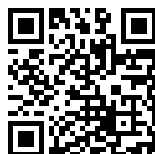

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THE DANGER OF DESERTION:

OR
A FARWELL SERMON

of *Mr. Thomas Hooker,*

SOMETIMES

Minister of Gods Word at *Chainsford* in *Essex*;
but now of *New ENGLAND.*

Preached immediately before his Departure out
of *Old ENGLAND.*

TOGETHER
VVITH TEN PARTICV-
lar Rules to be practised every
day by converted *Christians.*

The second Edition.



LONDON,

Printed by *G. M.* for *George Edwards* in the Old
Bailey in Green-Arbour, at the Signe of
the *Angell.* 1641.





The Epistle to the READER.

Christian Reader,

THe Author of this Sermon, while he lived here among us, gave good proofe his solid judgement, acute wit, strong memory, honest heart, pious disposition, and utter detestation, as of prophanesse, so of superstition. He was trained up in Immanuel Colledge Cambridge, where he shewed his indefatigable industry about his owne studies, and conscionable fidelity about his Pupils and their studies. His opinion about the Doctrine maintained in the Church of England, since the reformation thereof, was Orthodox; but his Conscience about the Discipline and Ceremonies thereof was scrupulous; yet so, as he loved such as he observed sincere and entire in the substance, though he differed from them in circumstances. Nor he, nor many of his brethren like him, that were forced to leave old England, to enjoy the freedome of their tender consciences, deserted their places in any envy, hatred, or other like disrespect against the Church of England (like many rigid Separatists, who account her selfe to be no Church, and her Ministers to be no Ministers)

To the READER,

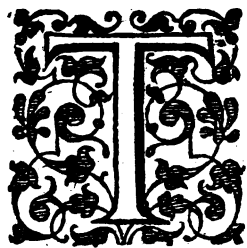
but partly to enjoy a greater liberty to themselves
then here they could, partly to propagate the Gospell,
and make it knowne to such as had not heard of it
before. Take instance of this Authours disposition,
by this his Farwell Sermon. Reade it, and observe
it well, and thou shalt finde therein savoury of pi-
ety mixed with sincerity, and of zeale with meeke-
nesse. Reade it I say, and then censure it, it needs no
other to commend it then it selfe, neither can any other
doe it better then it selfe.



Mr. HOOKERS FARVELL SERMON,

At his Departure out of
ENGLAND.

JEREMIAH 14.9. at the latter end
We are called by thy Name, leave us not.



Two things are intended and expressed by the Holy-Ghost, from the 1. verse to the thirteenth.

First, a denuntiation of judgement, and that reacheth to the 17. verse, and that is

sword and famine.

First, he would send the famine,

mine, and then the sword, and would not be intreated.

Secondly, in the 8th. verse, we have the importunate Prayer of the Church to turne away these judgements ; and the Prayer is marvellous sweet, partly in confession, *where they confesse their sins, and seeke to God for succour against them*: As if they should say, Lo, we are as base as base can be, and therefore help for the Lords sake : And thus they make their supplication in the 7. and 8. verses, and this short Prayer discovers it selfe, partly in the things prayed for, and partly in the manner, and the holy Prophet intending this is very sweet in it.

First, they pray that God will not take away his presence from them, *Why stayest thou but a night?* As if he should say, it is marvellous strange that thou behavest thy selfe as a stranger.

Thou seest our sorrowes, and helpest not. Thou seest our trouble, and succourest not. Thou standest, and seest *Ierusalem* in trouble, and *Judah* in misery, but thou helpest not. It is strange that thou the great God of Hosts standest as a man astonished : thou hast received us, but now thou standest as a man amazed, as if thou wast weary of thy worke, and couldest doe no more: As if he should say, *Ierusalem* cannot be succoured, and *Judaea* cannot be saved.

Secondly, they beg that God would not take away his presence from them, *Leave us not to our selves*. Let us see thy face, if that we dye in thy presence, though thou helpest not, yet it doth us good to looke on a Saviour, they are acquainted first that thou art the hope of *Israel*. Alas ! if thou forsake

us, our hope is lost, our hope is not in the meanes, our hope is in thee, *leave us not.*

Secondly, thou art the Saviour of *Israel*, and it is that that thou takest upon thee, and thou hast made thy selfe a Saviour, and now is the time of trouble, performe what thou hast undertaken.

Thirdly, thou art in midst of us, thou art a great comforter, ready to succour us. What wilt thou see us perish when thou art so near us, *1 Sam. 4. 6. even as the Arke in the midst of the Camp.* As if he should say, he lives in the midst of us, and will not save us.

Fourthly, *we are called by thy Name*, we have interest in thee, to whom should servants goe for safety, but to their Master? to whom should the Wife goe, but to her Husband? we have interest in thee, *leave us not.*

Now we will meddle only with the latter clause, *leave us not.* God might leave them, but they beg that he would not, that is, their Amen to the Petition, though thou standest by, and wilt not help, yet let us not dye in thy presence. This is the great request of the Saints, they desire not to be left of God, though God may justly leave them.

