the sinnes of all his people, Christ is therefore called our Surety. Heb. 7. 22. And although God doth rebuke and chastise his people for sinne. Psal. 39. 11. It is not in wrath for satisfaction, but in love for amendment, Revel. 3. 19.

Secondly, Christ having fought lost sinners, saveth them from the Law. For you must understand, that sinners were under the Law untill Christ redeemed them. Gal. 4. 5. But now we are delivered from the law, that we should serve in newnesse of spirit and not in the oldnesse of the Letter, Rom. 7. 6. First from all the Ceremonies or Elements of the Law. Gal. 4. 3. to wit, the observation of dayes, and moneths, and times and yeeres vers. 10. Christ by his coming in the flesh abolished the Law of Commandements contained in ordinances; Ephes. 2. 15. Blotting out the handwriting of Ordinances, that was against us, and contrary to us, and took it out of the way. Coloss. 2. 14. Therefore the Apostle tells the Galatians, that if they be circumcised, Christ shall profit them nothing. Gal. 5. 1, 2, 3. Secondly from under the penalties, and curse of the Law. For it is written, Cursed is every one, that continueth not in all things, which are written in the booke of the Law to do them. Gal. 3. 10. Now from this penaltie and curse Christ frees his, whom he hath fought and saved Gal. 3. 13. Christ hath redeemed us from the curse of the Law, &c. Therefore sinners are said to be saved from wrath through him. Rom. 5. 8. 9.

D

Thirdly,

Thirdly, from the Schoole-master-ship of the Law. For the Law was our Schoole-master untill Christ, but after faith is come, we are no longer under a Schoole-master. Gal. 3. 24. 25. Now the office of a schoolemaster is to teach or instruct the ignorant, to teach is the main or essentiall part of a schoolmaster, and to correct is but accidental. One may be a good schoolmaster and never correct a scholler with stripes. And therefore we are thus to understand this scripture, we who are believers, are no longer under the tutorage or government of the Law, as we were in our Non-age (which is the very truth which the Apostle labors to cleare up to the understanding of the Galatians, cap. 3. 24. 25. and esp. 4. 1, 2, 3, 4, 5.) But we have a new schoolmaster, to wit, Jesus Christ. Eph. 4. 20. 21. If so be you have heard him, and have beene taught by him, as the truth is in Jesus. Now the difference betweene these two schoolmasters, the Law and Christ, is this, Moses in the Law commands his Disciples to do this, and forbear that, but gives no power, nor communicates no skill to performe any thing: Christ commands his Disciples to do the same morall duties, and to forbear the same evils, and with his Command he gives power, and wisdom, For he workes in us both to will and to do according to his good pleasure, Phil. 2. 12, 13. Thus Christ having freed us from under the Tutorage of the Law, takes us under his owne tuition, and teacheth us to yeeld obedience, of faith to his Fathers will, and to serve him in newnesse of spirit, and not in the oldnesse of the Letter. Fourthly from the old Covenant of the Law, For the ten Commandments are called a Covenant, Deut. 4. 13. Exod. 34. 28. And the Apostle in his Epistle to the Hebrewes calls it an old, faulty, vanishing Covenant, Heb. 8. 7. 9. 13; opposing against it, that new, perfect and everlasting Covenant of the Gospell. You know the zealous Jewes sought Righteousnesse and Life by the workes of the Law. Rom. 9. 31. 32. That is to say, They did thinke (as many of the professors of our times do) to be saved by keeping the ten Commandments. Luke 18. 18, 20, 21, 22. And Paul beares them record, that they were zealous, but it was not according to knowledge, For they being ignorant of Gods Righteousnesse went about to establish their owne Righteousnesse, and the Apostle hereupon tells them, that Christ is the end of the Law for Righteousnesse, to every one that believes, Rom. 10. 2, 3, 4, 5. And therefore we may use great plainnesse of speech and safely conclude, that the Administration of the Law (written and engraven in stones, even the ten Commandments as they were that first, old, faulty and vanishing Covenant) is now done a way and abolished; And yet we do not hereby make voide the Law, but establish it.

Rom.

Rom. 3. 31. For we say that we ought to yeeld obedience of Faith; in newnesse of spirit, and so fulfill the Royall law according to the Scripture, James 2. 8. Ye do well; saith the Apostle, So speak ye, and so do; as they that shall be judged by the perfect Law of Liberty, James 2. 12; Neither are we without Law to God, but under the Law to Christ; 1 Cor. 9. 21. For though we be delivered from the Law; which was our old Husband) that being dead wherein we were held; yet we serve God in newnesse of spirit, and not in the oldnesse of the Letter, Rom. 7. 4. 6. The grace of God which hath appeared, bringing us this Salvation teacheth us to deny ungodlinesse, and worldly lusts, and to live soberly, righteously and Godly in this present world. Tit. 2. 1, 12, 13; 14, 15. I might be large in the declaring and proving by the Scriptures, that Christ saves his people (even poore lost sinners) from Hell also, both from the feares of Hell in their hearts, delivering them, who for a long season through feare of wrath; and everlasting death, were held in bondage; Heb. 2. 15. and from the power of the pit. Also how he saves them from Satans deluding Temptations, and the enticing allurements of this world.

