

SERMON UPON ROMANS X. 10.

For with the heart man believeth unto righteousness, and with the mouth confession is made to salvation.—ROM. x. 10.

MANY complain that, through the multitude of directions, religion is made long and tedious ; therefore it is good sometimes to bring it into a narrower compass. We need both methods—a larger delineation of christianity, that we may know a christian in his full length and stature ; and at other times a shorter view, or tablet, that we may know him, if not by the whole body, yet at least by his face. The text is of the latter sort, a summary or abridgment of christianity, and therefore deserveth to be the more narrowly weighed by us. There are two great concernments of mankind as they stand in relation to God—righteousness and salvation ; and this text discovereth how you may obtain both—by believing and confession. By believing we obtain righteousness, and by confession we obtain salvation. It is a pity we should miss of such great benefits when such easy and comfortable conditions are required of us. The one of these acts is said to be done with the heart, the other with the tongue and mouth : ‘ For with the heart man believeth,’ &c.

In the words two duties are mentioned, and two privileges.

The apostle had before attributed salvation to both : ver. 9, ‘ If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.’ Now here he maketh a partition, and distributeth the effects ; ascribing righteousness to faith, and salvation to confession ; which is done partly for the elegancy of speech, that the period may run more roundly ; partly because there is a reason in the thing itself ; for our right to justification is begun by faith, and continued by confession unto salvation. As soon as we heartily believe in Christ, we are accepted as righteous with God, and continuing in the confession of this faith, we at length attain salvation. Faith is a means to be justified, and confession is a means to be saved. And look, what confession is to faith, the same is salvation to righteousness. Confession is the fruit and effect of faith ; for the tongue confesseth what the heart first believeth. So the fruit and effect of righteousness is salvation ; for it is said, ‘ The gift of righteousness shall reign in life.’ And justification is called, ‘ Justification unto life,’ Rom. v. 17, 18. Eternal life is the completion of justification. If the fruit and effect doth not follow faith, neither will the fruit and effect follow righteous-

ness. As soon as we believe, God pardoneth our sins, and giveth us a right to salvation; but he doth not presently give us salvation itself, to leave a time for faith to produce its fruits and effects, and to show our gratitude for so great a benefit done unto us by all holy conversation and godliness.

Well, then, these two, faith and confession, they—(1.) Agree in their object; for the same truth is both believed and confessed, that the Lord Jesus is the Saviour of the world, who died for our offences, and rose again for our justification. But (2.) They differ in their proper seat and subject. The subject of faith is the heart, and the subject of confession is the mouth, or outward man. (3.) They somewhat differ in the benefits to which they are referred; faith to righteousness, and confession to salvation. The connection between both is appointed by God's order. (4.) They somewhat differ also in their nature and use. Faith is the beginning of christianity, and confession our perseverance in the profession and solid practice of it. Faith is our first consent to become Christ's disciples; confession is a declaration of our faith, or an open performance of what we have consented unto. Both make a christian complete. All the heart-work is implied in faith, and all the life-work is implied in confession; for it containeth in itself many acts of godliness. In short, here is embracing the christian religion, and living answerably. God hath made it necessary that by a cordial faith we should obtain righteousness and justification; and being justified, we should go on to obtain eternal salvation.

You will say, If this be all that is required to make us christians, then christianity is easy indeed. I answer—

1. We have no reason to represent it burdensome; but yet both these duties have their difficulties. 'Believing with the heart,' a doctrine so strange to flesh and blood, and of such an holy and heavenly nature, is no slight thing; therefore God giveth us this grace: Eph. ii. 8, 'By grace ye are saved, through faith; and it is the gift of God.' And 'confessing with the mouth' is no easy task neither, especially when the fear of man is apt to check it, and this confession exposeth us to hazards and dangers. To believe and suffer is another special gift of God: Phil. i. 29, 'For to you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' If confession be a cheaper duty now, it is God's mercy to spare us. We know not how soon it may become more hard and hazardous.