That God may justly leave off a People, and unchurch Doct. a Nation. *Israel* suspected it, and feared it: It is that they prayed against, that God would not leave them. I doe not say that God will cast off his Elect eternally; but those that are only in outward Covenant with him he may, *Isa. 1. 2. Heare O ye Heavens, I have nursed up children*, that is, the Jewes, There is an outward vocation, & for such God may cast

Mr. Hookers Farwell Sermon.

cast them off. Brethren, cast your thoughts afar off, What is become of those famous Churches, *Pergamus* and *Thyatira*, and the rest? Who would have thought that *Ierusalem* should have been made a heap of stones, and a vagabond people? *Hos* 7.9. *Plead with your Mother, and call her Loammi, ye are not my people, and I will not be your God.* Thus as I may say, he sues out a bill of divorcement, as it was in the old Law, those that had any thing against their wives, sued out a bill of divorcement, and so doth God, *Hos* 2.2. *she is not my people, nor my beloved, let her cast away her fornications and idolatry, lest I make her as at the first, that is, in Egypt poore and miserable:* As if he should say to *England*, plead with *England* my Ministers, in the way of my truth, and say unto them, let them cast away their rebellions, lest I make her as I found her in captivity, in the dayes of bondage.

Quest. But how doth God depart from a people?

Ansiv. 1. When he takes away his love from a people, and as his respect, so his means too.

2. When he takes away his protection by taking downe the wals, that is, these two great meanes of safety, Magistrates and Ministers.

3. When in stead of counselling, comes in bringing, and in stead of teaching, dawbing, when God either takes away the hedges, or the stakes are rotten, then God is going.

4. When God takes away the benefit of both these helps, and they are signes of Gods departing.

Vse. May God cast off a People, and unchurch a Nation;

tion? then let it teach us to cast off all security, for miseries are nigh by all probabilities. When we observe what God hath done for us, all things are ripe for ruine, and yet we feare it not, we promise safety to our selves, and consider not that *England* is like to be harrowed, we cannot entertaine a thought that *England* shall be destroyed, when there are so many Professors in it, we cannot be perswaded of it, according to the conviction of our judgements, either it must not be, or not yet, as if it were impossible for God to leave *England*, as if God were a cockering Father over lewd and stubborne children: God may leave a Nation that is but in outward Covenant with him, and why not *England*?

Englands sinnes have been great, yea and their mercies great. *England* hath been a mirror of mercy, yet God may leave us, and make us a mirror of his justice. Looke how he spake to the people in *Ier. 7.* that bragged of the Temple of the Lord, Sacrifice and Offerings. And what? may not God which destroyed *Shilo*, destroy thee O *England*? Goe to *Bohemia*, from thence to the *Palatinate*, and so to *Denmarke*. Imagine you were there, what shall you see, nothing else but as Travellers say, Churches made heapes of stones, and those Bethels wherein Gods Name was called upon, are made defiled Temples for Satan and Superstition to raigne. You cannot goe two or three steps, but you shall see the heads of dead men, goe a little further, and you shall see their hearts picked out by the fowles of the ayre, whereupon you are ready to conclude

B

that

that *Tilly* hath been there : Those Churches are become desolate, and why not *England* ? Goe into the Cities and Townes, and there you shall see many compassed about with the chaines of captivity, and every man bemoaning himselfe. Doe but cast your eyes abroad, and there you shall see poore fatherlesse children sending forth their breathes with feare, crying to their poore helpless Mothers. Step but a little farther, and you shall see the sad Wife bemoaning her Husband, and that is her misery, that she cannot dye soone enough; and with all she makes Funerall Sermons of her children within her selfe, for that the Spaniard may get her little ones, and bring them up in Popery and superstition; and then she weeps and considers with her selfe: If my Husband be dead, it is well, happily he is upon the racke, or put to some cruell tortures, and then she makes Funerall Sermons, and dyes a hundred times before she can dye. Cast your eyes afar off, set your soules in their soules stead, and imagine it were your owne condition, why may not *England* be thus? who knowes but it may be my Wife, when he heares of some in torments? Ah! Brethren, be not high minded, but feare, as we have this bounty on the one side, so may we have this severitie on the other; therefore pranke not up yourselves with foolish imaginations, as who dares come to *England*, the Spaniards have enough, the French are too weake: Be not deceived, who thought *Ierusalem* the Lady of Kingdomes, whither the Tribes went to worship, should become a heap of stones, a vagabond people, and why not *England*? Learne there-

therefore to heare and feare, God can be a God without *England*. Do not say there are many Christians in it, can God be beholding to you for your Religion? No surely, for rather then he will maintaine such as professe his Name and hate him, *he will raise up of these stones children unto Abraham*; He will rather goe to the Turks, and say you are my people, and I will be your God. But will you let God goe, *England*? Why are you so content to let him goe? Oh! lay hold on him, yea hang on him, and say thou shalt not goe. Doe you think that *Rome* will part with her Religion, and forsake her gods? nay an hundred would rather lose their lives. Will you let God goe? Oh *England* plead with your God! and let him not depart. You should onely part with your rebellions, he will not part with you. *Leave us not*. We see the Church is very importunate to keep God with them still, they lay hold on God with words of Argument.

