

THE BLACK SAINT;

OR,

THE APOSTATE

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.—MATT. XII. 43-45.

OUR Saviour's manifold and manifest miracles, which he wrought among and upon the Jews, were requited with a blasphemous interpretation—that they were done in the power of Beelzebub. Which having disproved by invincible arguments, he concludes against them in this parable: 'When the unclean spirit,' &c. This is clearly manifest in the application: 'Even so shall it be also unto this wicked generation.'

A double occasion gives us the hand of direction to this speech. Either it hath a reference to the man dispossessed of the dumb and blind devil, ver. 22; or intends a conjunction of the contumelious blasphemies of the Jews. Perhaps it may be referred to the former, but certainly is directed to the latter. It may serve for both; so two gaps be stopped with one bush, two sores covered with one plaster.

1. It might serve for a charge to the cured, to prevent recidivation. He was dumb, behold he speaks; he was blind, behold he sees; he was possessed, behold he is enfranchised. He hath recovered his eyes, his tongue, his heart; he is rid of the devil. Now he that is quit of so bad a guest, shall septuple his own woes by his re-entertainment. Such a caution did the same physician give another of his patients: John v. 14, 'Behold, thou art made whole; sin no more, lest a worse thing come unto thee.' It is well for thee that the unclean spirit is gone, but it will be worse with thee than ever if he gets in again.

2. He that did speak life, and to the life, doth especially mean it to the Jews. Cast your eyes upon the text, and your minds upon the renegade

Jews; and observe how respectively they look one upon another: running together without alienation, till they come to the end.

(1.) The unclean spirit, the power of sin, was cast out of the Jews by Moses's law; and God had great stir about it. He was fain to speak early and late, and attend them 'all the day long, with outstretched hands,' Isa. lxx. 2; till he appeals to censure: 'What could have been done more to my vineyard?' Isa. v. 4.

(2.) At last he is out; and then, like a discontented guest, hindered of his old lodging, and destitute of so warm a bed, he 'walks through dry places'—revisits the heathen. But finding them as strongly his own as the infrangible chains of wickedness could make them, he disdains rest, like an engrosser, in his own lordship, so long as there are other purchases to be made abroad. Or perhaps the 'ark of salvation' is now brought to the Gentiles, and then the Dagon dragon of hell must needs be packing. A new king, the true King, beginning his reign in the conscience, deposes, dejects, ejects that usurping tyrant. There is no remedy; out he must.

(3.) The prince of the air thus discovered and discomfited by the Sun of righteousness breaking through the gross and foggy clouds of ignorance and impiety wherein the Gentile world was wrapped; what doth he but re-salutes his former habitation? He liked the old seat well, and will venture a fall, but recover it.

(4.) Thither he flies; and, lo, how fit he finds it for his entertain! The heart of the Jews is empty of faith; swept with the besom of hypocrisy, a justiciary, imaginary, false-conceited righteousness; and garnished with a few broken traditions and ceremonies: suppellectile complements instead of substantial graces.

(5.) Glad of this, he re-collects his forces: 'takes with him seven other spirits,' a greater dominion of sin, than he was erst armed withal; 'more wicked than himself;' as if he would make invincible provision, and prevention of any future dispossession.

(6.) 'He enters in' with his crew: not purposing to be as a guest, but tenant; not a tenant, but a landlord; not a landlord, but a king, a commander, a tyrant; till at last he may presume of an indubitable right. As usurpers that come to a kingdom by a violent or litigious title, are at first so modest and dainty that they sign not their grants, edicts, and such public acts in their own particular and singular names, but require the consecration and evident consent of their council. But once established by succession, and unrivalled by opposition, they grow peremptorily confident in their own right and power, and in their most tyrannous acts dare sign, *Teste me ipso*; so Satan at first erection of his kingdom in the Jews, conscious of his unjust title, was content to admit the help of fond ceremonies, tales, traditions, &c., to make for him against Christ, whose kingdom he usurps. This he condescended to out of a mannerly cozenage, and for the more subtle insinuation into the Jewish hearts. But now established in his throne, and confirmed in his title, by their hard-heartedness and wilful obstinacy in rejecting their Messiah, he is bold to sign all his oppositions to the gospel with a *Teste me ipso*.

(7.) Hereupon their 'latter end becomes worse than their beginning.' A stronger delusion hath taken hold of them, and that in the just judgment of the wise ordinator of all things. 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness,' 2 Thess. ii. 11, 12. For 'if he that despised Moses's law died without mercy under two

or three witnesses,' Heb. x. 28, then, ver. 29, 'of how much sorer punishment shall he be thought worthy, who hath trodden under foot,' not the servant, but 'the Son of God, and hath counted the blood,' not of bulls and goats, but 'of the covenant, wherewith he was sanctified,' whereby he shall now be condemned, 'an unholy thing; and hath done despite to the Spirit,' not of bondage, but 'of grace?' His beginning was far better, or at least less bad, than his end shall be.

The occasion was so material that it hath led me further than either my purpose or your patience would willingly have allowed me. Whatsoever is written, is written either for our instruction or destruction; to convert us if we embrace it, to convince us if we despise it. Let this consideration quicken your attention, enliven your meditation, encourage your obedience. You demand *vivam vocem*; it is then a living voice, when it is a voice of life to the believing hearers. Otherwise there is *vox mortifera*, a voice that brings death to disobeyers. 'The word that I have spoken,' saith Christ, 'shall judge you in the last day.'

The white devil, the hypocrite, hath been formerly* discovered, and the sky-coloured veil of his dissimulation pulled off. I am to present to your view and detestation a sinner of a contrary colour—swarthy rebellion, and besmeared profaneness: an apostate falling into the clutches of eight unclean spirits. Needs must he be foul that hath so many foul devils in him. Mary Magdalene had but seven, and they were cast out; this hath gotten one more, to make his soul the blacker, and they keep in. If hypocrisy there were justly called the white devil, apostasy here may as justly be termed the black saint. In the former was a white skin of profession drawn over an ulcerous corpse; here, hide and carcase, hand and heart, shadow and substance, seeming and being, outward profession and inward intention, are black, foul, detestable. Therefore we will call him 'The Apostate, or Black Saint.'

This text dwelleth on two persons, man and Satan. Alas! it goes ill, when man and the devil come so near together; weak man, and his infest, professed enemy. Wherein we will (metaphorically) compare man to a fort, and the devil to a captain.

1. Man to a fort. Not that he is like stupid and dead walls, without sense, without science; of no ability, either to offend his adversary, or to defend himself; but a living tower, that hath sense, reason, understanding, will, affections: which give him means to open a voluntary door to his captain's entrance. For it is of God that a sinner opens his heart to God; of himself that he opens to Satan.

2. The devil to a captain: a strong, impious, impetuous, imperious captain; violent in invasion, tyrannous in obsession: a rampant lion, that scorns either superiority or competition.

The material circumstances concerning both fort and captain, hold and holder, place and person, may be generally reduced to these three:—

I. The unclean spirit's *egress*, forsaking the hold; wherein we have—

1. His *unroosting*; and observe, (1.) The *person* going out; (2.) The *manner*; and, (3.) The *measure* of his going out.

2. His *unresting*, or discontent; which appears, (1.) In his *travel*, 'he walketh;' (2.) In his *trial*, 'in dry places;' (3.) In his *trouble*, 'seeking rest;' (4.) In the *event*, 'findeth none.'

II. His *regress*, striving for a re-entry into that he lost; considered—

* As in this edition the sermons are arranged in the order of the texts, that referred to is Sermon XXXIX., further on in this volume.—ED.

1. *Intently*; wherein are regardable, (1.) His *resolution*, 'I will;' (2.) His *revolution*, 'return;' (3.) The description of his *seat*, 'into my house;' (4.) His *affection* to the same place, 'whence I came out.'

2. *Inventively*; for he findeth in it, (1.) *Clearness*, it is 'empty;' (2.) *Cleanness*, 'swept;' (3.) *Trimness*, 'garnished.'

III. His *ingress*, which consists in his fortifying the hold; manifested—

1. By his *associates*; for he increaseth his troops, who are described, (1.) By their *nature*, 'spirits;' (2.) By their *number*, 'seven;' (3.) By the *measure* of their malice, 'more wicked.'

2. By his *assault*, to the repossessing of the place; testified, (1.) By their *invasion*, 'they enter;' (2.) By their *inhabitation*, 'they dwell;' (3.) By their *cohabitation*, 'they dwell there together.'

IV. The conclusion and application shut up all. The *conclusion*: 'The last state of that man is worse than the first.' The *application*: 'Even so shall it be also unto this wicked generation.' You see I have ventured on a long journey, and have but a short time allowed me to go it. My observations in my travel shall be the shorter, and, I hope, not the less sound. So the brevity shall make some amends for the number.

I. I am to begin with the unclean spirit's departure: 'When the unclean spirit is gone out of a man.' It is well that he is gone, if he would never return. *Valedicamus in adagio: Si sat procul, sat bene*,—Let us speed him hence with the proverb: Far enough, and good enough. Let not such a guest come till he be sent for. But, alas! he will never be far enough; no, not even now, whiles God is sowing the seed of life, will this enemy forbear to sow tares. He runs about the seats like a pick-purse; and if he sees a roving eye, he presents objects of lust; if a drowsy head, he rocks him asleep, and gives him a nap just the length of the sermon; if he spies a covetous man, he transports his soul to his counting-house; and leaves nothing before the preacher but a mindless trunk.

Well, gone he is out of this man; and we must therein consider two things:—1. His *unroosting*; 2. His *unresting*. In his unroosting or departure, we have justly observable these three circumstances: (1.) The *person*; (2.) The *manner*; (3.) The *measure* of his going out.

1.—(1.) The *person* is described according, [1.] to his *nature*; [2.] to his *condition*. He is by nature a spirit; by condition or quality, unclean.

[1.] By *nature*, he is a spirit. I will not trouble you with the diverse acception of this word, spirit. There is a divine, human, angelical, diabolical spirit; yet are not these all: 'Let everything that hath breath praise the Lord,' Ps. cl. 6; that is, 'that hath a spirit.' It is observed that when this article, *the*, is prefixed to spirit, and no attribute subjoined that may denominate or distinguish it, it is meant of the third Person in Trinity, the Holy Ghost. Rom. viii. 26, 'The Spirit helpeth our infirmities,' &c. So Jerome notes on Matt. iv. 1, 'Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.' Here the adjunct gives sufficient distinction. As 1 Sam. xvi. 14, 'The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.' This was an evil and unclean spirit.