2. The duties always have their difficulty, if rightly understood; for if we believe so as to be affected with what we believe, so as to be drawn off from what we love, confess so as to practise what we confess, and be true to it, nothing can be added. The scripture supposeth that we are rational creatures, that we will act as we understand, and that we are sincere in our profession, and that we will do what we confess we are bound to do.

Doct. All that would be accepted with God unto righteousness and life must be such as believe in Christ with the heart, and openly confess with the mouth that he is the Son of God and the Saviour of the world.

I shall do these three things—

1. Open the nature of faith and confession.
2. Show the respect between them.
3. That God hath established faith as the means to be justified, and confession as the means to be saved.

I. To open the nature of faith and confession.

First, Faith is such a knowledge of Christ as doth not hover in the brain, but is seated in the heart; and may be determined, partly by the object or matter believed, partly by the subject of it, or the acts of the soul towards it.

1. The object, or matter believed, is in short this: that there is a God, Heb. xi. 6. That God, having made man, he hath right and power over him, to govern him by his laws: James iv. 12, 'There is one lawgiver, who is able to save and to destroy.' That man, failing in his obedience, he and all his posterity are subject to the wrath and vindictive justice of God: Rom. iii. 19, 'That all the world may become guilty before God;' Eph. ii. 3, 'And were by nature children of wrath, even as others.' That such was God's love, that, to recover man out of this wretched condition, he sent his own Son into the world, John iii. 16; 'That Jesus Christ, who was the Son of God, died for our offences, and rose again for our justification,' Rom. iv. 25; that is, died to expiate our sins, and rose again to convince the unbelieving world of the authority and dignity of his person and offices, and also of the truth of his law and covenant; that having died and rose again, he hath acquired *novum jus imperii*, a new right of command and empire over the world: Rom. xiv. 9, 'For this cause he both died, and rose again, and revived, that he might be Lord of dead and living;' that is, have full power and dominion to dispose of us, dead and living. That Christ, having this full power and dominion over all flesh, hath established and enacted a law of grace, or new covenant, wherein pardon and righteousness, or title to life, is assured to penitent believers: Mark xvi. 16, 'Whosoever believeth shall be saved;' and Luke xxiv. 47, 'And that repentance and remission of sins be preached in his name to all nations.' And shall actually be bestowed upon all that obey him, Heb. v. 9. But those that refuse this Christ shall be eternally miserable: John iii. 19, 'This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.' This is the sum of what is to be believed.

2. It may be determined partly by the subject of it, or the acts of the soul about it. The subject is the heart, both understanding and will. The understanding assents to all this as true, both what is said of the person of the Redeemer and his covenant, and accordingly disposeth the heart of man to carry itself towards both.

[1.] To the person of the Redeemer. We thankfully and brokenheartedly receive him to the ends of the gospel, or to be to us what God hath appointed him to be, and do that for us that God hath appointed him to do for poor sinners. To be our Lord and Saviour, John i. 12, Col. ii. 6, as Lord to obey him, and as Saviour to depend upon him, and trust ourselves in his hands for our happiness, whatever befalleth us: 2 Tim. i. 12, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'

[2.] Towards the covenant, which he hath appointed as the law or rule of commerce between us and God. There are promises and precepts, commands and offers of grace. (1.) For the promises, you heartily accept them as the greatest happiness that can be bestowed upon you, and depend upon them as things that surely will be performed; for there comes in the consideration of true and good: 1 Tim. i. 15, 'This is a true and faithful saying;' Eph. i. 13, 'In whom ye trusted after ye heard the word of truth;' as true, doubts are opposite to them; as good, carnal inclinations. (2.) For the precepts and duties required; you bind yourselves to perform them upon these hopes, whatever it cost you; and there comes into the nature of faith sincere resolution and absolute self-denial; sincere resolution to perform what God hath required, that you may obtain what he hath offered, which is called a giving up of ourselves to the Lord, 2 Cor. viii. 5; and absolute self-denial, or selling all for the pearl of price, Mat. xiii. 46; and so that faith, which is made such a difficult thing to explain, as it were, a bugbear to affright poor christians from all thoughts and study about it, is made easy and facile to the understandings of the meanest christians, who must live by it, and be saved by it. This then is believing with the heart.