Add indeede, I might justly treat upon all that good blessing and Covenant grace, which poore lost sinners from the first conversion to the faith, receive the end of their faith, the salvation of their soules, for these two, termes of seeking and saving, includes all from the beginning of grace to the end of Glory, but this may suffice for the present.

1 Reason. Jesus Christ must seek and save lost sinners, because the Father sanctified him, sealed him, and sent him from heaven to finish this worke of redemption. And this is the Fathers will, which hath sent mee, That of all which he hath given mee I should lose nothing, & that every one who believeth on the Son, may have everlasting Life, John 6. 38; 39, 40. This was the great errand of Christ from Heaven to the Inhabitable parts of the earth, to Save sinners; 1 Tim. 1. 15.

Christ came into the world to save sinners. And this was the worke the Father gave him to finish, therefore he must perfect it; I came from Heaven (saith Christ) not to do mine owne will, but the will of him that sent me, John 6. 38.

2 Reason. The man Christ Jesus must seek and save lost sinners, because (the Father having exalted him to be a Prince, and a Saviour, and promised in his everlasting covenant of grace, that all Israel shall be saved, Rom. 11. 26. 27.) There is no other name under heaven given among men, whereby we must be saved; Acts 4. 12. Neither is there Salvation

D 2

in any other. Truly in vaine is Salvation hoped for from the hills, and from the multitude of the mountaines, truly in Jehovah our God is the Salvation of Israel, Jer. 3. 23. Therefore the Lord said by his prophets, Isa. 45. 21. Look unto me and be ye saved all the ends of the earth: for I am God and there is none else.

3. Reason. The Lord Jesus Christ must seek and save lost sinners, because God will not have any one of those, whom he hath given to his Son, to perish, Mat. 18. 14. Therefore the Son of man is come to save them that are lost, v. 11. Christ must give an account to God the Father of all, which he hath given him; he must keepe them, and preserve to himselfe, when he gives up the Kingdom to God the Father. Joh. 17. 12. and 18. 9. Therefore Christ promiseth to give them Eternall life, and they shall never perish, neither shall any man pluck them out of his hand, John 10. 28. For he said surely they are my people; so he was their Saviour, Isa. 63. 8. 9. And in their affliction the Angel of his presence saved them.

1. Use. Seeing that this is a truth, That the Man Christ Jesus must seek, and save lost sinners, let us make use of this doctrine to discover the ground of much trouble, and disconsolation in some professors, touching their Salvation; they see that they are lost, undone, and in a perishing condition, but they look not to Christ to be saved, they thinke to save themselves by seeking, praying, mourning, reforming &c. And considers not, that Christ must seek and save them. They will take the work out of his hand, and thinke to do it themselves, by their humiliations, duties, &c. And such professors either have no comfort, or their joyes last, no longer then their humiliations, and duties, and when they cannot pray, mourne, overcome sin, and performe holy duty with that enlargement and broken heartednesse, as sometime they have done, then all their joy is ceased, all their hopes are perished, all their comforts are gone; and they are marvelously disconsolate, and cry out they are hypocrites, they have no grace, &c. Now they look not to Christ who must save them, but to themselves, and to their performances, duties, and humiliations; and truly in vaine is salvation hoped for from these hills, and mountaines. Although most professors confesse with their mouthes that Christ must save them, yet many do in their hearts deny him, and would make their prayers, their humiliation, and their duties their Saviours: And no marvel if they be often sorrowfull and disconsolate, For this they have at Gods hand to lye downe in sorrow, after they having kindled a fire and compassed themselves about with the sparks of their performances, Isa. 50. 11, they walke in the light of that fire and sparkes, which they themselves kindled; but when that light goes out, and those sparkes die or vanish away, then all their joy, peace, comforts, and hopes are lost.