This makes against the Sadducees and atheists, that deny the subsistence of spirits, Acts xxiii. 8, or imagine them to be only qualities of the mind; affirming that good angels are but good motions, and bad angels nothing else but bad motions. They may as well call the wind but *imaginarium quiddam*, sickness but a fantasy, and death itself but a mere conceit. They shall find that there are spirits created for vengeance, and in the day

of wrath, when God shall bid them strike, they will lay on sure strokes; essential and subsisting natures. Hell-fire is no fable; devils are not nominals, but reals; not imaginary qualities, but afflicting spirits: here, the tempters to sin; hereafter, the tormentors for sin. *Qui non credent, sentient*.—They that will not believe God's words, shall feel their wounds. The devil hath a special medicine for atheism.

[2.] By *quality*, he is unclean: and that in regard, *first*, of his condition; and, *secondly*, of his perdition. Condition or property in himself: perdition, which he doth work upon others; for he labours to infect man, that he may make him, both in wickedness and wretchedness, like himself.

First, Unclean in respect of his own condition. The devil was by creation good. God made him an angel of light; he made himself an angel of darkness. 'God saw everything that he had made, and, behold, it was very good,' Gen. i. 31. If every parcel of the Creator's workmanship was perfect, without question those angels which once stood before his face, and attended the hests of the Lord of hosts, were principally perfect. Therefore the devil, as he is a creature, is good; according to St Augustine,* *ipsius diaboli natura, in quantum natura est, non est mala*,—the nature of the devil, inso-much as it is a nature, is not evil. But, John viii. 44, 'When he speaketh a lie, he speaketh of his own.' He derived his nature from God, but the depravation of it from himself. He was good by generation, is evil by degeneration. In that he is evil, or devil, he may thank himself for it. A spirit, of God's; unclean, of his own making: *Quod spiritus, à Deo est: quod impurus, à seipso*.

Secondly, Unclean by his operation and effects. His labour and delight is to make man as unclean as himself. He strives to make Judas's heart foul with covetousness, Absalom's with treason, Gehazi's with bribes, Cain's with murder, Jeroboam's with idolatry, nay, even David's with adultery. God is purity; and 'blessed are the pure in heart, for they shall see God,' Matt. v. 8. But a soul soiled and foiled with lust, drunkenness, swearing, hypocrisy, avarice, is an unclean habitacle for an unclean spirit, a foul evil for a foul devil. Every sin is unclean; but there is one sin called uncleanness, as if it were more immediately derived from the devil, and more naturally pleasing him. Hereby God is robbed of that he bought with so dear a price, and 'the member of Christ is made the member of a harlot,' 1 Cor. vi. 15. It is continually joined with fornication, adultery, whore-hunting, Eph. v. 3, 5; Col. iii. 5. St Paul reasons against this sin by an argument drawn *ab absurdo*: to couple that body to a harlot, which should mystically be united to Christ. Not unlike that of the poet:—

'Humano capiti cervicem jungere equinam.'†

And howsoever this debauched age, with a monstrous impudence, will call it either no sin, or *peccadillo*, a little sin; yet it hath that power and effect to make men as like to the devil, as an unclean body may be to an unclean spirit. Call it what you will, blanch it with apologies, candy it with nature's delights, parget it with concealments, uncleanness is uncleanness still, and like the devil. Unless (as in the legend of St Anthony,‡ that when his host set him a toad on the table, and told him it was written in the gospel, *De omni quod tibi apponitur, comedes*,—'Thou shalt eat of such things as are set before thee;') he with the sign of the cross, made it a capon ready roasted) you can metamorphose Satan's poisons, toads and serpents, feculent and baneful sins, into nutrimental virtues,—wash the blackmore's skin white, and

* De Civit. Dei, lib. xix., cap. 13.

† Horat.

‡ Sedul.

make leprosy fair and sound,—the sin of uncleanness will make you like this unclean spirit.

Let all this teach us not to hate the essence, but the works of the devil. His nature, abstractively considered, is good ; but as he is wicked, and a provoker to wickedness, hate him. In regard of his excellent knowledge, gathered by long observation, and comprehension of the seminary virtues, he is called *Dæmon*; for his envy, enmity, *Satan*; for his command, *Beelzebub*; for his power, *the strong man*; lastly, for his pollution, *an unclean spirit*: continually, *devil*, because he strives continually to *do evil*. As these pravities have corrupted him, we must hate him. So do all ; so say all. An obstinate sinner answers an honest reproof with, 'I defy the devil : I will shield myself from Satan as well as my admonisher ; the foul fiend shall have no power over me : ' yet still deafs himself to the cry of his own conscience, that he may live the more licentious. But, alas ! Satan is not such a babe, to be outfaced with a word of defiance. He can bear a few invectives, so he may be sure of the soul ; like a usurer, that can endure to be railed on, so his money comes trolling in. Let the fox have his prey, though with curses. But it is a lamentable course to defy a lion, yet run into his clutches. Be not unclean, and be secure.

(2.) The *manner*: *ἔζηλθι*, *is gone*; which is rather a form of speaking with us than a form of his going out. Yet howsoever a spirit or man leaves the place of his former residence, whether willingly or on compulsion, when he is out, it is said of him, He is gone. Here, then, is offered to our consideration the manner of the devil's departure.

Satan goes not out of an inhabited heart willingly. Where they had local and substantial possession, you read in the gospel that Christ was said to 'cast them out.' And among other places, most pregnant in the 11th of Luke, ver. 14, to the justification and clearing of this phrase, 'Jesus was casting out a devil, and it was dumb. And when the devil was gone out, the dumb spake.' He was 'gone' out, he was 'cast' out; the one expounds the other. So that this 'gone' out is rather a passive than an active speech : he never went out with his good-will, he frets to be dislodged of his chamber. That legion of devils in one poor Gadarene, Mark v., held it no less than a torment to be cast out of man. 'I adjure thee by God, that thou torment me not.' And 'art thou come hither to torment us before the time?' When the King of heaven and the controller of hell cast the dumb and deaf spirit out of the child of a believing father, Mark ix., 'the spirit cried, and rent him sore, and came out of him, and he was as one dead ; inasmuch that many said, He is dead.' As when a writ of ejection comes against a bad tenant, that he sees he must out, he fires the house about his ears.

So long as he may foment our corrupt affections, and give us complacency and self-satisfaction in his vicious obedience,—till he make us not subjects, but slaves, and rather *res* than *personas*, as the lawyers speak,—he gives to every one a *dormi secure*. But when we begin to suspect his right, to try his title, and to go to law to cast him out, and to bustle against him, the skulking fox is turned to an ox, and puts forth his goring horns of tyranny.

When thou beginnest to sue him, he will plead prescription : *Meum est, meum erit, quia meum fuit*,—It is mine, it shall be mine, because it hath been mine. Custom in sin is a shrewd argument against repentance. *Turpius ejicitur, quam non admittitur hospes*,—A guest is with better manners not admitted than ejected. If that will not serve, he goes to it in plain force. He doth not say, as Jacob to Laban, 'These twenty years have I served thee,' &c., but, 'These many years have I commanded thee ; and dost

thou now shake off my service, degenerate rebel, and refuse allegiance ! As Rabshakeh, in the embassy of Sennacherib to Hezekiah : ' Now on whom dost thou trust, that thou rebellest against me ? ' Isa. xxxvi. 5. Who shall deliver thee out of my hands ? If we answer with that threatened king, ' The Lord of hosts shall deliver us,' at whose name the Sennacherib of infernal Babylon doth tremble, so that he must depart, he will not go out without terror, but tear and afflict the heart, in the parting and desertion of our old delights.

Hence we may infer that there is a power superior to Satan, that must expel him, or he will not depart. The uncircumcised Philistine insults, till David come. ' The strong man armed keeps his palace and his goods in peace,' Luke xi., until the stronger man, even the Strength of Israel, comes against him. It is he that is able to pluck out Satan by head and shoulders. This is he alone that can help either the corporally or spiritually possessed.

The kings of England and France (as if it were an impression of divine power in them) do cure a disease by touch. And I have read it reported (though but reported) that the kings of Spain help demoniac and possessed persons. These are but corporal cures. The Pope challengeth a faculty to cure spiritual impotencies, leprosies, and possessions. Alas ! it is not in his power, though in his pride and superarrogant glory. Indeed, when our anguished souls have bathed themselves in the river of Jordan, (an angel of mercy have stirred the waters,) in our penitential tears, in our Saviour's blood, on the cross, in the sacrament ; it is all, if the Pope (and yet not he more than the meanest minister, did he not monopolise men's sins by reservations) may pronounce who is dispossessed of the power of Satan, who not. But to cast out the devil's tyranny, whether substantial or spiritual, to rescue a miserable man out of the enchanted walls of Babylon, to set the foot of a weak Christian on the neck of that leviathan, to give him insultation and triumph over asps, lions, dragons, is the singular and incommunicable work of God.

Christ throws Satan out *per ictum, per dictum*,—by his word, by his sword : the power and operation of his Spirit in the preaching of the gospel. He breaks his head, he breaks his neck with a *Scriptum est*. Hence ' the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ; casting down every high thing that exalteth itself against the knowledge of God,' &c., 2 Cor. x. 4, 5. Were this hold stronger than the seven-fold walls of Babylon, and his exaltation as high as ever the imagination of Nebuchadnezzar mounted his own worth, this shall batter and bring him down. The word casts him out, the sacraments hold him out ; that drives him forth, and these keep him from coming in.

(3.) *The measure*. It must necessarily and punctually be examined how this unclean spirit may be said to be cast out. These two ways, in regard of the two sorts of persons out of whom he is cast : he is so thrown out of the godly, as never to return in again ; so out of the wicked, that indeed he remains in still. Consider we then in what measure the devil departeth out of this apostate. Let us divide this into six circumstances, and the quotient will give us the sum of our desires.