Thou hope of *Israel* doe not leave us: They beset God with their Prayers, and watch him at the Townes end that he might not go away. No, thou shalt not goe away, thou shalt abide with us still, they are importunate with God not to leave them.

Hence note this Doctrine.

That it is the importunate desire of Saints to keepe God with them. This people you see cared not so much for the famine and sword, so God leaves them not: Good Lord leave us not, this was their Prayer, and we cannot blame them, all things being considered, for it was their grief that God stood by, and would not help, why standest thou as a man

astonished: but good Lord leave us not, they cannot abide to heare of that, much lesse to beare it; thus they did, and thus the Saints of God should doe. For the prooffe, see *Exod. 33. 15.* there *Moses* might have gone up upon faire termes, *Thou shalt possesse the land, and peace and prosperity shall be with thee:* But what sayes *Moses*? *If I might have Canaan, and all the delights, yet carry us not hence, except thy presence be with us, Psal. 80. 7, 19.* This is the stay and string that he sticks on. *Turne us againe O Lord God of Hosts, and cause thy face to shine upon us;* as if he should say, here is prosperity.

Ob.

But what is the presence of God?

Ans.

In one word, it is the particular favour of God expressed in his Ordinances, and all the good and sweet that followeth there. The purity of Gods word and worship, is that which God reveals himselfe in. It is not gold, wealth, and prosperity, that makes God to be our God. There is more gold in the West Indians, then in all Christendome besides; but it is Gods Ordinances in the vertue of them that brings Gods presence. God forsook *Shila* where he dwelt, because his Ordinances were not there, *Psal. 78. 5. When the Arke left them, God left them.* When Gods Ordinances were there in the purity of them, then God was there; for he is principally there where his Ordinances are in the purity of them. Hence it was that *Cain* was cast out of Gods presence, because he was cast out of the Church where his Ordinances were, *Gen. 4. 14.* If that a people doe outwardly worship God, and sincerely mend things that be amisse, they may

con.

tinue. If *Sodom* and *Gomorrab* had but legally repented, they had remained to this day. Hence it is that the Saints of God are so urgent for Gods services, and in that most men so sleight them. While it is thus with us, is not *England* ripe? is not she weary of God? nay, she is fed fat for the slaughter. It was not so with the Saints and people of God in former times, Psal 34. 4. It was *Dauids* great and grand desire, *that he might dwell in the house of the Lord*, Psal. 42. 4. *his soule panted after Gods Ordinances*. The point teacheth us thus much, *That the Saints are wondrous importunate to keep God in his Ordinances*.

But what if a man want preaching, may not he ob-
want it, and yet goe to Heaven?

The Arguments are cleare, the Saints maintaine *Ans.*
God in his Ordinances, the want of which is under the penalty of death and condemnation. Gold cannot feed a hungry man, but bread he would have, because that he hath need of: so the Saints of God are marvellous importunate to keep God in his Ordinances, so that though they weare a ragged coat, or be pinched with hunger; yet they want God more then these, either food or rayment. *David* in the 37. Psalm, *freteth at the prosperity of the wicked*; but at the last breakes off, and marke what a conclusion he makes, and comes too, *whom have I in Heaven but thee?* as if he should have said, Let them have what they will, I have nothing but thee. Why so? *Thou art the strength of my heart, and my portion for ever*. Thou art the strength of the heart, Shewing that all things in the world cannot help the heart

without God. A man were as good offer yron to a hungry man to refresh him, or ayre to feed him, as to say, riches, ease, and honour will help thy distressed soule: These will never establish a man, he may hope to have comfort in them; but his soule shall be gravelled and troubled. It must be the God of peace that must speake peace to a troubled soule: It must be the God of salvation that can comfort a damned soule; that kindnesse will comfort, that is, the strength of the heart, and portion for ever, and then no marvell the soule call for God: The soule cares not, though happily the purse be filled, for it cryes and sighs, I am damned. Happily the palate may be pleased; but the poore soule cryes, I may goe to Hell, and to the Devill. Now God comes, and he supplyes all, for where he comes, there is every good gift: If once a man hath God, he hath all good things with him. God blessed *Obadiab's* house for the Arkes sake. Now the Ark was a type of Christ, where he comes all good things follow: When God comes, *we are married unto him*, *Hos. 2. 19.* As when a wife is married, her husband is hers: so God and all is thine, and what wouldst thou have more? He speakes to the raine, and it heares the corne and wine, and that heares *Israel*. Hell and Death are thy servants; but now you that have outward things, profits, and prosperity, &c. You have them with a curse, unlesse you have God with them: Get God therefore, if he forsakes a man, all miseries befall him, and then woe be to him, *Hos. 9. 13.* Ah! it is true indeed, woe be to that heart which God is departed from. When God

who

who is the God of mercy is gone away from him, who will pittie that soule that will not submit to Gods peace, consolation, and salvation. When God departeth, all miseries follow on amaine: when the banks are broken downe, the Sea breakes forth: so when God departs, all miseries come; for that man that makes no conscience of outfacing God in his Ordinances, marke what the Text saith, Deut. 31. 37. *I will forsake them, and many miseries shall befall them.* If God be gone, the Floud gates are drawne dry, and in comes all misery. You will say, are not all these things against us, seeing God is not with us? If we would avoid woe and sorrow, and killing and slaying one another. Would the women be glad to see their husbands killed before their tender eyes, the men to see the women taken out of the world by the hands of wicked men. If not then, leave not God, but hold him fast, then all evill will depart, and so holding God he will keep us from misery.