Secondly, What is confession with the mouth? A solemn outward declaration that we take Christ for our Lord and Saviour, or that we believe what is revealed to us concerning God and Christ, and our duty to him. This is necessary, because the promises of the new covenant run in both strains; of putting the word in our heart, Jer. xxxi. 37, and putting it in our mouths, Isa. lix. 21. The saints' prayers are, that God would not take it out of their hearts, Ps. cxix. 36, nor out of their mouths: ver. 43, 'Take not the word of truth utterly out of my mouth.' And the nature of their duty to God requireth it; for a man is first to embrace the true religion, to receive it with his heart, and then he is to profess it, or express it with his mouth; for no man is to conceal and keep his religion to himself. Our tongues and our bodies were given us to show forth that acknowledgment and adoration of God which is in our hearts. He that denieth God or Christ with the heart, doth not believe in him or worship him with the heart. So he doth not worship God with his tongue and life who doth not outwardly profess and honour him. As he hath given us an understanding that we may know him, so he hath prepared for us a body wherewithal to profess him, and our esteem of him: Isa. xlv. 23, 'To me every knee shall bow, and every tongue shall swear;' which is again repeated and established as our duty in the gospel: Phil. ii. 10, 11, 'At the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord.'

But more distinctly to open this confession with the mouth.

1. The matter to be confessed is the great truths which we do believe—God, Christ, the covenant of grace, eternal glory and happiness; and the lesser truths in their season at other times: Rom. xiv. 22, 'Hast thou faith? have it to thyself before God.' It is not meant of the necessary articles of the christian belief, but things of a doubtful disputation. If we know more than others in these things, yet we must not needlessly trouble the church, or offend the weak to the

danger of their souls and hindrance of greater truths ; and yet in these things you must not deny the smallest truth : 2 Cor. xiii. 8, ' We can do nothing against the truth, but for the truth ; ' for though the thing we contend for be small, yet sincerity is a great matter, and to profess our assent and consent to what we neither count true nor can well approve of, is to come under a fellowship of the guilt of undermining truth and godliness.

2. The ways by which we make this profession. The mouth is only mentioned in the text, but that implieth other things. Briefly this confession is made either in word or deed.

[1.] Verbal and in word, by a constant owning of Christ, and our hopes by him, both publicly and upon all occasions by private conference, or taking all meet opportunities to discover ourselves that we are christians. So the apostle saith of Timothy, 1 Tim. viii. 12, ' Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.' He had openly confessed the name of Christ. And the apostle telleth us, 1 John iv. 15, ' Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.' He meaneth it of times wherein this primitive and fundamental truth was mainly contradicted and opposed in the world. Then for a man to declare himself a christian was hazardous, and argued a great degree of self-denial ; and especially it is spoken in opposition to the Gnostics and Nicolaitans, who accounted it sufficient to believe with the heart, taking a liberty to confess what they listed. See how they are taxed : John xii. 42, 43, ' Nevertheless among the chief rulers also many believed on him, but because of the pharisees they did not confess him, lest they should be put out of the synagogue ; for they loved the praise of men more than the praise of God.'

[2.] Real or indeed ; and that was either by action or passion.

(1.) By action, and that is twofold—either more public or private.

(1st.) More public, by submission to God's appointed ordinances, as hearing of the word, baptism, and the Lord's supper. Christ instituted these visible duties to make the profession of his name public and open : Mark xvi. 16, ' He that believeth and is baptized shall be saved.' In the Lord's supper we commemorate his death : 1 Cor. xi. 26, ' As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come ; ' that is, we publicly commemorate it, and show it forth as the ground of our hopes. So in all the other duties which we observe in the assemblies of the faithful, they are a keeping up of our confession, or a testimony that we are not ashamed of Christ. As Heb. x. 23, ' Let us hold fast the profession of our faith without wavering ; for he is faithful that hath promised.' Now this profession is solemnly made by our communion with God's people in their public assemblies ; as it followeth, ver. 25, ' Not forsaking the assembling ourselves together, as the manner of some is.' The assembling ourselves, that is, with the christians and their assemblies, wherein they did meet together to serve and worship God, and mutually to promote their own salvation. Now it is not enough to have our private devotions in our families and closets, but we must entertain public converse with God, to testify our union and agreement with the people of God in the same

faith and worship. Now, it was the manner of some to forsake these conventions and meetings, which was a grievous sin, and of very ill consequence; not only as they deprived themselves of the benefit of these societies, but as they seemed to love their life, goods, or quiet and peace, and reputation, and liberty more than Christ; and though they were convinced of the truth of christianity, yet could not be noted as open professors of it.