[1.] Satan is so far gone out, as the mind is enlightened. This the apostle grants incident to an apostate, Heb. vi. That he may be ' enlightened, taste of the heavenly gift, be made partaker of the Holy Ghost, taste of the good word of God, and the powers of the world to come, yet fall away, never to be renewed again by repentance.' This is that divines call

historica fides; a floating notion in the brain, a general transient apprehension of God's revealed truth, which shews itself in a dexterity of wit, and volubility of speech; a fire in the brain, not able to warm the heart. It hath power to inform their judgments, not to reform their lives.

Now so far as this illumination, swimming, nimble, and discursive knowledge, is let in, so far is Satan said to be cast out. There is, saith Solomon, Eccles. i. 18, *scientia contristans*; and saith Paul, 1 Cor. viii. 1, *scientia confians*,—there is a knowledge that maketh sorrowful, that maketh proud. God in all knowledge regards not so much the quantity as the substance. There may be more light in a reprobate than in a sanctified soul, but not so good light. I speak not to vilify knowledge, but to rectify it. Otherwise, you know, the greater punishment belongs to him that 'knows God's will, and doth it not.' Oftentimes the more shallow in knowledge, the more hungerly in wickedness: when a quick and sharp wit without grace, is like a headstrong horse without a bridle. Neither is this knowledge in a reprobate *gratia vana, sed evanescens*,—not a vain, but a vanishing grace. 'They walk in the light,' John xii. 'They rejoice of the light,' John v. Yet is not the light in them. They have not the 'Sun of righteousness' risen in their hearts, Mal. iv.; for this sun can never set.

[2.] Satan is so far gone out of the wicked, as they have admitted some probable beginnings of conversion. This is but a flash of hypocrisy, no true heat of zeal. When the most flinty heart shall be hit against the steel of God's judgments, it will strike fire; but those sparkles are too weak to kindle the true warmth of grace, the fuel is so green, the affections so vicious, whereon it works. *Peccavi*, was David's voice after his sinful arithmetic; * *Judas's* voice after his abhorred treason. *Vox eadem, non penitentia*; *talis sonus, non sinus*,—The same voice or sound, not the same heart or penitence. Esau wept, having lost the blessing; Peter wept, having denied his Master: neither wept without bitterness. *Similes lachrymæ, non animæ*,—The like tears, not the like consciences. Iron and steel, heated in the fire, are pliable to the fashioning hammer; let them be cold, and they resume their former hardness. The heat of a sudden judgment, striking (like thunder) the companion of thy side; a secret wipe of the 'sword of the Spirit, dividing the marrow and the bones,' in an effectual sermon; a stitch in the flesh, like the messenger of death, may a little thaw and melt the hard metal of an ungodly heart: but let the fire cease, and give him leave to be cold again, and he becomes harder than ever before.

[3.] Satan is so far said to be gone out, as he lies hidden, like mud and slime under a thick snow. The devil may be within the grate, though he thrust not out his apparent horns; or say he be walked abroad, yet he returns home at night, and in the meantime, like a mistrustful churl, locks the door after him, spurs up the heart with security, that his treasure be not stolen. Thus as a snail he gathers up himself into his shell and house of the heart, when he fears discovery, and puts not forth his horns. Sometimes he plays not in the sun actually, but burrows deep in the affections. The fox keeps his den close when he knows that God's huntsmen be abroad to seek him. He knows that oftentimes *armis pollentior astus*,—his fraud was beyond his force; that he is *pestilentior arte, quam Marte*; that he poisons more mortally *melle quam felle*; that he may do as much hurt in a mask of white as in his own black habit; that he may spoil more lambs in a sheep's skin than appearing as a wolf. He is content to yield to a show of holiness, that he may work the more mischief. It is sufficient for him if he may,

That is, his 'numbering' of the people.—Ed.

though not *turbare*, yet *turpare*, not disquiet, yet dishonest the soul of man. Now so far as this touch of religion enters, is this unclean spirit said to be gone out.

[4.] Satan may be said cast out, in the opinion of the party in whom he resides. Every one presumes there is no devil within him. The proud hath no Lucifer, the covetous no Mammon, the idolater no Melchom, the adulterer no unclean spirit. Let me catechise thee. Thou didst promise in thy baptism to forsake the devil. What! doest thou stay there? Nay, and all his works. Alas! be not so supine and careless; *ubi opera, ibi operans*,—where the works are, there is the work-master. Thou art asleep, Samson, whiles these Philistines are upon thee, are within thee. The ague is not gone, though the fit be over. Whilst thou slumberest in thy waftage, the vessel goes on still. Satan is not out, though thou conceitest him gone; and so, as it is in our phrase, he is gone to conceit.

[5.] This unclean spirit may seem gone in the opinion of the church. Sometimes the devil is gone from a man in his own judgment, not the world's; sometimes in the world's judgment, not his own. The church had a good estimation of Judas, as conformable to the outward duties of obedience, and the rather because Christ trusted him with the stewardship; but God and his own conscience knew him a thief. The devil will not always be hunted by the scent, or followed by the print of his steps. The world shall not ever have him in palpable view and full cry, by reason of his notorious and gross impieties. If he can but now and then shoot in an instigation to some wickedness, it serves his turn. He doth not every day sally out of his fort, and charge his enemies in the face; but watcheth opportunity, when his excursions may do most mischief. The devil may be within, though he stand not at door to be seen.

[6.] Lastly, Satan is said so far to be gone out as there is an interruption in the sovereignty of sin for a season. The floods of iniquity are not so violent as if they were kept within the dam by shutting down the sluice. The dromedary, the ungodly, runs not so madly, whiles that infernal rider forbears their sides with his spur.

As he is said to come in when he was in before: because there cometh in a more forcible and stronger illusion of Satan than the heart erst suffered, Luke xxii. It is said that 'Satan entered into Judas' before the passover; yet we cannot think that God's Spirit was in him before: but only now a greater power of Satan got in, that, like a ripe tumour, would be no longer hid within the thin skin of hypocrisy. Corruption now gets eruption, and the rancorous ulcer of wickedness bursts forth.

So of the contrary, Satan is said to go out when he still holds in; but like a bird in the net, that hangs by one claw. Nero is still in Rome, though he remits taxations, and forbears massacres for a season. The love of drunkenness may be in the heart, though there be a day when the tavern is avoided. Be the adulterer asleep, he is an adulterer still. What master so cruel but sometimes lets his slave rest? *Certa quiescendi tempora fata dabunt*,—The devil is not continually impelling or compelling his servants to public and notorious iniquities. Sometimes he suspends his tyranny, and sits close in the heart, banqueting on the lusts which he finds there, and sends not abroad for newcates. The tempestuous wind eftsoon lies still; the most robustious and malignant force of wickedness bates of the usual violence, and breaks not forth into the same show of malice without some intermission. So far as this suspense, remission, and interruption of sin extends, so far is Satan said to be gone out.

You see the measure. Only give me leave to set you down two short rules, as two reflecting perspectives, wherein you may behold whether this unclean spirit be truly or hypocritically cast out of your hearts.

Rule 1.—So far is Satan cast out as sin is cast out. The tenure whereby Satan holds any lordship in the heart is sin. He that would overthrow his title must labour an ejection of wickedness. Piety in the heart, purity in the life, are true testimonies of the devil's exile. Satan fights against us with two weapons—that he found in us, and that he brings upon us. That he found in us is flesh and blood; that he brings upon us is death. By this latter he could not have hurt us, except we had given him the former, and so reached him a weapon to pierce our own hearts. In what measure sin rules, or is ruled, Satan is held in or ejected.

Rule 2.—The discontinuing of some sins and retaining others gives no comfort or argument of Satan's departure. If he be truly gone, there comes in his place a perfect detestation and resolute opposition against all sin. It is in vain to cast out Satan by avoiding avarice, when thou lettest him in by a wasteful prodigality; to admit him by hypocrisy whom thou throwest out by profaneness. This is to put the devil out at the porch, and let him in again at the postern. But one Rimmon is too much for Naaman, one Delilah for Samson, one Herodias for Herod; one exorbitant delight, reserved, resolved, persisted in, is enough for Satan, too much for the sinner.

I say not, Thou must never sin; but, Love no sin. How impossible is the former, the latter how necessary! It is the content and complacency in sin that holds in the devil. What is it for a rich man to brag he is no thief? Or a beggar to clear himself from bribery? Or for an old man to forbear the stews? Or for a credulous Papist, that thinks to deserve heaven by works, to add a mite to an hospital? But whiles he pours a little ointment on Christ's feet by charity, by opinion of merit he throws the box at his head. What is it to abstain from those sins whereunto thou art not tempted? But repentance renounceth 'all dead works,' and obedience strives to walk in all God's ways. *In omnibus sine exceptione, etsi non in omnibus cum impletione*,—None of all must be excepted, though none of all be fulfilled. If the devil be truly cast out, there is a full resolution in the heart against all manner of sin.

2. Thus much of his unroosting, or throwing out; for his unresting, perplexedness, and discontent, observe in it four circumstances: his travel, trial, trouble, event. (1.) For his travel, 'he walks.' (2.) For his trial, 'in dry places.' (3.) For his trouble, 'he seeks rest.' (4.) For the event, 'he findeth none.'

(1.) *Travel*: 'He walks.' The devil is no idle spirit, but a walker; a vagrant, runagate walker, like Cain, that cannot rest in a place. I have heard of travellers that have seen many parts of the world, but never any perpetual peripatetic, or universal walker, but Satan, who hath travelled all coasts and corners of the earth; and would of heaven too, if he might be admitted. He is not like St George's statue, ever on horseback, and never riding; but, as if he were knight-marshal of the whole world, he is ever walking. His motion is circular, and his unwearied steps know no rest; he hath a large and endless circuit. His walk is a siege, that goes about the fort to find the weakest place, as easiest for battery. 'He walketh about as a roaring lion, seeking whom he may devour,' 1 Pet. v. 8. As in other things he is a serpent, so especially in his walks, for his whole course is serpentine. All his walks were after, against, about man. His walks are the

*circumference, and man the centre. The motive, cause, and main intention of his journey is to win man.