2. Use.

2. Use. This doctrine may also be usefull for examination, Christ came to seek and save lost sinners, this is the work he hath to do for poore soules, to seek and to save them that are lost. Let it therefore put you upon tryall, whether you be such as Christ must seek and save. Are you sinners? yes we are all sinners, will some say. And if any man say he hath no sinne, he deceiveth himselfe, and the truth is not in him, 1. John 1. 8. 10. Yea that is truth, All men are sinners, but hath this generall truth been brought home to your heart in perticular, with such a divine light and power of the spirit in the world? that it did so convince your conscience, that if you had not knowne any other man in the world to be a sinner, yet you could not but have believed, that your selfe were a sinner. Ah saith a poore seeking soule, I know by wofull experience of my owne heart and wayes, that I am a sinner in deede, a sinner with a witnesse, I was a blasphemour, a drunkard, an uncleane person &c. My heart is still hard and proude, carnall, and desperately wicked, I finde and feele it so to be daily. Well, but have you had a thorow conviction, that you are a sinner? have you been convinced of your Gospel-sinnes? to wit, pistring Christ, sleighting Gods offer of him to you upon Gospel-terms, and despising him, though rendered in a Covenant of grace, Alas the thoughts how I have abused, sleighted, and neglected free mercy and rich grace peirceth my heart, I have stood out against God, preferred the world, and the things of this life, yea my owne base sinfull lusts before Jesus Christ, I cannot speake of the vanity and deceitfulness of my heart in this kinde without teares. Oh it breakes my heart so oft as I seriously consider what injury I have done to Christ in his people, by scornes and reproaches, and persecutions, what hard thoughts I have had of him, and unbelieving thoughts, blasphemous thoughts, carnall thoughts, and what hard speeches I have spoken against Christ his wayes, messengers, ordinances, churches, and people. But could you not reforme your selfe, humble your selfe, deny your selfe, forsake your sinnes, performe duties and so save your selfe from this your miserable estate? Oh no, I did thinke that I might amend my wayes, leave my sinnes, and reforme my selfe, and I went about it, hoping to be saved by my owne righteousness; but all in vaine, For either I had no power to forsake my sins, nor grace to pray, mourne and humble my selfe, or if I did overcome some temptations and resist some corruptions (through the power of God) or was assisted (by his grace) to performe holy duties, I rested in them, and raised all my hopes confidence, and comforts from them, grew proud, selfe-confident, and so miscarried, lost all my hopes and comforts. But albeit you could not get heaven this way, yet could you not easily believe and

D 3

and so be saved? Truly saith the poore sinner I thinke it is as hard a thing to believe in Jesus Christ withall the heart, as to keep all the Commandments; when I was convinced that my own righteousness could not save me, and saw I could never get to heaven in a way of works; I complaining to some of my miserable condition, and they bad me believe, which at first, I thought was easie, and I resolved to believe; But presently after an unmortified corruption breaking forth in my heart; put me into sad feares, I went to pray, but my heart being hardened by the deceitfulness of sinne, I could not pray, thereupon I doubted of my condition more still, then I would have affected my heart with sorrow, but I could not mourn, I began to feele my heart cold, hard, and dead, and thereupon I called all into question, and being under many fearfull temptations, concluded, that I was an hypocrite, and saw my self utterly lost, having no hopes, could not but bewaile my sad condition to godly friends; who still exhorted me to believe in Christ. But alas I could not believe, and I was also afraid to believe, lest it should be upon false grounds, and truly I thinke had not the day of Gods exceeding great power come upon me, and set home a promise of free grace by his spirit, with divine light and mighty power upon my heart; I should never have believed. But when that promise came, it was so suitable to my present condition, my heart objections were so answered by it, and it pleased God so clearly to reveale his rich and free love in Christ Jesus to my soul in it, that I could not but with teares and much heart breakings admire the infinite goodnes of God to me; & I was so self-ashamed & abashed, as that I saw my selfe the chief of sinners, which promise of the spirit I received by faith, applied to my self, and in the believing that Christ was mine and I his, I was filled with joy unspeakable and glorious; and ever since God hath drawne out my heart more and more after himselfe, and after holinesse, so that he hath caused me more to desire, yea hunger and thirst after Righteousnesse and sanctification, then after Heaven.

3. *Use.* This Doctrine will make much for the Consolation of true believers; that Christ must seek, and save lost sinners, and that first for themselves, & cordly in regard of theirs. Believers themselves are much troubled with their corruptions, and although they pray against them, mourne under them, and resist them, yet sometimes they are carried captive, Rom. 7. 23. Now this doctrine may be applied for the consolation of such, Christ must save you from your sins, Matth. 11. 28. and sin shall not have dominion over you. Rom. 6. 14. His grace is sufficient for you, 2 Cor. 12. 8. 9. Christ shall ruche away ungodlinesse from Jacob; and this is his Covenant with them, to take away their sins; Rom. 11. 26. 27.