(2d.) More private and personal, by holy conversation and godliness; for we are to confess and glorify Christ both in word and deed. Confession indeed is a life of love and praise, in perpetual acknowledgment of this incomparable benefit which we have by Christ. This confession is always necessary to true christians, that their works be holy and agreeable to their faith; for thereby they signify that they do believe in Christ, and expect eternal glory by him; that he that is raised up by God from the dead at length will come again to bring us to himself. As without faith there is no righteousness, so without this confession there is no salvation; for this distinguisheth the christian from the hypocrite: Titus i. 16, 'They profess to know God, but in their works they deny him.' They confess fair, but their lives show they believe nothing. The very devils confessed Christ to be the Son of the most high God, Mark iv. 7; but it profited them nothing, because it was a confession extorted, and they were creatures in rebellion against God. Therefore holiness of life is one means of our confession; otherwise we deny the Lord that bought us: Mat. v. 16, 'Let your light so shine before men, that others, seeing your good works, may glorify your Father which is in heaven;' and 1 Peter ii. 9, 'That you may show forth the praises of him who hath called you out of darkness into his marvellous light.' Works are a sign as well as words; the surer sign of the two, of the faith which is in our hearts. For it is a sign that faith prevaileth in us when we do things consensaneous, and agreeable to our faith. Our profession in words may be contradicted by our works, and that is interpretatively a denial of the faith: 1 Tim. v. 8, 'If any provide not for his own, he hath denied the faith.' It is an act of uncharitableness or dishonesty. What! profess Christ to be our Lord, and live in such rebellion and disobedience to him? It is as if you should assure a prince of your loyalty, and yet actually be in arms against him. This confession is never out of season, and is our surest evidence.

(2.) By passion or suffering, enduring the hardest things that can befall you in the world for his sake. Of this our Lord speaketh: Mat. x. 31, 32, 'Whosoever shall confess me before men, him will I confess before my Father in heaven; but whosoever will deny me, him will I deny before my Father in heaven.' His name, his truth, his ways must be avowed before all the world, whatever it cost us. We cannot honour Christ so much as he will honour us, and therefore we must contemn the hatred of the world, and all the pleasures and profits of this life, that we may be faithful to him. Confession is a harder matter than usually we take it to be, and requireth good preparation: 1 Peter iii. 15, 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you,' &c. Not ready in point of knowledge only, to argue for the faith, but ready as to courage,

fortitude, and resolution of mind. *Λόγον* is not an account of the reasons, but of the nature and tenor of our christian faith. "*Ἐτοιμοί*, be ready, is the same with *ἐτοιμῶς ἔχω*, as St Paul saith, Acts xxi. 13, 'I am ready not to be bound only, but to die also at Jerusalem,' &c. And *ἐτοιμασία*, Eph. vi. 15, 'Shod with the preparation of the gospel of peace.'

II. The respect that is between these two, faith and profession. There is a double respect, such as between—

1. The cause and effect. First, We believe and then confess. Our faith is the cause of our confession: 2 Cor iv. 13, 'We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.' David was sore afflicted, and yet professed his faith in God; he could not suppress his boasting of the promises in his greatest distresses; so we believe in Christ, and therefore cannot but in word and deed express our confidence in him. When such a spirit of faith cometh upon us, there will not need many enforcements or excitements publicly to own Christ; for this spirit of faith cannot be shut up in the heart, but will break out into confession. There cannot be a true and lively faith without confession, nor a true confession without faith; for the effect cannot be without the cause, nor such a powerful cause without the effect.