A strange pilgrim ! that makes not an end of his journey till there be an end of time. He hath been in heaven, in paradise, in the earth, in the sea, and in hell, and yet hath not done walking. Some there are that will go from Rome to England to make proselytes ; but the devil will go from one end of the world to the other, and walk from pole to pole, till he hath put a girdle about the loins of the earth, to make a man the 'child of hell,' like himself. And in all his travel, like fame, and a mutinous rebel, *vires acquirit eundo*,—he still enlargeth his own dition. It was a true answer that the father of lies made to Truth itself, Job ii. 2, 'I come from going to and fro in the earth, and from walking up and down in it.'

He walks any way, to spill any man, by any means. He is at hand to Saul, he meets Judas in the face, and he backs Peter. He walks like an errant post between the adulterer and his harlot ; between the proud gallant and his parasite ; between the ambitious and his intelligencer ; between the usurer and the broker ; between the thief and receiver ; between the greedy advocate and the contentious client ; between the sacrilegious patron and the simoniacal priest ; betwixt the inns and the hall ; betwixt the exchange and the warehouse.

Where can a man bestow himself that the devil cannot walk to him ? Art thou in thy private chamber ? There can Satan find thee ; as he did Eve in paradise, Christ in the desert. If in any place, he hath there most power and opportunity. 'Two are better than one ; for if either fall, or be prevailed against, the other will lift up, or rescue him,' Eccles. iv. 9. But *Væ soli*,—'Woe to him that is alone !' for if he miscarry, there is none to help him. The melancholy man, that loves to be sequestered from society, and lives an hermitical, solitary life, is most exposed to Satan's assaults. Company is good, especially if the companions be good, as being a means to hinder Satan from so violent working upon our affections. The philosophers were wont to say, 'He that lived alone was either a god or a devil.' Yet solitariness is not so evil as evil company. It is better to bustle with one devil in a close chamber than with many devils in a riotous tavern.

Art thou in the court ? Satan walks thither too ; and will fit Rehoboam with flatterers, Ahab with liars, Pharaoh with sorcerers, Belshazzar with cups, Solomon with concubines. Art thou in the market ? He is ready with oaths, with cozenages. Nay, art thou in the temple ? Thither he dares travel too ; and pervert the eyes with shows, the ears with sounds, the thoughts with fancies, the senses with sleep. Wheresoever, whensoever, howsoever thou art busied, he walks to thee with his temptations ; and, like a nimble, voluble shopkeeper, interrupts thee with a 'What lack you ?' He hath a ship ready for Jonah, a witch for Saul, a wedge for Achan, a rope for Judas. A booty stands ready for the thief, a pawn for the broker, a mortgage for the merchant, a monopoly for the courtier, a harlot for the adulterer.

As he walks through the streets, there he throws a short measure, a false balance into a tradesman's shop. He steps into a drinking-house, and kindles a quarrel. He shoulders to the bar, and pops in a forged evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions ; nay, climb up into the pulpit, and broach sects and divisions. He travels no ground, but like a stinking fog, or a dying oppressor, he leaves an ill scent behind him. This is he that makes men serve God perfunctorily, perfunctorily ; to go slowly to it, to sit idly at it.

Whither, where can we walk, and not behold Satan's walks ; and see the prints of his feet as plain as if his steps were set in snow, or, like the priests of Bel, in ashes, that we may say, The devil hath been here ? He that shall travel the Lower Provinces, and in some parts thereof see the cities ruined, habitations spoiled, forts battered, temples demolished, fields untilled, will say, Sure the enemy hath been here. He that with observing and weeping eyes beholds, not our temples, but the piety in them dissolved ; not our cities, but the citizens perverted ; not our houses, but their inhabitants defaced with iniquity ; not our fields, but our hearts lying untilled ; our lawyers turned truth-defrauders, our landlords oppressors, our gentlemen rioters, our patrons simonists ;—would surely say, This is Satan's walk ; the devil hath been here. Let this fasten on our souls two instructions :—

First, To keep out of Satan's walks. Though he visiteth all places, and his inquisition be stricter than the Spanish,—for that catches none but Protestants, the Papists scape,—yet he frequenteth some more than other. Perhaps he may find thee in the temple, as he took Judas at the communion ; but carry a faithful and upright heart, and then, though he walks thither to thee, he shall walk to hell without thee. When thou art for company, choose the best : if they mourn, mourn with them ; if they be merry, refuse not mirth with them, so it be honest, *ad societatem*, not *ad satietatem*. When thou art alone, read, pray, meditate ; that either God may talk to thee or thou to God. So, with Scipio, thou shalt be 'least alone when most alone.' The guard of angels shall be about thee, and the 'fellowship of the Holy Ghost' within thee ; and let Satan walk whither he will, thou art, like Enoch, 'walking with God,' Gen. v. 24.

Secondly, Since Satan is so walking and busy a spirit, let this teach us not to be idle. Indeed, be not too busy in other men's matters, nor too lazy in thine own. Shall we know that the enemy walks, waits, watches to destroy us ; and shall we not look to ourselves ? He sows tares in the field of our hearts whiles we sleep ; let us awake and pluck them up, lest they choke the good seed of our graces. It is not allowed us to sit still ; we must be walking. Eye to thy seeing, ear to thy hearing, hand to thy working, foot to thy walking. 'Up and eat, Elias,' 1 Kings xix. 7 ; arise, O Christian, thou hast sat too long, having so great a journey to go. The servants in the law were commanded to eat the passover with their shoes on, Exod. xii. 11 ; and St Paul chargeth the sons in the gospel—perhaps not without some allusion to that—'to stand with their feet shod with the preparation of the gospel of peace,' Eph. vi. 15. When a man is standing, it is said he will be walking. Astronomers have numbered the miles betwixt earth and heaven, as if they had climbed up thither by ladders, to be 900,000.* But, without doubt, Christianity is a great journey ; and he that considers the way and distance betwixt mortality and immortality, corruption and glory, must needs conclude it is high time to be walking. *Vita brevis, ars longa*,—Life is short, and this skill not soon learnt. We cannot begin this journey too early : we have sitten too long ; it is full time we were travelling. Otherwise a walking devil shall condemn a slothful man.

(2.) *Trial*: 'through dry places.' The discontented devil, cast out of man, seeks about for a new lodging, and finds all places dry ; he esteems every place, but in man's heart, irksome and unpleasant, as a dry, barren, and heathy wilderness. Now, as when a man hath long lived in a fertile valley, abounding with delightful fruits and necessary comforts, the grounds

* Probably the author meant the distance between the earth and the sun ; which is, however, 100 times as great as he states it.—Ed.

standing thick with corn, and a pleasant river running along to glad his heart with a welcome moisture ; it cannot be other than a displeasing change to be banished into a mountainous desert, where the scorching sun burns up the grass, and withers the fruit ; or the unhindered force of the wind finds a bleak object to work upon ; where the veins of blood, the springs of water rise not, run not, to mafeify the earth and cherish her plants. Such is Satan's case and cause of perplexity. The wicked heart was his delighted orchard, where the fruits of disobedience, oaths, lies, blasphemies, oppressions, cozenages, contentions, drunken, proud, covetous actions and habits, made him fat. For as God hath his vineyard, the devil hath his orchard. The fruits that God expects and delights to gather are the good grapes of obedience. Satan's desire is wicked and wretched effects. These he either found ready, or made ready in the heart of man. Whence displaced, *sedibus*, *cedibus*, he is mad for anger, and accounts all places dry.

He finds no rest in dry places. Perhaps the devil loves the low countries and wet ground. In a moderate, temperate, dry brain he finds no footing ; but in the soul of the swilling drunkard, as a foggy and fenny ground, he obtains some residence. Abstemious moderation, and temperate satisfaction of nature, is too dry a place, for so hot a spirit as hell-fire hath made him, to quench his malicious thirst ; but in those that are filled with wine and strong drinks, *suaviter, molliter acquiescit*. When the Son of God threw a legion out of one poor man, they beg earnestly to be allowed entrance into the swine. Of all creatures void of reason, it is observed of those, that they will swill till they swell, drink till they burst. If Circe's cup (or if you will, the vintner's, the victualler's) hath transformed man into a drunken hog, this is a moist place that Satan affects. If the head be well tippled, he gets in, and makes the eyes wanton, the tongue blasphemous, the hands ready to stab, the 'throat an open sepulchre' to devour.

I deny not but Paul may meet his friends at the market of Appium, and drink at the Three Taverns, Acts xxviii. 15. Honest necessity must be relieved. And for this purpose were taverns first erected ; for the necessary refection of travellers and strangers. Neither laws divine nor national condemn their use, but their abuse. Yet, Eccclus. xxvi. 30, 'a victualler shall not be freed from sin.' You will say it is apocryphal ; and I fear a man of that profession is apocryphal too, who will not sell riot for money, and wink at those that fill their brains to empty their purses. Wine is a good creature, to 'cheer man's heart ;' and Paul allows it to Timothy for his stomach's sake. But those that drink wine, not to help the stomach, but to surfeit it ; not for wholesome and medicinal respects, but with inebriative delight, or on some base intent, to overthrow the company ; these are moist places, fit for Satan.

(3.) *Trouble* : 'seeking rest.' But is he in any hope to find it ? Doth he not carry his hell about him ? Can he get out of the curse and malediction of God ? There is no rest to him passively, actively. Passively ; the unappeased anger of Almighty God persecutes him, and denies him rest. Actively ; he gives himself no rest, in tempting and tormenting man. God persecutes him ; he persecutes man. Thus through a voluntary and enforced motion, *et volenter, et violenter*, 'he seeks rest, but he finds none.'

The devil's malice to mankind is so great, that he cannot rest without their ruin. He began with the first parents, and will not end but with the end of the world ; till he hath tempted, or at least attempted, the last man that ever their generations shall produce. Hereon it is noted, that the angels sinning were never restored, because they offended without temptation, merely

of malice, being created pure and excellent spirits. But man fell from God, and was again redeemed to God, because he was seduced of another. *Quanto fragilior in natura, tanto facilior ad veniam*,—The weaker in nature, and so more apt to fall, the more easy to be lifted up again. But the devil fell so fully, so foully, being sole actor in his own fault, sole author of his own fall, that he is never to be restored; so never obtains rest. Yet he imagines to himself a kind of rest, when he is quietly possessed of man's heart. As a malicious man *acquiescit vindictis*, so when the devil hath wrought man's woe, and brought him to hell, it is a rest unto him. But his rest is man's unrest; his melody our malady. His blustering tempest is not laid till he hath split the vessel, our body; and drowned the passenger, our soul.