ALSO

Also Believers may from this doctrine have some ground of hope and fo of Comfort, with respect to their yoke fellows; parents, brethren, children, or other friends or kinsfolke after the flesh; who yet remaine in their naturall estate. It may be thou hast spent many a prayer, some teares also upon them, thou still dost make mention of them day and night in prayer, and so often as thou hast access to the Throne of Grace, thou rememberest them to thy Father, thou spreadest their blind, ignorant, dead, naked, & miserable condition before God; & still they abide in their sinfull estate, and thou hast sad thoughts, doubts, & feares, that they will perish; But yet there is hope in Israel touching this thing: For Christ will loose none that the Father hath given him, he must seek them, and save them. And what knowest thou but that carnall yoke fellow, or parent, or brother, or Child, or sister, or neighbour may be of that number, and if so, they shall not perish; Consider what the Apostle propounds, 1 Cor. 7. 16. and let me thus apply it, What knowest thou, Whether Christ will save thy husband, or wife, &c. Therefore pray in hope, and wait on God in hope, who can tell, God may have chosen him, or her, and then Christ must seek and save them.

4. *Use.* This doctrine may afford us a word of exhortation to poor seeking, waiting, and mourning soules, who are made sensible of their Lost condition, and see themselves almost ready to perish for want of Christ; I would exhort such to believe, that they shall be saved, for Christ came to seek and to save, that which was lost. Christ must seek and save lost sinners, this is a ground to believe in.

Objct. You will say, this is a ground to believe Christ will save some lost sinners, But all who were lost in Adam shall not be saved by Christ, and how can I know, that I am one of these few, who shall be saved?

Sol. I answer, when God by his holy spirit shall bring home this generall truth, particularly to thy soul with divine light, life, and power of manifestation, He will so clearly witness, that Christ came to seek and to save thee, who wast a lost sinner, that thou shalt have a spiritual understanding given to know it, and to believe it, yea and thou shalt be filled with joy and peace in believing.

EPIST.



EPHES. I. 4.

That we should be holy.



In this Chapter you have; First, the inscription of the Epistle, vers. 1. and therein is declared both the Pen-man Paul; and his office; an Apostle of Jesus Christ by the will of God; also the persons to whom the Epistle was written, the Saints; and to the faithfull in Christ Jesus, which are at Ephesus.

Secondly, A salutation, vers. 2. and therein is expressed the matter of the Salutation, Grace and Peace; the persons saluted you, to wit, the Saints; the Author from whom Grace and Peace comes to the Saints: From God our Father, and the Lord Jesus Christ.

Thirdly, a congratulation, vers. 3. for spirituall blessings in general, & εις παντας υμεις εν παση ευλογια πνευματι &c. Who hath blessed us with all spirituall blessings, &c. or with every spirituall blessing. Whereof the Apostle mentioneth some particularly, in the following verses; to wit, Election, Predestination, Adoption. In this 4. verse. Saint Paul hints to us.

First, that there is an Election.

Secondly, That the Elect are chosen in Christ.

Thirdly, That Election was before the Word was founded.

And fourthly, that the Elect of God should be holy, and without blame in his presence, in love.

Thus you see the occasion, and dependance of the words of the Text, which offers to your religious consideration, this plaine doctrine.

Doct. God will have his people to be an holy people. This point of doctrine needeth no explanation; And it is a truth so generally assented to by all professors, that I shall give you but one Scripture, to confirme it. 1 Thef. 4. 3. This is the Will of God, εις αγιασμον υμων your Sanctification. And indeede it appears manifestly in the Scripture of truth, that this is Gods holy will

First,

First, because God hath chosen them in Christ to this end, Ephes. 1. 4. That they should be holy.

Secondly, God calls his to holinesse, 1 Thef. 4. 7. God hath not called us to uncleannesse, but unto holinesse.

Thirdly, God hath given to every one of his the holy spirit to sanctifie them, Rom. 15. 16. being sanctified by the holy spirit.

Fourthly, God affords them his holy word, which is a means of Sanctification, John 17. 17. Sanctifie them through thy truth, thy Word is truth. Yea, when they sin against God he will chastise them for their profit; that they may be partakers of his holinesse, Heb. 12. 10. So that God would have his people holy.

