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fouldiers,& their expeces. Butby these books A we must voderskand: first of all, the infinite knowledge and prouidence of God: fecondly, the confeiences of men, to testifie of our doings, & be as a thousand witnesses. The third thing that is done in this account, is the triall of enery mans worke, in respect of obedience, or disobedience. The triall shall bee made by the wil of God, renealed partly in the law, and partly in the Gospel, which is the rule to difcerne good and cuill workes. The fourth and last action, is the gining of reward to enery man, according to his workes. Hethat hath beene a faithfull fernant, shall hearethe voice of Christ, faying vnto him; Math. 25.21. It is well done, thou good and faithfull fernant, thou haft beene faithfull in a little, enter into thy mafters ioy. But he that hath beene vnfaithfull, or vniust in the workes of his calling, shall heare the fame voice of Christ, saying, Take him, bind him hand andfoote, and cast him into vtter darkenesse. And thus we fee what this account shall be.

Now then, let vs a little fearch how we may be able to make a good account before God at the last day. For the doing wherof, we must take a fore-hand reckoning of our felues, in the time of our life. For in common experience we fee, that fuch as defire to make iuft reckonings with others, doe reekon first with themfelues. In this fore-had reckoning, three things must be done. First, we must draw out the bill of our receipts and expences. The bils of receit are framed thus: we must call to remembrance, what graces, blefsings, and gifts, we have received of God, whether temporall, or fpirituall. For temporall blefsings, we must throughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things spirituall, wee must confider what knowledge, faith, hope, loue & repentance God hath bestowed vpon vs : as also what gifts we have received for the difcharge of our callings: yea, of all other things that we have enjoyed, we must take a full and iust receit; for they are the talents of our Lord. and he lookes for a reckoning. This done, we are next to frame our bils of expences: which are nothing elfe, but large confiderations of our owne finnes, calling them all to our remembrance, as much as we can, whether committed against God or man, with althe abuses D of our gifts, all our ignorances, negligeces and frailties whatfoeger. Tradefmen, for their temporall estates, keepe in their shoppes bookes of receits and expences : shall not we then much more doe the like for our spirituall eltates? lob faith; fob 9.3. If he diffute with God, he cannot answer one wordfor a thousand; wherby he infinuates thus much, that hee had looked into the whole courfe of his life, & had found euen thousands of sinnes in himsele. When the Prophet Danid faith, Pfal. 19. 12. Who knoweth the errours of this life? he fignifieth that he had exercifed himfelfe in fearthing out his owne offences and trangressions. Exa could

not have faid, that his finnes, and the finnes of the people were as an buge mountaine; but that he first tooke a narrow account of his owne life, and of the lines of the people. And fo must every one of ys doe for all the things that ouer wee did. The confideration of our earthly matters, makes vs know our worldly estate; and fo wilthe confideration of our daily offences, & our spirituall estate, give vs some light and knowledge, how the case will stand with vs. when we that appeare before the great God of all the world, to give vp our account. :ri:

Now, when these two bils of our accounts are made, we must consider in the next place. whether wee bee able to make an euen reckoning with God, or no. Thus doing, we shal find that our reckonings wil be farre short of that, which God requireth at our hands. Few there be that thinke on these things: for men commonly perfwade themselues, that all shall goe well with them at the day of judgement, and that they shall make a short and easie reckoning because God is merciful. It is hard to find men whose hearts are touched, or their eyes open to see and beleeve: First, that they must make an account: And fecondly, that they are viterly vnable to doe it; as lob was, that could not excuse one of a thousand of his offences before God. Let vs therefore labour to fee our vneuen and skant reckonings, & to shake off that spiritual drowsines which possesseth our mindes, that wee cannot fo much as fay; what haue I done? and how stands the case betweene God and me? and when we have attained to this knowledge, that we are vnable to make a inft reckoning with God: in the 3. place, wee must cleaue to our surety Christ lefus, the onely fonne of God, God and man : & for the time of this life, we must humble our felues before God and pray vnto him, that he would accept the onely fatisfaction of Christ in his death and passion, as a sufficient paiment for all our finnes and wants whatforuer: for thus we are taught to pray; Forgine vs our debts. And we must not onely be hearers of thefe things, but doers also. And the better to perfwade vs to the practife of these three duties, let vs confider, that this account at the last day, shall be a strait account: for as Christ faith: We must give an account for every idle word. And S. Paul faith, The law is an hand-writing of condemnation: that is, a bill of our owne hand against vs: for by the law, wee are debters to God; and either wee must fulfill the instice thereof, or elfe, according to the tenour of the law, vnder goe eternall judgement, vnlesse we be acquitted by the obedience of a Mediator. If we thinke to escape this account, by absenting our felues, we are deceined: for then not fo much as one man in all the world, shall bee wanting. Many shall then wish with all their hearts that hils and mountaines would fal vpon them, and grind them to powder, that they might be hid from the presence of the Lord. But that will not ferue. All, without exception,

be freed. And we may not thinke, that Christ will either not know, or remember our particular offences. We vie to make faire weather with men, and to keepe close our doings from the eyes of the world; but the Lord will defcry our most fecret finnes: in him is no want of knowledge or discerning: he can finde out Adam, though he be in the thicket of paradife, and descry him in the middest of his figleanes. At this great day of account, enery fecret thing shall be made manifest. What shall we then do ? Some do pleade, that they are no great finners, they are no whore-mongers, no adulterers, nor blasphemers, nor theeues : and therefore they hope to make an account good enough. But (alas) this is a fond and a poore excuse; for the wages of the least fin, is death. C And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for paiment to fay, we are not great finners, as other men be. What then shall we say? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God wil be mercifull? This indeede is the common excuse, but it is D not sufficient paiment with God: for as Iohn faith, Matth. 3.10. The axe is laid to the roote of thetree; and he faith not further, that every tree shall stand, which bringeth not forth bad fruit; but, enery tree that bringeth not forth good finit, shall be cut downe, and cast into the fire. In a word, let vs denife what we can it wil not ferue

must needs come to this account, not one shall |A| the turne. Wilt thou make vp thy reckoning with almes-deeds, and good workes, according to the opinion of many, that locke to be faued by their workes? but they are no current paiment in this account; because one breach of the law, marres all the good works we doe. And he that will be inflified by workes, is bound to fulfill the whole law, in the rigour thereof. Besidethis, the best workes we doe. are in themselves defiled in the fight of God. What then shall we doe? shall we vndergoe the curse of the law? Some of a desperate minde fay, if the worst come, there is but one out of the way: but far be it from vs, thus to thinke or speake: for the curse of the law, and the wrath of God, is most horrible and eternall, without rest or case. All the fire in the world, is but ice, in regard of that spiritual and eternall fire of hell. Thus then, having turned our felnes enery way, and finding no helpe in any thing, we must flie vote our furety, Christ Iefus, who was content to ftand in our roome vponthe Croffe, and there to flied his blood for the redemption of our finnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our felues, in our owne persons, neuer refting, till we have affurance in our confciences, that the bookes in heaven are cancelled, and that God is content to account of Christ his satisfaction, as a paiment for our finnes. And this being done, we shall be able to make a good account before the Lord, at the last day of indgement.

FINIS.

Δόξα τῶ ఏιῶ.



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