His first and chief aim is to destroy the *soul*, and to deface that more excellent part of man, that is nearer to the character and divine impression of God's image. If the soul be coming, he is sure the body will follow. If he cannot reach the spirit, then have at the *flesh*. Let Joseph look for the stocks, Peter for the jail, David for exile, Job for botches. If the restraining power of heaven interdicts him the body, then he sets upon the *estate*: like Joseph's mistress, that missing the person, catcheth the garment; or the savage bear, which, prevented of the blood and bones, falls a-tearing the clothes that fell from them. The birds of the air, fishes of the sea, beasts of the earth, shall pay for it. Everything which belongs to man's health and comfort shall feel his tyranny. If Job's person be forbidden the extent of his malice, yet he will have a fling at his oxen, asses, sheep, camels, Job. i. When that legion must leave the possessed, they beg, not to be sent away out of the country, but to be admitted into the herd, Matt. v. 10, 12. The inhabitants are freed; then, woe to their swine! Rather hogs than nothing. He will play at small game, rather than sit out. As that bloody tyrant, being disabled to extend his cruelty to men, must be still a-killing, though it be but worms. He 'seeketh rest.'

(4.) *Event*, or success: 'but he findeth none.' So soon as ever this unclean spirit is thrown out of man, that he begins to serve God, Satan rageth worse than ever; and till he can overthrow the beginnings of grace in us with a second perversion, he finds no rest. We cannot so soon please God but we displease the devil. Whiles Paul was a Pharisee, no man in greater credit; but become a professor and preacher of the gospel, none more exposed to dangers and contumelies. If we do but look toward Jerusalem, as Christ, Luke ix. 53, 'because his face was as though he would go to Jerusalem,' might not be received of the Samaritans; or if we purpose to heaven, as Paul to Thessalonica, Satan will offer to hinder our pass, 1 Thess. ii. 18. The devil desires to winnow Peter, not Judas, Luke xxii. 31. The more faithful servants of God we be, the more doth Satan bruise us with the flail, or grate us with the fan.

The thief doth not break into an empty cottage, but into some furnished house, or full granary, where the fatness of the booty is a fitness to his desires. This unclean spirit finds no rest in an atheist, usurer, drunkard, swearer, &c. He knows a canker hath overrun their consciences already; and that they are as sure as temptation can make them. No prince makes war with his own tractable subjects.

'Gloria pugnantes vincere major erit.'

Holofernes tells Judith: 'Fear not in thine heart: for I never hurt any that was willing to serve Nebuchadnezzar, the king of all the earth,' Judith xi. 1. So the devil: I never use to harm any that are content to serve me,

the king of all the world. What need he tempt them that tempt themselves? The fowler shoots at birds that be wild, not at doves and yard-fowls, tame, and in his own keeping.

Many stood by the fire, Acts xxviii. 3, yet the viper leaps upon none of their hands, but Paul's. This viper of hell labours to sting the best men; reprobates he hath poisoned enough already. The dog barks at strangers, not at domestical servants, or daily visitant friends. This mad Cerberus bites not those that have given him a sop, their affections and souls; but flies at the throat of such only as deny him the fealty of love and obedience, and abandon his regiment. Whiles the Israelites were in Egypt, and Pharaoh had some service of them, he doth but oppress them with burdens, and such slavish impositions; but when they are departed from his territories, and have extricated themselves from his bondage, he comes after them with fire and sword; and nothing but their blood and death can appease him. Swear, swagger, covet, cozen, dissemble, defraud, give the devil homage and allegiance, and his tyranny will be content with the supportation of these burdens; but rebel, revolt, renounce his sovereignty, and then nothing but fire and fury will flash from him; and, except in thy ruin, he finds no rest.

II. Thus much for the unclean spirit's *unroosting* and *unresting*; his relinquishing the hold, and his demeanour after it: and therein generally for his *egress*. His *egress* is the next act of this tragedy; his striving for a re-entry into the fort he hath lost: which consists, 1. In his *intention*, what he purposeth; 2. In the *invention*, what he findeth. His access and success is presented in these scenes:—

1. His *intention* or project dwells upon, (1.) A *resolution*; (2.) A *revolution*; (3.) A *description* of his seat; (4.) *Affection* to the same house whence he came out.

(1.) His *resolution*: 'I will.' *Volo, est vox aut pertinacis, aut potentis; non petentis*,—'I will,' is the voice, not of a beggar, but either of one powerful or peremptory. Good in the Almighty, saucy in a subordinate power, without some reservation or exception made to the supreme providence. Will you, Satan? It is too bold and presumptuous a voice. Ask leave, Satan; for you are chained to your clog, and cannot stir but *limitata potestate*. Behemoth is tied in a tether, and that triumphant Lamb holds the lion in an infrangible cord; and says to him, as to the sea, 'Here will I stay the insultation of thy proud waves,' Job xxxviii. 11. Will you know what makes the devil thus bold? A double confidence:—[1.] In his own strength; [2.] In man's weakness.

[1.] In his own strength. Therefore he says not, *Conabor reverti*, but *Revertar, quasi nihil obstitit*. As if he had that power which was prophesied of Cyrus, Isa. xlv. 2, that 'gates of brass and bars of iron should be broken open before him.' Or as it is feigned of the Pope in the year of jubilee, that he comes to the gate of St Peter's Church in Rome, and there having knocked with his silver hammer, the gate presently falls down before him. Perhaps he means to hieroglyphic unto us what wondrous engines silver tools are in Rome, and what strange feats they work, till *cælum sit venale Deusque*, and not only to present the person of Peter, heaven's porter, as they call him, and to manifest the liberty of purgatory-ghosts, given by virtue of Papal indulgences.

This is the devil's strength, whereof he is so confident; and it is helped by his subtlety. His subtlety shews itself in his temptations. Which to discover is one special intention in all sermons. Mine shall be to cut off a lap of his garment. He tempts either—

First, Invisibly; by stirring secret motions and internal provocations in the heart. So he wrought upon Judas by covetousness, upon Simon Magus by ambition, upon Esau by profaneness. 'Every man is tempted, when he is drawn away of his own lust, and enticed,' James i. 14. This is that operative possession, whereby the 'prince of the power of the air now worketh in the children of disobedience,' Eph. ii. 2. Innumerable are these invisible subtleties. Or—

Secondly, Visibly; by external apparitions and shapes, presented to the body's eye, either essential or delusive. This he doth three ways:—

First, By taking to himself an airy body, fashioning it to what form he pleaseth; as the good angels did, by God's dispensation, according to the opinion of divines, when they 'did eat meat with Abraham,' Gen. xviii. 8. Thus he appeared to Saul in the shape of Samuel, 1 Sam. xxviii. 14. The king said to the witch, 'What form is he of? And she said, An old man cometh up, and he is covered with a mantle.' Which was a feigned proportion that, by God's permission, Satan had taken to delude Saul. So it is said, that he often appeared in the days of ignorance.

Secondly, By entering into the corpse of some dead body, making it speak and walk as he pleaseth: which is not denied by divines, but the devil, by God's sufferance, may do, but with two provisos:—First, This must be the body of a reprobate that he assumes; for the 'godly sleep in peace,' Isa. lvii. 2. God gives him a *Nolito tangere meos*,—Touch not mine, either living or dead. Secondly, If it be a reprobate corpse, yet he can appear in it no longer than naturally he can preserve it from corrupting. But that Satan can keep a carcase from putrefying, further than nature permits, it is generally and truly denied. And even these black shadows, blessed be God, in this sunshine of the gospel, are abolished.

Thirdly, By entering into the body of some living thing. So the devils in the possessed spake audibly, and gave a loud acknowledgment of Christ, Matt. viii. So Satan entered the body of a living serpent, when he tempted and seduced the woman, Gen. iii. 1; 2 Cor. xi. 3. But of all shapes which he assumeth, he hath best liking to the likeness of man, and delights in a human resemblance. Of all habits this best pleaseth him: in a kind of affecting pride, thereby to be as like to God as possibly he may. This is Satan's first presumption: a strongly-opinioned trust in his own strength.

[2.] In man's weakness; who, as he is never strong of himself, so at some times and places weaker than other. And therefore, like wise captains in towns of garrison, he had need to fortify that place with most men and munition, with best spiritual arms and armour, where either the enemy's ordnance, his temptations, have made a breach, or we are naturally weakest. Our frailty gives the devil a presumptuous confidence of intrusion. Hence he saith, not *fortasse*, but *procul dubio*, 'I will return.' He thinks we are too weak to turn him away without his errand, when he comes with a picture of lust, a bag of gold, a staff of office and promotion. When he saith to the avarous, I will make thee rich; to the tyrant, I will make thee dreadful; to the wanton, I will make thee merry; to the wasteful, I will make thee beloved; to the idle, I will give thee ease: not only Achan, Gehazi, Saul, and Judas have been too weak for these encounters, but even Noah, Lot, David, Solomon, and Peter have bowed at these tempests.

This he could not do but by working on our ready and inclinable affections. As a cunning artificer, that can produce greater effects upon matter conveniently disposed thereunto than nature could have done alone. When the devil and our corrupt flesh meet, they engender a generation of sins;

as his sons, the magicians of Egypt, could make living creatures by applying and suggesting passive things to active, which would never have met but by their mediation ; or as the statuary can make an image, which the timber and axe could never have effected without him. So the wicked would never produce such tetrical and horrible effects, but the devil's adding his heat to theirs, and by a prodigious coupling of his instigation and their lusts.

Thus weak he thinks us, and not seldom finds us. The natural man goes forth to fight with a mighty giant, in a monomachy or duel ; the second he brings with him is the world : the natural man's second is the flesh. He prepares to fight with a professed enemy, and calls out for his assistant a private and close foe. He is weakly backed that hath a traitor for his guard. To arm his presumption with policy, he seriously observes which way the current of every man's humour runneth ; knowing by long experience what will most easily draw him to sin.