Reason. 1. God will have his people to be holy, that he may be justified in justifying the ungodly, Rom. 3. 26. That he might be just, that he justifieth the ungodly, Rom. 4. 5. God justifieth the ungodly, that is, He finding men and women in their blood, or in their sins. Ezek. 16. 6. 8. He (in the time of love) forgives them all their sins, covers their nakednesse with the skirt of Christs Righteousnesse, and bids them live; This is done when God enters into covenant with them, and so they become his. Now that God may be justified in so doing, though he found them ungodly, unbelievers, impenitent, prophaine, &c. He doth not onely forgive them all their sins, and so leave them ungodly, to go on in their wicked wayes; But he gives them his holy spirit of Sanctification, who changeth their hearts, renews the spirit of their minde, sanctifies their wills, and affection, and produceth all these fruits of the spirit in them; Mentioned, Gal. 5. 22. 23. whereby they are made holy in all manner of conversation. 1 Pet. 1. 15. 16. And this reason the Apostle gives, Ephes. 1. 4. 6. That we should be holy to the praise of the glory of his grace, and verse 12. That we should be to the praise of his Glory. And herein is God justified in justifying the ungodly, in that he doth make and keep them holy, Jude 1.

Reason. 2. God will have his people to be holy, for the honour and glory of his Son Jesus Christ to whom he hath given them. All mine are thine (saith Christ in his Prayer to his Father, John 17. 1. 10. and thine are mine, and I am glorified in them, also verse 19. And for their sakes, I sanctifie my selfe, that they also might be sanctified. Christ shall be glorified in his Saints, especially in his Kingly office, Revel. 15. 3. 4. Just and true are thy waies; Thou King of Saints; Who shall not fear thee, O Lord; and glorifie thy Name, for thou only art holy. And albeit, now Christ, and his poor Saints are scorned, and despised of men; yet that Prophecie of Enoch, the seventh from Adam, will have its accomplishment, Jude 14.

B

Be

Behold, the Lord cometh with ten thousands of his Saints. The Lord Jesus shall be revealed from heaven with his mighty Angels when he shall come to be glorified in his Saints, 2 Thes. 1. 7, 10. And in that day it will appear to all the world, that it is the great glory of Jesus Christ, that his Father hath given him for many ten thousands of Saints to be his Subjects, and himself to be their King, Isa. 33. 37, 22.

Reason 3. God will have his people holy, that they may enjoy Spirituall communion with him in this life, and eternall communion with him in heaven. The Saints do enjoy spirituall communion with God in this life, 1 John 1. 3. Truly our fellowship is with the Father, and with his Son Jesus Christ, and with the Spirit, Phil. 2. 1. And they shall have eternall communion with God in Heaven, in that Kingdome prepared for them, which then they shall receive, Matth. 25. 34. Now this communion with God, none can have without holinesse, Heb. 12. 14. Therefore God will have his people to be holy.

1. Use. Will God have his people to be holy? Let it be usefull to us, first for enquiry, what Holinesse is? And how God makes His holy? *ὁμοιωσις*, 1 Thes. 4. 3. 7. Holinesse or Sanctification is a reall change of the whole Man, from the pollution of sin, to the purity of the Image of Christ, Rom. 6. 22. But now being made free from sinne, and become servants of God, ye have your fruits unto Holinesse. Here was a reall change in them from the pollution of sinne, 2 Cor. 3. 18. But we all with open face beholding as in a glasse, the glory of the Lord, are changed into the Image. Here was the other part of that reall change in them; to wit, into the purity of the Image of Christ. For as men in their naturall estate bear the Image of the earthly first Man *Adam*; so men in their spirituall estate bear the Image of the heavenly second Man *CHRIST*, 1 Cor. 15. 47, 48, 49. This Holinesse or Sanctification (if you have respect to the Author and efficient cause thereof) is called the Sanctification of the Spirit, 2 Thes. 2. 13. and 1 Pet. 2. (If unto the divine act of God) it is called Renovation or renewing of the minde, Ephes. 4. 23, and Rom. 12. 2. (If unto the acts and fruits of holinesse in Believers) it is called Faith, Love, long suffering, gentlenesse, goodnesse, meeknesse, temperance, &c. Gal. 5. 22. (If unto the root, fountain, and foundation of holinesse) the Scripture saith; Christ is our sanctification, 1 Cor. 1. 30. Thus you hear what holinesse is. Now God maketh His holy by his Spirit and Word; Whereby he doth convince them, that they are without Christ, Ephes. 2. 12. Maketh discovery to them of the worth of Christ, their need of him, and Gods offer of him in a Covenant of grace upon Gospell Termes; changing their hearts into the Image of Christ, 2 Cor. 3. 18.

Gives

Gives them Faith in Christ, Repentance from dead workes, Love to all the Saints, &c. And so the very God of Peace sanctifie this People, 1 Thes. 5. 23. Thus much may suffice touching the inquiry.

2. Use. Will God have his people to be holy? Let us make use of this, to discover who are the people of God, and who are not. Those people, that are urgedly, un sanctified, are not the people of God, such may loat of their justification, but they deceive themselves, for God hath not justified un sanctified people, 1 Cor. 6. 9, 10, 11. They may talk of the free grace of God manifested to them, and bringing them Salvation, but they are deluded; for the grace of God, that bringeth Salvation, teacheth us to deny ungodlinesse, and to live godly. Titus 2. 11, 12. Now there are three sorts of Professors, who would be esteemed the people of God, and yet are not sanctified by the holy Spirit, they are not holy, and therefore are not the Lords people in Covenant.