Vse. To condemne 2. sorts of people. If the Saints *Vse.* be marvellous importunate to have God with them, what shall we thinke of those that are weary of the Almighty, who say to him, depart from us: But you will say, such are to be chronicled, we have none such among us. Thou that art a servant, and rejectest thy Masters command, thou rejectest God. Why should a man say that they be so long and so long in prayer, and say, what man knowes not what he sayes, he speakes this because that he is weary of the Ordinances, and would be freed from them, and God will doe it one day. Alas poore soule,

that

thou couldest pittie thy condition, thou art weary of Gods Ordinances, weary of Gods mercies, weary of his patience and presence. Thou shalt one day be deprived of his presence, and shut up with the haters of God and goodnesse in the black Tophet, where the worme never dyes, nor the fire never goes out, then thy crying will doe thee no good. God will be God in thy destruction, he will spurne thousands, and ten thousands such as thou art downe to hell, where thou shalt be an everlasting object of his never dying wrath, though thou couldest scale the heavens with thy teares, and shrill voice : Though thou couldest be heard to cry out of the dungeon, yet thy help is never the nearer, thy God is gone. I admonish thee what to doe, lay thee downe and patiently endure his deserved wrath ; Nay, marke what I say, a hundred Hells thou hast deserved, and in those Hells to lye a hundred yeares, nay for ever. Hold thy selfe contented with thy condition, for *thou hast chosen death rather then life*, Ier. 31. 8. God should wrong himselfe and thee, if that he did not give thee thy chusing. Will not these things move you my brethren? that you may be so happily wise, as to chuse life rather than death, Lord grant it, for he delights not in your destruction. One word more, to leave impression in your hearts : I desire your soules health, though my meat seeme bitter ; yet it is the minde of God it should be so ; and therefore, thou man or woman, whosoever thou art that canst not abide preaching, but standest on thornes, to have the Sermon done, that sayest too much of one thing

is good for nothing. Thou doest as good as say, what need have we of that, a little of that, and more of pleasure, here is thy delight and desire. Know this whosoever thou art that hast ill will to the Ordinances of God, thou wouldest have no such Gospell, thou shalt have thy desire, when the Trumpet shall blow, thy eares shall tingle with that sentence, *Depart from me.* Thou that art weary of God, get thee downe to Hell, I say, God will set his teeth at thee, and stamp thee downe to hell with thy base lusts : Then will God say, I have fed thee on earth this 20, 30, 40, 50, perhaps 60. yeares, and yet my milde words could not beare rule in thee, or prevaile with thee, and now get thee to Hell, and there remaine for ever. Thinke this with thy selfe, God will so serve thee *pround Captaine, King or Monarch,* Isa. 30. 33. The Text saith, *he will make bond fires upon their bones about their eares,* thus he will get himselfe glory by your destruction: But you will say to me being a King or Monarch, I doe not feare any such punishment shall befall me ; but God will say, be he a King that rules or raignes, yet as he hath rejected God, so God will reject him. He is a King of Kings, and Lord of Lords, and therefore such a one as will laugh at thy destruction. Take notice of this, and say thus to your selves: Is he a good childe that cannot abide the presence of his Father : Is she a good wife that cannot abide the presence of her husband : so is he a good creature that cannot abide the presence of his Creator.

This rebukes Gods owne people. We see the *V^{se} 2.* Gospell going, brethren, I wonder you heare no

better stand up and heare, and God give you grace to understand. I deale plainly with you, and tell you what God hath told me. I must tell you on pain of damnation, will you give care and beleewe. I poore Embassador of God am sent to doe this message unto you, though I am low, yet my message is from above, he that sent me, grant that it may be beleewed for his sake. Suppose God hath told me this night that he will destroy *England*, and lay it waste, what say you brethren to it? It is my message that God bad me doe, hee expects your answer, what sayest thou O *England*, I must returne an answer to my Master that sent me to night, why speake you not an answer? I must have one. Doe you like well of it, would you have *England* destroyed? would you put the old men to trouble, and the young men to the sword? would you have your women widowes, and your maides defiled? would you have your children, your deare ones to be throwne upon the pikes, and dashed against the wals? or would you have them brought up in idolatry under the want of preaching, which is worst of all? would you see those Temples wherein we worship God burnt, and your owne houses? will you see *England* laid waste without inhabitants? are you willing to it? are you content? God bade me aske, why doe you not answer me? I must not stir without it, I must have it, I am an importunate Embassador, send me not away sad, speake comfortably and cheerfully unto me. Are you willing to have God with you still, you are, are you not? I am glad of it; but you must not onely say so, but use the means,