2. Such as there is between the sign and the thing signified. Faith hath always confession and obedience joined with it, as its proper sign. As flame or smoke is of fire, or breathing of life, so is confession with the mouth, or an holy life, an individual¹ companion and note of true faith, by which it is demonstrated to be sincere and real: 'Show me thy faith without thy works, and I will show thee my faith by my works,' James ii. 18. Men know not our hearts, whether we believe in God, yea or no, or what we believe of him, till they hear and see it in our profession and actions; here is the sign, the proof of it. Look, as an evil principle bewrayeth itself by its proper signs; as atheism by men's ungodly and unholy lives—(Ps. xxxvi. 1, 'The transgression of the wicked saith within my heart, There is no fear of God before his eyes.' What could they do more in a way of sin or less in a way of duty if there were no God? The current of a man's life and actions doth best expound and interpret his heart; any considerate man may conclude from their manner of living that they have no sense of the being of God, nor ever expect to be accountable to him)—so for the belief of christianity; it is discovered by owning Christ in the greatest dangers, by a ready obedience to his precepts, that seem to be most cross to the inclination and interest of the flesh; or by an holy and heavenly life. It is a sign we believe those blessed, sublime, and weighty truths which are contained in the gospel. In short, we judge others by external works alone, for the tree is known by its fruits, Mat. vii. 16. We judge of ourselves by external and internal together; both by the belief of the heart and the confession of the mouth also.

III. The order God hath established; appointing faith as a means to be justified, and confession as a means to be saved.

1. Let us speak of what is requisite to righteousness; so faith is the means whereby this righteousness is applied, received, and freely given us.

¹ That is, indivisible or inseparable.—Ed.

To explain this I shall inquire—(1.) What is righteousness; (2.) Show you that this righteousness is applied by faith; (3.) That the cordial and heart believer is the penitent, working believer.

[1.] What is righteousness? It is here taken in a legal and judicial sense, not for a disposition of mind and heart to please God, but for the ground of a plea before the tribunal of God, that we may be exempted from the punishments threatened, and obtain the grace offered, or a right to the reward promised: Rom. v. 18, 'As by the offence of one judgment came upon all to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life.'

[2.] That we are qualified for this righteousness by faith. So it is said, Rom. iii. 24, 25, 'Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.' We get absolution from sin by free pardon, through the merit of Christ, and are accepted as righteous before God, when we enter into the new covenant, taking God for our Lord and happiness, Christ for our redeemer and saviour, the Holy Ghost for our sanctifier and comforter. More especially with respect to Christ, when we subject ourselves to him as our Lord, and depend upon the merit of his death and intercession for our acceptance with God. Now that this believing with the heart is required in order to righteousness is everywhere manifested in the scriptures. Therefore the new covenant righteousness is called 'the righteousness of faith,' Rom. ix. 30, 'The gentiles have attained to righteousness, even the righteousness which is of faith.' So Gal. v. 5, 'We through the Spirit wait for the hope of righteousness by faith;' because faith qualifyeth us for it. A righteousness we must have, that we may be exempted from wrath, which sin hath made our due, and that we may be accepted with God unto eternal life, which they that are destitute of all righteousness can never attain unto. A righteousness of our own according to the law of works we are far from. The legal way, therefore, can never stead us. We must only run for refuge to the evangelical course or way set down in the gospel; namely, that upon the account of the merit and obedience of Christ God will pardon the sins of all penitent believers, and accept them to grace and favour. Well, then, it is by faith that Christ's death and obedience are applied and made beneficial to us: Rom. iii. 22, 'The righteousness of God is by the faith of Jesus Christ, unto all and upon all that believe, and there is no difference.' Well, then, every believer is qualified. If you ask me therefore—

[3.] What kind of believer is qualified and accepted as righteous, I answer—(1.) The penitent believer; (2.) The working believer.

(1.) The penitent believer; for faith and repentance are inseparable companions, and always go together in our first introduction or entrance into the new covenant: Mark i. 15, 'Repent and believe the gospel;' and Acts ii. 38, 'Repent and be baptized, for the remission of sins.' When we depend upon Christ for pardon, we are willing to return to God and live in his obedience, hating and detesting our former ways wherein we wandered from him. Well, then, though the righteousness be only the righteousness of faith, and the believer

be only accepted as righteous, yet it is the penitent believer whose heart and life is changed, and who is willing by Christ to come to God.