The first Sort are all those legall professors who having beene by the Spirit, and Word of God much convinced of sin, *John* 16. 8. sorely wounded in their consciences, Proverbs 18. 14. and some-what reformed in their conversations, by hearing godly Preachers, as *Herod* was, Mark 6. 20. after all this, goe about to establish their owne righteousnesse, and rest upon their duties, humiliation, and legall reformation: And never have their hearts changed, and renewed, nor Christ given of the Father unto them: These are not sanctified, are not the Lords. Heare what the Apostle speakes to such among the Galathians. *Are ye so foolish? having begun in the Spirit, are you now made perfect by the flesh? Have you suffered so many things in vaine? If it be yet in vaine.* Well such of you as God hath chosen in Christ, that you should be holy, &c. Hee will also by his Spirit and Word convince you of righteousnessse, to wit, that all your owne righteousnessses are as filthy rags, Isa 6. 6. That being ignorant of Gods righteousnessse, you have gone about to establish your owne righteousnessse, Rom. 30. 3. and that you must be found in Christ, not having your owne righteousnessse, which is of the Law; but that which is through the Faith of Christ, the righteousnessse which is of God by Faith, Phil. 3. 9.

The second Sort are all those formall professors, who seeme to be onely religious, James 1. 26. *Having a forme of Godlinesse, but denying the power thereof.* 2 Tim. 3. 5. These will tell you they rest not on duties, trust not to their owne righteousnessse, confide not in their Humiliation, as legall Professours do; But they (after much trouble of conscience for their sinnes) got comfort, joy, and peace, in applying some promises of the Gospill to themselves: Consider I pray you, the Parable of the stony ground hearers: They on the Rocks, are they, which when they heare receive the word

E 2

Word with joy, and these have no root, which for a while believe, and in time of temptation fall away, Luk. 8. 13. Here was some (plowing though it went not deep enough) and some Harrowing also, to cover the good seed; after this there was some joy, but no root; Here was the Word convincing, and wounding, and comforting but no Christ, (who is called the root, Colosse. 2. 5. 7.) to quicken, renew, and sanctifie: And therefore, though they believed a while yet they fall away, in the time of Temptation. And this is the condition of formall Professors, they get comfort in promises, but they receive not Christ and his sanctifying comfort in spirit in the promises: Let such hear what the Lord by his Prophets speaks to a formall professing people, Isa. 50. 11. *B: hold all ye that kinde a fire that compass your selves about: With sparkes, Walke in the light of your fire, and in the sparkes that ye have kindled. This shall ye have at my hand, ye shall lye downe in sorrow.*

The third sort are all those carnall Professors, who say they are the people of God, and hold the common Faith, Titus 1. 4. which is the faith of Gods Elect, Titus 1. 1. And believe the common salvation: Jude 3. That is to say, common to every one that believeth, both Jew and Gentile: Rom. 1. 16. But notwithstanding all this profession of generall redemption, they themselves are the servants of corruptions: 2 Pet. 2. 19. For they take liberty to live in sin, and walk after the flesh, fulfilling the lusts thereof; turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ: Jude 4. They are so far departed from the Faith, which they sometime professed, and seemed to have, 1 Tim. 4. 1. that they question whether the Scriptures of truth be the Word of God? Whether Christ be the Son of God? Whether the first day of the Week be the Sabbath of God? And they are so farre from living godly, and walking in the way of holiness; that they totally omit all holy duties, they refrain prayer, they speak not of the word of God when they rise up, nor when they lye downe, nor as they sit in the house together with their familie: They do not partake of any Ordinances, nor performe any worship to God. And as for sin, they make a mock at it: some of them say God takes no knowledge of their sins, he sees no iniquitie in them; others affirm, that they have no sin, they are borne of God, and they cannot sin. And some others are bold, to say, they are justified persons, and therefore all their words and actions are alike acceptable to God, and well-pleasing in his sight: &c. But these carnall Professors are not holy, are not the people of God: This may make some discoverie of those, whose hearts are not right with God; to whom I would give the Apostles exhortation, Acts 8. 22.