means, plead with God : And though his hand be up, and his sword drawne ; yet suffer him not to destroy, but to sheath it in the bloud of our enemies, God grant it, and I should be glad to see *England* flourish still, and so are you, are you not ? you are. Now if it come to passe that *England* be not, but destroyed and laid desolate, thanke your selves, and not God, he delights not in it. We may take up the complaint of the Prophet, *Isa. 64. 7. No man stirres up himselfe to lay hold upon God* : For this is our misery, if that we have quietnesse and commodity we are well enough, thus we play mock-holy-day with God, the Gospell we make it our packhorse: God is going, his glory is departing, *England* hath seene her best dayes, and now evill dayes are befalling us : God is packing up his Gospell, because no body will buy his wares, nor come to his price. Oh lay hands on God ! and let him not goe out of your coasts, he is a going, stop him, and let not thy God depart, lay siege against him with humble and hearty closing with him, suffer him not to say, as if that he were going, farewell, or fare ill *England*, God hath said he will doe this, and because that he hath said it, he will doe it, therefore prepare to meet thy God, O *England* ! *Amos 4. 12.* lest God complain of thee as he did of *Ierusalem*, lest my soule depart from thee, and I make thee a desolate land not inhabited.

Thus we see what the godly hath done and this must be our care ; but let it bee our Copy, claspe about the Lord Jesus as *Mary* did, they have broken the Ice, let us goe after them, this is our atone-

ment day, we have nothing to doe with to morrow, this is the day of reconciliation, we are at odds with God ; and to end all controversies, let us labour to prevaile with God, and never lose his presence, *I sought, but I found him not, Cant. 3. 2. and when I found him not, I followed and sought him, till that I found him.* Our God is going, and doe you sit still on your beds ? would you have and keep the Gospel with these lazie wishes ? arise, arise, and downe on your knees, and intreat God to leave his Gospel to your posterity. Shall we disinherite our Infants of such a blessing ? shall we bereave them of the Gospel, which should be the life of our lives, and so to have them brought up in superstition ? No Lord, we cannot endure this, give us not health or wealth ; but give us thy Gospel Lord, that is our plea, and when we have found God let us bring him home to our families, that as we have made him our God, so let him be the God of ours in time of affliction. We will cry, *Lord have mercy upon us*, then we shall be glad of him. Oh beloved ! carry God home with you, lay hold on him, let him not goe, say he is our husband, let him not goe for your little ones, and so let us leave God to be a Father unto thee.

Ob.

But how may we keep the Lord ? it is worth the while, it is comfortable, *for at his right hand are pleasures for evermore.*

Ans.

If you will come to the price, you shall have him. The meanes are these:

1. You must prepare roome for him, for he is a King, and a King sends an harbinger before him to pre-

prepare roome for him against he comes to any place : so must you doe by cleansing your selves from every evill course ; therefore *come out of her*, saith the Lord to his people, *touch no unclean thing*, and then *I will be your God, and you shall be my people*, Rev. 18. 19. So brethren come out of all evill fittull pleasures and practises, and then you may expect Gods comming into your houses ; when you sit by the fire, and when you lye upon your beds, thinke thus with your selves, what an equall condition doth he propound ? doth he require no more but to part with a sinne, a lust, a Dalila? which thou mayest spare as well as water out of thy shooes, or out of thy besome; yea it is so. Will God keep company in the paths of sinne ? what is this his proffer ? what are the termes no harder ? what then should I doe but bid fin adieu: would you have God to be your God, and will you not keep out of sinne ? If not, he will not be your God : But now let every soule forsake his uncleannesse, and God will come to that soule ; and therefore that place is marvellous sweet, Isa 58. 8. *You shall call, and God shall say, here I am, if that you will forsake your evill courses*. Thus you see you have as faire an offer, as faire a warning as God can propound.

2. As you must prepare roome for God, so you must give him content, let him have his will. Where the King comes, there he will have all according to his minde : so it is with God, if he may have his owne worship you please him well, you must dresse his dish according to his tooth ; but when you put poison into his meate, you discontent

him, then you doe not give him his mind, you must lay aside all superstition and errorrs ; then you please his tooth above all, when your soules submit to his truth, *At the Name of Iesus every knee shall bow.* This is not meant of the word *Iesus*, to give a bow with the knee, and a stab at the heart: If so, why doe we not bow at the word *Iehovah*, as at the word *Iesus* ; but the bowing at the word, the syllable is Idolatry. And here we doe not give him his mind ; but the meaning of it is, that we should worship him in Spirit and Truth.