As physicians, when they would know the state of the sick, and the nature of their disease, first inquire *decubitus*, the time of the patient's lying down and yielding himself to his lair. But because this observation holds not alike in all men, but some walk longer before they betake themselves to their bed than others, therefore they more especially reckon *ab actionibus læsis*,—that is, when their appetite, digestion, and other faculties failed in the performance of their offices. And lastly, finding the course of nature in the diseased, which way it worketh, accordingly minister their physic, as that calls, Come and help me.

Such a course takes this malignant physician for the death of the soul : observing first when a delight in any sin casts us down ; and then, when the faculties of our souls forbore their functions, in hungering after righteousness, or digesting the word of truth ; and lastly, when he hath found which way our natural inclination is given, and the grain of our affections runs, he labours to help us forward into the practical custom of that wickedness ; as a cunning fisher, using that bait which he knows most congruent to the nature and appetite of that fish he would strike. Thus he urgeth the cholerick to anger ; the melancholy to distrust, despair, and to lay violent hands on themselves ; the sanguine to immoderate mirth ; the phlegmatic to drowsiness in Christian offices, and to the deferring of obedience, assuring him that it is time enough to repent betwixt that and doomsday.

Since he is so bold with us, what should we do but be as bold with him ? James iv. 7, ' Resist the devil, and he will flee from you.' He is a lion to those that fly him, a fly to those that stand him. *Audacius insistit à tergo, quam resistit in faciem*.* Take in thy hand the ' sword of the Spirit : ' fling a *Scriptum est* at his head. Take up some of David's stones out of God's holy brook, and smite that daring Philistine in the forehead. This is the weapon wherewith our Saviour Christ encountered and beat him. Let us follow the same captain with the same arms. Let us not fear : *Malus miles, qui imperatorem gemens sequitur*,—He is a cowardly soldier that follows his general groaning. Thou goest not alone to this combat : Christ went before thee, goes with thee. How canst thou not march courageously, *cum dux sit socius*, when thy captain is thy companion ? He hath taught us this war both by precept and practice : ' Blessed be the Lord our strength, which teacheth our hands to war, and our fingers to fight,' Ps. cxliv. 1. *Cujus munimur auxilio, movemur exemplo*,—We are guided, we are guarded ; by his presidency, by his precedency. So Augustine,† *Ideo tentatus est Christus, ne vinceretur à tentatore Christianus*,—Christ endured temptation, that tenta-

* Bern.

† In Psalm xc.

tion might not overcome Christians. He says no other to thee than Abimelech to his soldiers: 'What you have seen me do, make haste, and do as I have done,' Judges ix. 48. This is our strong comfort: 'For in that he himself hath suffered and was tempted, he is able to succour them that are tempted,' Heb. ii. 18.

(2.) His *revolution*: 'return.' The devil being never permitted to pry into God's secret book of predestination, and so not knowing who is elect, who reprobate, hopes still to return into any house whence he hath been ejected. And accordingly in many, too many, he prevails. If Satan be totally thrown out, in vain he expects returning; especially to get any dominion in the lost fort. But we read, that a man may 'know the truth,' 2 Pet. ii. 21, and yet 'forsake it;' he 'enlightened,' nay, 'taste of the powers of the world to come;' nay, be said, in some respects, 'sanctified,' yet 'crucify Christ again,' Heb. vi. 6. To these will Satan return, with as strong power as ever, Heb. x. 26.

Now he returns, either, [1.] By unright receiving of God's blessings; like good wine put into a polluted or broken vessel: or, [2.] By unreverent use of them; imagining themselves rather *dominos* than *dispensatores*: or, [3.] By defiling them with hypocrisy; so true gold is alchymed over with a false sophistication: or, [4.] By mixing them with lusts and much-made-of sins; and this permission is like good meat put into a vicious stomach, where there is a confusion of poor food and crudities, to the destruction, not conservation of health.

Hence infer: though Satan be gone, yet expect his return. He hath his terms and returns, as well as vacations. And by this thou mayest judge whether this unclean spirit be truly or hypocritically cast out: if he doth not return, he was never gone; if he strive not to come in, he is in already. A secure heart may suppose him expelled that still lies close in the house. If by perpetual assaults he strives for entrance, then be sure he is truly gone out. Even his oppositions shall afford thee comfort, his war give thee peace. And if he be gone, keep him at staff's end; seeing thou art rid of so ill a tenant, let him never come in again.

(3.) The *description* of his seat: 'into my house.' Satan calls this reprobate's heart his house; and so it is. Not by creation; for so every man is God's house: 1 Cor. iii. 16, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' Not by adoption: Cant. v. 2, 'Open to me, my sister,' &c., saith Christ; and, Rev. iii. 20, 'I stand at the door and knock,' &c. But upon our rejection of God, and God's desertion of us, the heart becomes Satan's house. For it is either a seat of sanctity, or a cage of unclean birds; a chapel for Jesus, or a den for devils: for where Christ is not by his pure Spirit, Satan is by his foul spirit.

So the malicious heart is a house for the spirit of envy; the drunken, for the spirit of ebriety; the proud, for the spirit of pride; the unchaste, for the spirit of uncleanness; the usurer, for the spirit of covetousness. They may flatter themselves, *Est Deus in nobis, agitante calescimus illo*,—that God is in them, but the inmate and residentiary of their hearts is that unclean vulture. They may be rich in worldly wealth, and have sumptuous houses, and fair parlours, like Egton; but themselves are foul parlours for Satan. How lamentable is it to see owls and bats, *I'm* and *Ziim*, impiety, impenitency, and rebellion, dwelling in that mansion which the Lord of hosts built for himself!

Hec domus antiqua, quam disparti dominaris domino!—O ancient house, how ill art thou governed! where covetousness is the hall, for there is no room for charity in her old place; oppression the kitchen, where the lives

and livings of poor men are dressed for rich men's tables : pride is the parlour, which is hung with ostentation and self-flattery ; wantonness is the chamber, where concupiscence sits and hatcheth an innumerable brood of lusts ; malice is the chimney, which ever smokes, and sometimes flames out revenge ; security is the bed, whereon Satan lulls himself ; and impenitency keeps the gate, that no admission be given to admonition, nor anything let in to disquiet the house. Oh, the mercy of God ! Shall we let in our enemies and keep out our friends ? Must Satan be advanced into God's throne ? Shall pride shut the door against the Lord of all mercy and comfort, who yet hath promised to dwell in the humble and contrite soul ? For shame ! Let us cast Satan out, and keep him out. Though he flatter with the voice of the hyena at the door, and give blandiloquous proffers, yet—

'Janua fallaci non sit aperta viro.'

(4.) His *affection* to the same place : 'whence I came out.' Experienced delight sharpens desire, whereas unknown things are not cared for. This unclean spirit remembers the softness and warmth of his old lodging, and therefore no marvel if he covets to repossess it. Because—

[1.] He finds an easier and softer residence there than in hell. He had rather be in any place than his own place ; rather in hogs than in the deep, Luke viii. 31. There he is tormented himself ; here he doth vex and tempt others.

[2.] Man is made after the image of God ; to whom, since he finds that his malice cannot extend, he labours to deface his picture. Hence man bears the blows which are meant at God.

[3.] Man is by Christ advanced to that place whence God disthronised him. Now he cannot endure that a human creature should ascend to that heaven whither himself, once an angel, may not be admitted.

[4.] He is exasperated against man by that curse inflicted on him for seducing man, that 'the seed of the woman should break his head.' This irreconcilable enmity enrageth and mads him. Christ he could not quell ; have at Christians !

[5.] Lastly, the devil is proud still ; and, though he be cast down, is not humbled ; though low, not lowly. He takes a pride in his kingdom, though it be but of darkness ; and loves to have many subjects to do him homage. Since he cannot be king in heaven, he would command in hell. To enlarge his dominion, he would, like Absalom, steal away the hearts of men from King David of Israel, the liege Lord of heaven and earth.

Hence he affects his old house : there he is sure of good cheer and welcome ; a fire of lust to warm him, a bed of uncleanness to lodge him, and a table furnished with all manner of impieties to feast him. Better here than walking in dry places, where wickedness is too barren to yield fruits for his diet, and oppositions too violent to give him rest.

2. You perceive now his resolution, revolution, description of his old seat, and affection to it ; and in all these his *intention*. His *invention* follows, and the successful answerableness of all things to his desires. He comes, and he finds preparation for his entertainment, consisting in *clearness, cleanness, trimness* : clearness, it is empty ; cleanness, or handsomeness, it is sweet ; trimness, or adornation, it is garnished.

(1.) The devil shall not want room when he comes : there shall be no inmate in the house to molest him, but such as he either left behind or sent before—vicious lusts. Which are indeed parts of himself, and therefore cannot be said to be *sodalitium*. They are shadows and resemblances of himself ; which though he finds there, he reputes the house no less empty.

(2.) It is not enough to be empty, and capable to receive him ; but it must be cleanly, and plausible to receive him : ' swept.' There must be a clear riddance of whatsoever may discontent him.

(3.) Nay, all this preparation is too slender ; as if some great prince were expected, the house must be garnished ; as it were, hung with tapestry and arras. There must not only be emptiness and handsomeness, but neatness. So then here is the provision of the house to receive him :—(1.) It is not troublesome, for it is 'empty.' (2.) It is not sluttish, for it is 'swept.' (3.) It is not incurious, for it is 'garnished.'

There is capacity, conveniency, curiosity. Which three circumstances of provision we may thus expound :—(1.) We will refer clearness or emptiness to the absence of faith and good works. (2.) Cleanness or handsomeness to an overly repentance. (3.) Trimness and curiosity to hypocrisy.

(1.) Vacuity : it is 'empty.' True faith is never alone. It is in the very act of justification *sola*, but not *solitaria*. Good works, as inseparable attendants, or rather effects, accompany it. Where these are, there is no emptiness. But in this apostate, or black saint, there is neither the mistress nor the maids, faith nor good works : therefore the room of his heart is empty, and capable of the unclean spirit. Perhaps in this vacancy and absence of the power of Satan, there might be an abstinence from gross impieties, but there was no hearty alacrity to the troublesome works of godliness ; therefore he is justly said to be empty. We know that the forbearance of monstrous and world-noted wickedness is not enough to justify before God, or to acquit us from eternal malediction. The tree is doomed to the fire that yields not good fruits, although it yield no evil. Even infructuous barrenness brought Christ's curse on the fig-tree. *Sour grapes* are not only displeasing to God, but *no grapes* ; and the flood of condemnation reacheth further than to drown obstinacy, for it fetcheth in also infertility. God is departed ; and you know that *sede vacante*, there will be no paucity of intruders. What house stands long tenantless ? No marvel, then, if an empty vessel be never exalted to honour.