3. *W: Will God have His people to be holy? Then may this doctrine occasion*

occasion a deep Humiliation, and godly sorrow in believers for their unholinesse, carnalnesse, and stultnesse in heart or life, O beloved, let us and commune with our owne hearts, how much unbelief, hypocricie selfe-filthinesse, formality and wickednesse, shall we upon diligent examination finde still remaining in us? What vanity of minde and carnality is in our hearts? How many hard thoughts of God have we still? Notwithstanding all the experiences God hath given us of his unchangeablenesse, his faithfulness, and his everlasting loving kindness: in Jesus Christ: How apt are we by an evil heart of unbelief, to depart from God? Alas what sinfull contemplations have we in our Spirits? What evil concupiscence? How do our hearts run out after the creature-comforts of this world, and how are our affections still set upon the things below Christ and God? How many Idols are set up in our hearts? How great is our self-love, self-seeking, self-confidence, self dependance, and self-sufficiency! O what high thoughts have we sometimes of our selves, our gifts, our graces, our experiences, our performances? Surely we have just cause (if God will in mercy work in us godly sorrow) to be ashamed to mourne after a godly manner, and to loath our selves for the abominations of our owne hearts. But my brethren, let us examine our lives, and search and try our wayes, as well as commune with our hearts, for the eye of the world is open upon us; God, and Angels, men and Devils, all observe us (who are believers) they hear what we say, and take knowledge what we do. O beloved, how much vain, carnall, and sinfull communication comes out of our mouths, that ministers no grace to the hearers? How many idle words do we speak? what unprofitable talke have we among our selves and with others; not gracious, not seasoned with the salt of truth and holinesse, but very unfavory speeches. And when we meet together, and speak one to another of religion, we are apt to speak slightly, rashly, formally, inconsiderately, and not soberly, humbly, and graciously, as becomes the Saints. Yea, our conferences sometimes turns to vain janglings, and un-edifying disputes, wherein we strive for victory, or to maintaine our owne opinion, more then truth; But besides all this, How much ungodlinesse is there in our actions? Albeit God preventeth us by his grace, from doing actions simply and grossly evil and ungodly, as drunkennesse, uncleannesse, &c. Yet in doing lawfull things, we often mis-carry; the Messengers of Christ do sometimes preach themselves, Fathers of families do correct their children sometimes after their pleasure, provoking their children, being bitter to their Wives sometimes. Oh how uneven do we walke in our callings and relations; wherein we should especially shew forth the power of godlinesse! Oh had we tender hearts

hearts, and were we truly sensible of our sinfull miseriages, we could not speak of those particulars without teares of godly sorrow. Can we consider how many yeares we have possessed the Gospell, how long we have enjoyed the word preached in season and out of season unto us, and yet how little our conversation is as becomes the Gospell, how little we have profited, how little we have grown in Grace, and in the knowledge of Jesus Christ, and not be affected to mourne under the feeling of our unprofitablenesse, and great barrenesse. But I hope God will give us repentance unto salvation, not to be repented of for all our unrighteousnesse.

4. *Vse.* Will God have his people to be holy? Let it bee usefull for the consolation of every true Believer; especially such as at present groane under the tyrannicall power, or captivating bondage of any corruption; And sigh to God for supply from Christ of any grace wanting, or weaknesse in their apprehension, sense, and feeling. Harken poore mourning soule, and consider what may be said for thy comfort, and search the Scriptures, whether it be so or not.

Know first, That Gods eternall purpose toward thee (who art a true Believer) in chusing thee in Christ, was, that thou shouldst be holy, Ephes. 1. 4. and Rom. 8. 30. I have purposed it (saith God) I will also do it, Isa. 46. 11.

Secondly, That God hath made with thee an everlasting Covenant of Grace and Holinesse, wherein he hath given thee many great and precious promises, to pardon sin, to subdue iniquity, and to put his Law in thy minde, and write it in thy heart; Jer. 31. 34. and 32. 40. with Heb. 8. 10, 11, 12. Micah. 7. 18, 19, 20. with 2 Pet. 2. 3, 4. the 11 verbe.

Thirdly, that Christ hath prayed to his Father for thee, that hee would sanctifie thee, John 17. 1. and 17. 20.

Fourthly, that Christ sanctified himself for thy sake, that thou also might be sanctified, John 17. 19, 20.

Fifthly, that God hath given thee the Spirit of his Son, Gal. 4. 6. who is a comforting sanctifying Spirit, yea the Comforter, John 14. 16, 17, 18. And he that sanctifieth all the people of God, 1 Thes. 5. 23.