3. As we give him his minde, so we must give him welcome also and entertainment. If you looke lowring towards him, and grudge at him and his truth, no wonder but he goe away. This is the sinne of *England* : We beare an ill will to God and his word, God hath done much for us of this Land. *What could he have done more for his vineyard, Isa. 5. 4. but it brought forth fruit contrary to his expectation ;* And therefore marke what he saith, *I will take away the hedge thereof, it shall be troden downe :* so will it be with us. Are we better then the old world ? the same sins that were found in them are found in us : *Sodom and Gomorrah on whom God rained fire and brimstone,* are not our sinnes as great ? and are there not as great sinnes in us as were in *Ierusalem*, that was carried away captive ? Are we better then other Churches ? then our biethren that have drunke so deeply of the cup of Gods wrath ? what are we ? I will tell you we are a burthen to God, he cannot beare us, he will thinke his paines well over when he hath destroyed us. You know all men are glad when

when their paines are over : so it is with God, we are a paine and a trouble to him, and why should God goe continually in paine and trouble with us, who are worthy to be destroyed ? If his Decree once come forth, then shall *England* seeke peace, and shall not finde it. *God will not pittie us, as in Isa. 7.25.* Ah ! Brethren, what a heavy case is it, when a mercifull God doth shew himselfe unmercifull ? when a patient God will be impatient ? O beloved ! there is a hard time befalling us of *England*; yet we consider it not, lamentable is our time. God wept over *Ierusalem* a long time : *Oh that thou hadst known in this thy day the things that belong to thy peace, but now they are hid from thy eyes :* So may I say to *England*, their Lord hath wept over it in mercy and patience a long time, but it hath not been taken notice of, God hath hid it from our eyes, what shall we doe when his mercy is turned into fury ? and his patience into frowning ? what shall we doe when we have leisure to consider what once we did enjoy ? We can never prize Gods patience till that we finde the great want of it. Thus then the poore soule will say : There was a time when we might have been at peace with this patient God, but now it is hid from our eyes : I might have had mercy, but now the gate is shut, and not onely shut, but locked and barred too. Thus when people refuse mercy, he sends the contrary judgement, and then it will grieve and wound our soules to thinke what once we did enjoy ; but that man that will bid God welcome to his heart, may goe singing to his grave.

4. You must be importunate with him to stay, and to continue, and count it a great favour that he will yet be intreated, *Isa. 37. Jacob wrestled with God*, and thus must we doe if we meane to keep him. You that live under the means, and will not walk in them, what great condemnation will be to you, over to them that have not the meanes, as it is said of *Capernaum Mat. 18. so say I to England: Thou England* which wast lifted up to Heaven with meanes shalt be abased and brought downe to Hell; for if the mighty works which have been done in thee had been done in *India* or *Turkey*, they would have repented ere this; therefore *Capernaum* place is *Englands* place, which is the most insufferablest torment of all; and marke what I say, the poore native Turks and Infidels shall have a cooler Summer parlour in Hell then you; for we stand at a high rate, we were highly exalted, therefore shall our torments be the more to beare. The Lord write these things in our hearts with the finger of his owne Spirit for his Christs sake, under whom we are all covered.

F I N I S.



The Rule of the new Creature.

GAL. 6. 16.

And as many as walke according to this rule, peace be upon them, and mercy, and upon the Israel of God.

THe Rule of the new Creature, which is to be practised every day, by all beleevers, consisting of these ten particulars.

First, be sensible of thy originall sinne and corruption; daily know how it entiseth thee to all evill, and indisposeth thee to all good; groane under it, and bewaile it, as *Paul* did, *Rom. 7. 14. O wretched man that I am, who shall deliver me from this body of death.* Also take notice especially of thy actuall finnes, or daily infirmities, in thought, word, and deed, endeavour to make thy peace with thy God for them before thou goest to thy bed, by repenting and confessing of them to thy God; worke thy heart to grieve for them by some melting considerations of Gods mercies towards thee, *1 Iohn 1. 9.* by beleeving or casting thy self wholly on Christs righteousness for removall of thy sin, and reconciliation with thy God, *3 Rom. 22, 23, 24, 25. Cleave to Gods promises of pardon and peace, Isa. 43. 23. Rom. 5. 1. waiting till the Lord shall speake peace to thy soule, Psal. 85. 6.*

The second Rule of the new Creature is, get thy union with Christ, and interest in Christ cleare and confirmed unto thee daily more and more, *that thou art a branch in that vine, a member in that body, 2 Cor.*

13.3. This may be done three wayes.

First, by daily renewing thy faith in Christ, especially that act of faith, by which thy soule knirs or tyes it selfe on Christ for salvation, cause thy soule every day in solemne manner to act that part, put forth this primitive act of faith in the whole part of thy soule. The daily exercise of this will increase and strengthen the divine habit of faith in the soule, and make the soule sensible of every act of it: By frequent beleiving thou shalt feele at thy very heart root that thou doest beleieve: so shalt thou have witness in thy self, *that thou art in Christ*, 1 John 5.16.