(2.) It is the working believer; so it is explained. What is in Gal. v. 5, called 'The righteousness of faith,' is, ver. 6, called 'Faith working by love.' Not all that is called by that name, but the working faith. And so it is expressed elsewhere: Heb. xi. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he became an heir of the righteousness which is by faith.' The saving of Noah from the flood is a type and shadow of salvation by Christ. The flood drowned and destroyed the impenitent world, but Noah and his family were saved in the ark. We are warned of the eternal penalties threatened by God. If we do not repent and believe, we shall not be saved from wrath; but if we believe and prepare an ark, that is, diligently use the means appointed for our safety, then we become heirs of the righteousness which is by faith. Noah showed himself a believer indeed, to prepare an ark with such vast charge in the face of the scorning world, which was an eminent piece of self-denial and obedience; but such will the true faith put us upon. Look, as to be justified by the law, or works required by the law, is all one, so to be justified by faith or the new covenant is all one also. Whatever therefore the new covenant requireth as our duty that we may be capable of the privileges thereof, that must be done by the sincere believer. It is not the idle, but the working faith.

2. That confession with the mouth is required unto salvation, for God is not glorified, nor others edified, nor ourselves comforted, but by such a believing with the heart as hath confession going along with it.

[1.] God is most glorified when faith breaketh out into confession either in word or deed, suffering or obedience: 2 Thes. i. 11, 12, 'Wherefore we pray always that God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you.' By the work of faith there, is not meant the internal, elicited or heart acts, such as assent, consent, and affiance; thus we may honour God in ourselves, but not before others; but the external act of confession, which is made either by patient sufferings or holiness of life; so we honour God before others. Our deeds must answer our faith; for the truest confession is made by deeds rather than words, for words are cheaper than deeds. The world therefore believeth deeds more. In short, a christian that desireth to magnify Christ in his soul, desireth also to magnify him in his body: Phil. i. 20, 'So Christ be magnified in my body, whether by life, or by death;' so 1 Cor. vi. 20, 'Glorify God in your bodies and souls, which are God's.'

[2.] Others are edified; for that which is secret is no means to profit them: they cannot see our faith; but they may see our good works: Mat. v. 16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;' and 1 Peter ii. 12, 'That they may by your good works, which they shall behold, glorify God in the day of visitation;' and a holy life is

required for their sakes, that we may be a means to bring them home to God.

[3.] We are most comforted ; for it is the practical, operative faith which giveth a right to salvation, and breedeth assurance of it in our souls. That is but the image and shadow of grace that lurketh and lieth hid and idle in the soul : James ii. 14, ‘ What doth it profit, my brethren, if a man say he hath faith, and hath not works ? Can faith save him ? ’ You do not look for salvation by Christ if you do not take the way that leadeth to it ; but a fruitful faith evidenceth itself, and confirmeth our interest and increaseth our joy.

Use. To press you—

1. To mark the order of the benefits—first righteousness, then salvation.

[1.] We can never have found peace ; there is no appearing before God without some righteousness, of one sort or other. God is holy and just, therefore somewhat we must have to stand before this holy God.

[2.] No other righteousness will serve the turn but the righteousness of faith. We are in a woful case till we get an interest in the righteousness of Christ : Job xxxiii. 24, ‘ Then he is gracious to him, and saith, Deliver him from going down into the pit, for I have found a ransom.’

[3.] Till we heartily and sincerely believe or enter into this covenant, we have not this interest : Phil. iii. 9, ‘ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.’ Then for salvation, is this all your hope and desire, that your soul may be saved in the day of the Lord ? Then let not lesser pursuits divert you : Acts xvi. 30, ‘ The jailer said to Paul and Silas, Sirs, what must I do to be saved ? ’ It doth not touch us so near, how we shall live in this world, as how to live in the other.

2. Mark the order of duties—first faith, then confession. Hear, and your souls shall live. First hear, then live. There must be a believing with the heart, and a confession with the mouth ; both go together : ‘ For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’