Sixthly, That faithfull is God who called thee, who also will do it, 1 Thes. 5. 24. He called thee unto Holinesse; 1 Thes. 4. 7. and he will both make thee holy. [He hath said thou shalt be holy, Levit. 11. 44, 45. and 19. 2. That is such a command, as hath the force of a promise in it; And though that place, Levit. 20. 7. is, *והיייתם קדשים* Sanctifie your selves therefore and bee ye Holy; yet the 70. Interpreters renders it, *ἁγιασθήσεσθε καὶ ἁγιάσεσθε*. Et sanctificabimini, & eris sancti. And so doth the Chaldees Paraphrast render it also. And Hierome translates that

that place, in the first of Pet. 1. 16. *ἁγιοὶ ᾠθεύετε*. Be ye holy, Sancti eritis, Ye shall be holy: And indeed, there is *ἁγιότης*, in the Margent of one Greek Testament, for God can put a being to his Word. And therefore be of good comfort, thy finnes are forgiven thee, Matth. 9. 2. And sinne shall not have dominion over thee, Rom. 16. 14. The Grace of Christ is sufficient for thee, 2 Cor. 12. 9. He is full of grace, John 1. 16. According as his divine power hath given us all things, that pertain unto life and godlinesse, 2 Pet. 1. 3.

5. *Vse.* Will God have his people to be holy? Let me conclude with an use of exhortation to holinesse; As he that called you is holy, so be ye holy in all manner of conversation, 1 Pet. 1. 15. God will have his people holy at all times, in all relations, and in every condition.

Therefore I beseech your brethren, and exhort you in the Lord, and for his sake, to be holy in all manner of Conversation, holy in your callings, for godlinesse is great gaine: holy in your Families, in your shops, in your journeyes in all your wayes, and in all your relations. Godlinesse hath the promise both of this life, and that which is to come. Piety hath a majesty in it, it will give you a throne in the Consciences of others, that they dare not sin in your presence. Holinesse is an ornament to your callings, to your persons, to your Families, and to the place where you live. The more holy the more like your Heavenly Father, and the more you glorifie your Heavenly Father, and the more you adorn the Doctrine of Christ; yea, the more communion you have with the Father and with Christ. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthinesse of the Flesh and Spirit, perfecting holinesse in the fear of God, 2 Cor. 7. 1, 4. great is my boldnesse or speech toward you in this exhortation, because I desire fruit that may abound to your account: and give me leave to praise this exhortation upon such believers present who have carnall parents, yoke-fellowes, or other carnall friends. You would have your naturall friends converted, and to that end you pray for them, mourn over them, many a sigh, and many a tear, it may be, they have cost you; but they live in the flesh still, are carnall still.

Oh let not an holy conversation be wanting, that may further their conversion, 1 Cor. 7. 16, 17. And if any obey not the Word; they also may be wonne, without the Word, by your godly conversation, 1 Peter, 3. 1. And if they be not drawne thereby to a love of the Truth, yet their mouths will be stopped, that they cannot speake against it. Would it not be a comfortable thing, to have a carnall Father speake thus of his godly Sonne, or Daughter; to wit, I was unwilling my Children should go so often to hear Sermons, and be so often at Conferences, and private

private facts, and the like; But I have observed, that since they professed Religion, and gave themselves to pray, and read the Scriptures. They have been much more dutifull to us their parents then before, and they are more diligent in their callings. If this be the worst, they shall have liberty to professe the Gospel stil. The like I might speak of other relations. But should carnall parents or friends have cause by your loose or uneven walking to speake evill of the wayes of God, it would be very uncomfortable to you, and dishonourable to the Gospel. I shall conclude in the words of the Apostle, Phil. 4. 8. Finally, Brethren, Whatsoever things are true; Whatsoever things are honest, just, pure, lovely, or of good report, If there be any vertue, and if there be any praise, thinke on these things, and the God of peace shall be with you, verse 9.

One objection had need to be answered, before I end, and that is this; May some say, you have exhorted us to holinesse, and the Apostle tells us, 2 Tim. 3. 12. All that will live godly in Christ Jesus, shall suffer persecution.

Objest. How may we be encouraged and strengthened against the feares of persecution?

Solu. I answer, First pray to God, that he will furnish you with suffering graces, against persecuting times, Col. 1. 9. 10. 11. Secondly improve your interest through Christ in the promises, and believe, that the more sufferings for Christ, the more comfort by Christ, 2 Cor. 1. 5. The more sufferings the more holinesse, Heb. 12. 10. The more sufferings the more happinesse. 1 Pet. 4. 14. Onely take heede of sufferings as an evill doer, verses 15. 16. And if any suffer as a Christian, Christ will suffer with him, Isa. 63. 9. Christ will share with you in your suffering persecution. Acts 9. 4. 5. And you shall share with Christ in glory, Rom. 8. 17. But you must be holy in sufferings, also praying for them that persecute you, as Christ taught and practised: and so did his Martyr Steven, Acts 7. 60. *Lord lay not this to their charge:* And so let us pray for them that now disturbed us.

FINIS.