Secondly, by examining thy heart on what grounds thou takest Christ to be thine; As first, are thy grounds of taking Christ a sight and sense of thy sinnes, of the guilt, power, and punishment of them, and of thy misery by them, *Mat. 9.13*. Secondly, are thy grounds of taking Christ, the want of Christ seene and felt at thy very heart, to justify, sanctifie, redeeme and save thee, else thou art utterly undone for ever, and lost everlastingly, *Luk. 9.10*. Thirdly, is thy ground of taking Christ, Gods free mercy and generall offer of him to any that will take him by faith, *John 3.16*. Manifold promises to this purpose; the grounds of all these offers and donations of Christ being *free grace, rich mercy, undeserved love*, *Eph. 2.4, 7. Titus 3.4, 5, 6, 7*. Fourthly, is thy ground of taking Christ his sweet and gracious invitation of *such to come to him as are weary and heavy laden*, *Mat. 11.28*. *Buy of him as have no money*, *Isa. 55.1*. No worthinesse at all, or desert in our selves.

Fifthly, are thy grounds of taking Christ this, that as sinfull wretches as thou art have been sought of Christ, and found of him, *1 Cor. 9. 10.* Then why may not you; the more cleare thou desirest Christ, the more cleare will be thy title to him,

3. In what manner thou desirest Christ to be thine.

1. Whether thou doest renounce wholly all opinion and conceit of thy own righteousness and desert, *Phil. 3. 7, 8, 9, 10.* So that thou comest to Christ empty of thy selfe, very vile, yea nothing in thy owne eyes, unworthy to receive him.

2. Whether thou layest hold on Christ alone with the empty hand of faith, joyning nothing at all with Christ in matters of salvation.

3. Whether thou finde God the Father drawing thy heart after him, *Ioh. 6. 44. By hanging an (panting desires, which will never be satisfied without him, so that the streames both of thy judgement, Phil. 3. 18. also of thy affections, 1 Cor. 2. 2. Gal. 6. 14.*

4. If thou takest Christ as a Lord to rule thee, as well as a *Iesus to save thee, Col. 2. 6.* one which is all to thee, thy wisdom, thy righteousness, thy salvation, thy redemption, *1 Cor. 1. 3. thy speciall food, Ioh. 5. 6. thy rayment, Rom. 13. 14. thy strength, Phil. 4. 13. Gal. 2. 20.*

5. Whether thou seeke and wait for Christ out of the sense of thy spirituall want and penury, in every Ordinance publicke and private, Word, Sacraments, Prayers, Meditation, Conference, not as ones owne workes of sanctification; but as they are Gods Ordinances, appointed of very purpose for the manifestation and communication of Christ to the soule.

3. The third part of the Rule of the new Creature.

3. Labour to draw and derive from Christ by the pulling attractive force of faith, special ability sufficient for the day : First, to performe all duties. Secondly, to exercise all grace in the day. Thirdly, to resist and overcome all temptations and corruptions which shall befall thee in the day, make thy provision of grace and strength from Christ, every Morning fetch so much as you shall have occasion to use all the day long; yea, and in all occasions that shall fall out on the day; Goe to Christ still for the wisdom that must direct thee; for the holiness which must carry thee, and characterise thee; for the shoulder that must beare thee: If they be crosses, for the strength that must sustaine them: If they be temptations, performe them: If they be duties, act thy faith daily on the promises of grace and strength; as *Ioh. 1. 16. Ezek. 36. 27. Isa. 44. 3. Zach. 10. 12.* These are securities given thee from God, that thou shalt receive grace through the Ordinances, which are the conduit-pipes, or instruments of conveying the same into the soule from Christ. This is to doe all in the strength of Christ, and to take forth a great deale of Christ into the soule every day, *that not thou, but Christ may be in thee, Gal. 2. 20.*

4. The fourth part of the new Creature, performe daily duties both in family, and in closet, especially Prayer, Meditation, Conference, Reading with intention of affection, with diligence and delight, *Ier. 48. 10. Mal. 1. 4. 1 Cor. 21. 24. To this end watch to these duties, keep thy heart in a good frame for them, Eph. 6. 18.*

Eph. 6. 18. *undefiled with sinne, untainted with the world.*

2. Take fit time for the performance of all, when thou art dull and sluggish, begin the day with the thoughts of God.

3. Be substantiall with God in all these duties, endeavour to feele every duty at the very heart, enlarging and inflaming thy affections. These be duties of very great consequence, which bring the greatest comfort to thy soule, because they ayme at thy soules good.

The fifth Rule of the new Creature.

5.

First, fortifie thy selfe every Morning against those speciall lusts, to which by nature thou art most prone and often tempted, as pride, passion, inordinate affections, covetousnesse, by argumenting and reasoning within thy selfe, drawne from the sad effects of it, as disprofit, discomfort, disgrace, &c. Labour to see the unreasonableesse of thy sinnes discovered unto thee, and make thy soule ashamed of them; for examine and ponder with thy selfe, shall I be proud? then I am sure to have a fall; for pride goes before a fall, and God accounts me as his enemy, for he resists the proud. Shall I be angry? If I let passion in, I shall not keep Satan out, Eph. 4. 26. *I shall grieve the Holy Spirit of God, Eph. 4. 30.* Shall I be covetous? I cannot but be very sinfull, for *the love of money is the root of all evil, 1 Tim. 5. 10.*

2. By pondring in thy mind the precepts in Gods book, threatenings against thy sins, and judgements of God upon others; as on *Herod* for pride, *Dives* for voluptuousnesse, *Nabal* for churlishnesse.