Hence we may infer that this re-ingress of Satan can never befall the regenerate ; for it is impossible to find their heart empty. Faith, temperance, patience, zeal, charity, hope, humility, are perpetual residents in the temple of their souls ; and if any one be tempted abroad, and allured to a short discontinuance, yet the other keep infallible possession ; and with unconquered strength keep out Satan. If the rest should be driven into a corner, yet faith would defend the door against all assaults.

Indeed there may be such a storm and tempest of an afflicted conscience, that the graces of the Spirit, as obscured in a cloud, may not be sensibly perceived ; and in regard of our own feeling there may be an absence or vacuity. But we must not take an abatement for an emptiness ; a secession for a destitution. It is certain, those that have the invisible mark of the Spirit shall have the visible mark of an honest life ; and totally they cannot lose grace, nor a second time fall away : for then they could not be renewed again by repentance, Heb. vi. 6, nor ever be restored except Christ should die again : Heb. x. 26, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Paul had some hope of the incestuous person, and therefore did not wholly cut him off and accurse him ; but separate and suspend him for a time, 'that by the delivering of him unto Satan' for a season, 'for the destruction of the flesh, his spirit might be saved in the day

of the Lord Jesus,' 1 Cor. v. 5. Thus Christ being once truly in, will never out: the faithful cannot be empty. There is, then, a defect of faith in this black apostate, that makes room for the devil.

(2.) Cleanliness: it is 'swept'. This is the effect of an overly and superficial repentance: like a slight besom, it sweeps away the dust and cobwebs, and such lighter stuff, but the filth and dirt is caked and baked on. Sins of less delight to the flesh, and tentations of weaker force, are brushed away; but the main affection to some old impiety hath the root in the heart undigged up. The devil is content the conscience should be swept, so long as it is but only swept.

Sin is congealed, concorporated, baked on; and must be pared and digged away by greater violence than sweeping. Swept, Satan yields it, so not pared. Impiety is habituated by custom, hardened by impenitency, incorporated to him by his affection to it; and shall he think that a formal repentance, like a soft besom, can sweep all clean? Can a few drops and sprinklings of water purge off the inveterate foulness and corruption of the flesh? There is required much rinsing to whiten a defiled soul.

How perverse is their course and thought that imagine they may repent more in an hour than they sin in an age! As if, having in many years kindled a thousand fires, thou wouldest think to put them out all with one tear: whereas indeed, many tears can scarce put out one. Then boldly, stain the cloth a whole vintage, and at last let one washing serve for all. Alas! man is quickly made miserable, but not with such speed happy. How easily, how suddenly got man his damnation! it was but eating an apple, soon done. Esau quickly hunted away his blessing, but could not with many tears recover it. David is not long in falling, his rising is tedious. With much pains and contention doth a man climb up some high tower; but losing his hold, he comes down apace. It is no easy thing to stand, it is easy to slip, to stumble, to fall. The thick and foggy air of this sinful world, as the smoke and stenchful mists over some populous cities, can soon sully the soul; the continual trampling of sin brings mire and dirt upon the conscience; these corruptions are not so presently rid away as taken.

Clip the hairs short, yet they will grow again, because the roots are in the skull. A tree that is but pruned, shred, topped, or lopped, will sprout again: root it up, and it shall grow no more. What is it to clip the outward appearances, and to lop the superfluous boughs of our sins, when the root is cherished in the heart? What to have a foul and miry house swept? The Pharisee, in his blown prayers, cozening tithes, frequent alms, did but sweep the house, and remove the cobwebs of outward impieties; but the dirt of hypocrisy was baked on; the roots of pride and covetousness grew still untouched.

It is not, then, a transient sorrow, nor a formal compunction, (which may wound and prick the heart like a needle, but wants the thread of faith to sew and join it to God,) that can make the house clean. It is but swept, and so ready for Satan's re-entry and repossession.

(3.) Trimness, or curiosity: 'garnished.' This ornature and fit furnishing of the house for Satan's entertainment is done by hypocrisy. When the rotten cabin of a foul heart is hung with gay hangings; when *putridum et putridum cadaver*, a rotten and stinking carcase, is hid in a sepulchre painted over with vermilion; when a stenchful dunghill is covered with white snow, here is a garnishing for the devil. He that can pray at church, and cozen at home; give his debtor fair words, and eat him through with usury, which is to break his head with precious balms; hath bitterness in his heart,

whilst his tongue distils myrrh and drops honey : that man hath a house garnished for this unclean spirit.

Satan will allow his hosts to pretend sanctity, so they intend villany ; *aliud proponere, aliud supponere*,—to have the cup outwardly rinsed and cleansed, so it be within full of extortion and rancour ; to gild over a poisonous pill ; to pray in the church, so they prey on the church : this is a trimmed house, a chamber garnished for the devil. This Satan doth in an ambitious imitation of the Lord, who would have his house garnished as the passover chamber was trimmed.

God would have the 'beams of his house cedar, and the galleries of fir,' Cant. i. 17 ; like king Solomon's chariot, 'the pillars thereof are silver, the bottom thereof gold, the covering of it of purple ; the midst thereof being paved with love, for the daughters of Jerusalem,' chap. iii. 10. He would have sanctification for the furniture, for 'this is the will of God, even your holiness,' 1 Thessa. iv. 3 ; and for ornaments, the graces of his Spirit. Thither he comes, and there he sups : Rev. iii. 20, 'Behold, I stand at the door and knock : if any man open unto me, I will come in to him, and sup with him, and he shall sup with me.'

The devil, accordingly, desires his house garnished, but the furniture is sin, and the ornaments *opera tenebrarum*, the works of darkness ; and then, if you will, let this mansion be outwardly pargeted and whited over. Make they show of having the Holy Ghost on Sundays, so they retain the foul devil all the week. These are they that make religion a masquery : lie, swear, cheat, oppress, scorn, riot, revile, revel ; yet appear at church on the Sabbath, as if they came for a passport to do more mischief. The strength of their profession is but a gristle, which is indeed neither bone nor flesh ; neither true religion nor no religion. Like the speckled innocency of the Papists, in their ostentate charity, unclean chastity, luxurious fasts, and meritorious treasons, in butchering princes and transferring kingdoms.

These hypocrites, being erst so themselves abused and deluded of Satan, persuade others to villany by arguments of virtue. For a hypocrite will do nothing without a colour, and with a colour anything. If thou beest a good fellow, pledge this health ; if a true gentleman, put not up this disgrace without revenge ; if any charity in thee, maintain this parasite. Whereas it is the part of a good man to be sober ; of a generous spirit to 'pass by an offence,' said the wisest king ; and of a charitable man to succour the poor, not to maintain the dissolute.

Yet all this mad troop of enormities must march under the colours of religion. As those rebels in the north, in our late queen's days, of blessed memory, who, when all their projects and stratagems appeared manifestly to the overthrow of their gracious princess, yet concluded their proclamation with, 'God save Queen Elizabeth !'

These are Satan's white boys, or rather black boys, whom he kills, like the ape her young, with kindness, and damns with indulgence. He gives them a vaster commission than I have read that Philip le Long gave the Jacobins in Paris ; which charter had a reasonable extension, *A porta illorum, ad portam inferni, inclusive*. This is the passport which this great captain gives hypocrites : from their own gates to the gates of hell, inclusively.

This is that hypocritical and half-turning to God, when the outward action is suppressed, and the hidden corruption lies still fostered in the heart. The appearance is masked, the affection not mortified. And though, like an *onuch*, he doth not beget palpable and manifest enormities ; yet hath a lust,

and itch, and concupiscence to them, and forbears not in the dark, safe from the eyes of the world, to practise them.

A man that doth outwardly refuse adherence to the world for a colourable embracing of the world, yet inwardly and in a hearty affection parts not with his former turpitudes, fulfils that on himself which St Basil once said of a senator, that seemed to renounce the world, yet retained part of his ill-gotten riches, as Ananias kept back part of the price of his lands : 'Thou hast spoiled a senator, and hast not made a monk.' So I may say of this man, 'Thou hast marred a worldling, and hast not made a Christian.'

Now the devil is content thou shouldst remit some of thy gross impieties, so thou retain others. He cares not to be cast out by idolatry, so he be kept in by atheism. He is well pleased that Judas should become an apostle of Christ, so he be withal a traitor. Let Abimelech give hospitality to Abraham, so he purpose to abuse his wife. Let Herod hear John Baptist preach ; perhaps he will cut off his head for preaching against Herodias.

The devil is loath to be dislodged of ignorance, yet is content that error succeed in place. He is vexed that the truth should appear to a man, yet if worldliness keep fast hold of the affections, this is a cable-rope to pull him in again. If he lose the sence of the understanding, yet give him the citadel of the affections. Any unmortified, habituated, affected sin, is a sufficient stirrup to mount him into his old saddle. Either let the soul stoop to fulfil the body's base desires, or let the body employ all his members, faculties, functions, to satisfy the soul's lusts, and he is pleased.

The infernal tyrant deals with men herein as the Egyptian Pharaoh dealt with the Israelites. Moses hath a commission and a command from God, to take with him the children of Israel, and to go 'three days' journey into the wilderness,' to celebrate a feast to the Lord. Pharaoh is very loath to lose the profit which by the servitude of Israel did arise to him ; he will not suffer them. But when renewed plagues prove that there is no remedy, and a perpetual vicissitude of judgments enforce it, observe how he would compound it :—

First, Exod. viii. 25, 'Go ye, sacrifice to your God in this land.' Nay, saith Moses, ver. 26, 'It is not meet so to do ; for we shall sacrifice the abomination of the Egyptians to the Lord our God : lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ?' That were a shame, and insufferable offence to them, to immolate beasts among them that worship beasts.