3. By applying promises of mortification to thy

heart, as a plaister to thy soule for subduing of thy corruptions daily; as *Micah 9. 10. Rom. 6. 14.*

4. By drawing vertue from Christs death to thy soule, which hath in it a killing force of sinne, *Phil. 3. 10. Num 6. 5.*

6. The sixth part of the Rule of the new Creature. Let thy heart be strongly fixed on God by trusting on him, *Psal. 112. 7. submitting thy self to him, 2 Sam. 15. 26. 1 Sam. 3. 8. against thy feares, cares, tryals, troubles, afflictions of every day; for sufficient to the day is the evill thereof, Mat. 6. 31. to the end.*

1. To foresee prudently thy personall trvls, and troubles, whatsoever they are like to be, *Prov. 22. 3.*

2. Goe hide and lay up thy selfe in God, run unto his name; for God is a rocke of salvation, whereunto a poore soule may continually resort, God will give command to save us, *Psal. 71. 3.*

3. Especially commit that very thing to God, put it into his hands, whatsoever thou desirest to keep, or fearest to lose, *2 Tim. 1. 12. be it life, liberty, name, or friends, maintenance, whatsoever you would have resolved, if a doubt, Psal. 37. 5. or supplied, if it be a want; removed, if it be a crosse. Ps. 50. 15. together with all other things, cast all thy cares, sorrowes, troubles, feares on the Lord wholly, Mat. 6. 31. 1 Pet 5. 7. Psal. 55. 22.*

4. Renew thy faith on those promises every day, which most concerne thy present state: As for the promises of supply, *if thou beest in want, as Psal 34. 3. Psal 84. 11. of direction if in doubt. of deliverance if in trouble, of a sanctified use of all, Deut. 8. 16. 1am. 5. 11. Rom. 8. 28. Heb. 12. 10.*

5. Labour to see Gods hand in every thing, *Pfal.*
34.9. *believe his love*, *Heb.* 11.6.

6. Refigne thy selfe to him, *Mat.* 26.39.

The seventh part of the Rule of the new Creature. Get a savoury rellish of thy Christian priviledges with which thou art invested, as thou art a new creature in Christ.

1. Of thy dignity, being the Son of God, the Father of the Lord Jesus Christ.

2. Of thy liberty, being freed out of all thy enemies hands.

3. Of the victory that thou hast in Christ, *to overcome the world*, 1 *Iohn* 5.4. *Thou hast victory over the evill of temptations and persecutions*, *Rom.* 8.35,37. by thy faith.

4. Thou hast an hedge of providence about thee, *a guard of Angels*, *Psal.* 91.11. *an inclosure of mercies*, *Psal.* 32.10. *Gods promises are yet of protection*, *Heb.* 13.5,6.

5. Of thy riches, *Heb.* 10.14. 1 *Pet.* 2.6.

6. Of the joyes, which are precious for kinde, plentifull for measure, *Psal.* 16.11. they are thy *Masters ioy*. Meditate on these seriously every day, and oppose thy pleasures, profits, honours which thou hast by Christ, against the profit, pleasure, honours of the world.

The eighth Rule of the new Creature, *sanctifie God in thy heart daily*, 1 *Pet.* 3.15. *get into thy heart the feare of God*, *Isa.* 8.13. *delight in God*, *Psal.* 37.34.

1. Have serious thoughts of God in his Nature, it is this will nourish the Divine Nature in thee.

2. Labour to admire God in his works, *to tast his love in them*, *Ps.* 34.8. *take notice of Gods anger in his*

The Rule of the New Creature.

judgements, Psal. 119. 120. Heb. 3. 16.

3. Pray for a heart of flesh, and apply the promises for that very end.

2. The ninth part of the Rule of the new Creature.
Get a publicke Spirit to *minde the things of Christ*, Phil. 2. 20, 21.

1. Mourne for the sins of the time, call thy comforts *Ichabods*, 1 Sam. 4. 21.

2. Remember the afflictions of *Ioseph*, Psal. 137. 6, 7. Sympathise with them, pray to God for them.

3. Mind signes of the time, as the commonest signes, contempt of Gods Ordinances, departure of his glory from his Ordinances.

4. Incurriblenesse under former judgements, as errors in opinion, declining from the truth of God, these precede temporall judgements, *Isa. 5. 10, 11.*

The tenth Rule of directions.

1. Get thy heart more and more weaned from the Creature, the Creature is empty, it's not able to satisfie thee fully, nor make thee happy.

2. It cannot save thee from judgements, from death.

3. It's of a perishing nature.

4. The wicked of the world have the greatest part of these earthly blessings.

These ten Rules are to be practised
by Christians every day.



F I N I S.

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