Secondly, 'Go ye,' saith Pharaoh, ver. 28, if there be no remedy, 'even into the wilderness,' and sacrifice to your God ; but 'go not far.' Nay, saith Moses, we must go three days' journey. The limits and confines of the wilderness will not serve our turns ; as if our sacrifice should not smell of Egypt, we must go so far as our travel can reach in three days.

Thirdly, Go ye, saith Pharaoh, and so far as now you desire, and your feet can measure in three days ; but 'who must go ?' Exod. x. 9, Moses saith, 'Our sons and daughters, flocks and herds ; for we must hold a feast to the Lord.' 'Not so : your little ones shall not go,' quoth Pharaoh ; 'go ye that are the men, and serve the Lord, for that was your desire.' And they were driven from his presence, ver. 11. But Moses requires that all may go : 'old and young, sons and daughters.'

Fourthly, Pharaoh, after the devouring locusts and palpable darkness, calls again for Moses and Aaron. 'Go ye yourselves, and let your little ones go also ; only let your flocks and your herds be stayed,' Exod. x. 24. Nay, saith Moses, ver. 25, we must have 'burnt-offerings and sacrifices for the

Lord our God. Our cattle shall also go with us ; there shall not a hoof be left behind : for thereof must we take to serve the Lord our God.'

Did Pharaoh regard their cattle above their little ones ? or their children beyond themselves ? No ; but he deals by conditions and limitations, as loath to part with all at once. Therefore rather their cattle than nothing. For he knew they had covetous minds ; and when in the wilderness they wanted provision, and were pinched with famine, they would return back again for their cattle. Every yielding confession* that came from him was by force of the rack ; he grants nothing, but on the compulsion of a judgment.

So this spiritual and hellish Pharaoh hath had a soul long in his Egypt, and hath found him beneficial and helpful to his kingdom of darkness in many services. The word preached comes, like Moses, to call him out of this bondage. Satan is afraid to be put out of commons, frantic at the menace of expulsion ; he will not give ground till he be forced, nor depart except plagued. But when he perceives no evasion, or remedy against God's indentment, he falls to indenting with niggardly grants and allowances :—

First, Sacrifice here in this land ; put on a mantle of religion over the old body. Be inwardly an Egyptian still, black and wicked, though an external sacrificer. Let thy life be *statu quo* ; shift not ground. Answer thou with Moses, No ; I must change place, travel a new way : from Egypt toward Canaan ; from the region of darkness to the regiment of life.

Secondly, Go then, saith the devil, but not far ; keep within my whistle, that when I beckon my hand with a bag in it, or give you the call of vanity, you may hear, and return. No, Satan ; I must go far off : three days' journey from Egypt. I must not stay near Sodom, nor in any of the plains, lest I be destroyed. It is no repentance that puts not on a contrary habit. Pride must be turned to humility, covetise to charity, dissimulation to honesty, &c.

Thirdly, Well then, saith Satan, go ye, the men, but leave the children behind you : let me have your youth and strength, and when you are old talk of sacrifice and of religion. This is the devil's dispensation, Youth must be borne with. To dance, to dice, to drink, to ruffle, scuffle, wear fleeces of vanity on their heads, and to leave no place without some vicious testimony of their presence, *non est vitium adolescenti*, is no fault in a young man. So the king of Babylon took not the men, but the children of the Jews, to teach them the learning of Chaldaea. Answer : It is good to begin at the gates of our life to serve God, and from our birth to be Nazarites unto the Lord. Lest if the frame of our lives be built on a lascivious and riotous foundation of long practised wantonness, 'our bones be full of the sin of our youth, and it lies down with us in the dust,' Job xx. 11 ; and when our bodies arise from the earth, our sins also rise with them to judgment. No, Satan ; youth and age, all the degrees of our life, shall be devoted to the service of God.

Fourthly, Yet, saith Pharaoh, leave your cattle ; saith the devil, Leave your affections behind you. I must be content to let you come to church, hear, read, join in prayers ; yet do not quite forsake me. Leave me but a pawn—your affection ; a secret liking to your former iniquities. No, Satan ; God must be served with all the heart, with all the soul, &c. ; we will not leave so much as a desire to any sin, 'we will not leave a hoof behind us.' Indeed, Satan willingly would not content himself with the bounds, but aims at the whole inheritance ; he is not satisfied with the borders, but besiegeth the metropolitan city. Let us keep him out of all, if we can ; but since we

* *Qu*, concession ?—ED.

must sin, let us hold him occupied in some outhouse, but be sure to keep him out of the bedchamber—from ruling in the heart.

III. You have here Satan's *egress* and *regress*; how he forsakes his hold, how he forceth and strives for a re-entry. Let the same patience and attention dwell with you whiles you sit to hear his *ingress*; his fortifying of the hold being taken, and provision against future dispossession. This is manifested—1. By his *associates*; 2. By his *assault*. For the former, he multiplieth his troops, and increaseth his forces; who are described—(1.) By their *nature*, 'spirits'; (2.) By their *number*, 'seven'; (3.) By the *measure* of their malice, 'more wicked than the former.'

1.—(1.) Their *nature*: 'spirits.' And so both the easier to get in and the harder to be got out. We see what kind of possession the devil hath in this black apostate, a spiritual and internal power. By which strong 'working and ruling in the hearts of the children of disobedience,' Eph. ii. 2, he hath gotten high titles, as the 'prince,' the 'king,' the 'god of the world.' Not that Satan is any such thing of himself, but only through the weakness of the ungodly, who admit him for a lord of misrule in their hearts. Christ is the true and only Lord of heaven and earth; the devil is the prince of this world, but merely by usurpation; the greatest part of the world being either his open or secret followers.

They are spirits, full of tyranny, full of malice. Their temptations in this life testify the one; and their torments in the next life (or rather death) shall declare the other. Here is thy misery, O apostate: *illos dum spiritus occupat artus*; whiles thy own spirit doth move thy joints, and other spirits persecute thy spirit, which is for ever and ever, thou shalt have no release of bondage, no decrease of anguish.

(2.) Their *number*: 'seven.' A certain number is put for an uncertain; by seven spirits is intended a monstrous number of capital sins. This expresseth a forcible seducing of Satan: before, one spirit; now, seven more. Mary Magdalene had once in her seven devils; this apostate hath gotten eight.

It doth so provoke and distemper Satan to be cast out, that he meaneth and menaceth a fiercer assault, and ramparts his recovered fortress with a septuple guard, that the security of his defence may give defiance to all oppositions. He doth so fill the heart as he 'filled the heart' of Ananias, Acts v. 3, and there is no room for the least drop of grace. Now, he that could not rid himself of one foul spirit, what will he do to encounter seven with the former? The combat is but tolerably equal when one to one, but *ne Hercules contra duos*,—two is odds though against Hercules; how then shall this weak man shift or deal with eight? If I might a little allegorise: The Papists make but seven deadly sins. I am sure that hypocrisy is none of them in their account. Hypocrisy might be in this apostate before; for he was garnished, and now perhaps those other seven are crept in to it, and so there are eight in all. But indeed, as every sin is deadly, though out of their numeration and register; so by the addition of this number, 'seven,' is signified an abundance of iniquities.

(3.) The *measure* of their malice: 'more wicked.' They are called more wicked, because they make the possessed more wicked. This is spoken of the devil—who is always *pessimus*, the worst—in some degree of comparison: not so much *secundum naturam propriam*, but *secundum operationem in aliis*,—not so much in regard of his own nature, as in respect of the effects which he works in man. That it shall go worse with this black saint's person the conclusion will shew. Here consider, that his sins are made more

wicked. One and the same sin, even respecting the identity of it, may be worse in a quadruple regard :—

[1.] *Ratione perpetrantis*,—in respect of the committer. Jonah's sleep was worse than the mariner's; Judas's conspiracy worse than the Jews'; wickedness in a Christian worse than in an infidel.

[2.] *Ratione loci*,—in regard of the place. So, wrangling in a church is worse than in a tavern; thievery in the temple more wicked than thievery in the market. Amos ii. 8, 'They lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god;' which was more horrible than the same wickedness done in another place. This appeared by Christ's actual punishing that offence, even with those hands that we never else read gave any blows; for sacrilege is the worst of all thefts.

[3.] *Ratione temporis*,—in respect of the time. For to play when thou shouldest pray; to swear when thou shouldest sing; when thou shouldest bless, to curse; and to be drunk in a tavern when thou oughtest to serve God in the temple,—is worse than the same offence at other times. Those vintners and victuallers are grievously guilty that do in prayer-time at once open their own door and a door to irreligion and contempt of God's holy worship.

[4.] *Ratione naturæ, in quam peccatur*,—in regard of that nature against whom the sin is committed. If a traitor condemned for some notorious conspiracy against his prince shall receive at those maligned hands a gracious pardon, and yet renew his treason with a second attempt, this latter fact, though the same in nature, (for all is but treason,) is more wicked in measure, by reason of the conspirator's unthankfulness for his sovereign's goodness. He ill requites God's mercy for delivering him from one foul devil, that opens a willing door to the entry of seven worse. The more familiar acquaintance we have had with the blessings of God, the greater condemnation abides us for ingratitude. If the sin may be thus made more wicked, why not the person that commits it? Seven new spirits more wicked have made him more wicked than the first left him. Less had been his woe if that one unclean spirit had kept possession alone, than upon his privation to have the position of seven worse.

Three inferences from hence must not pass away unobserved :—

First, That there is difference of sins, sinners, and consequently of punishments. The first was said to be an unclean spirit, yet are the latter seven worse. By the witness of Christ we have it already, Matt. v., and by his judgment shall find it hereafter, that an angry affection is liable to judgment, a provoking gesture to the punishment of a council; but railing in-vectives are worthy of hell-fire. Chorazin and Bethsaida shall speed worse than Tyre and Sidon, and yet these were already in hell. 'The servant that knows his master's will, and doth it not, shall be beaten with many stripes.' Simple nescience hath an easier judgment than sinful knowledge. If Bar-*baria* wring her hands that she hath known so little, Christendom shall rend her heart that she hath known so much to so little purpose.

Parity of sins is an idle dream, a Stoic and Jovinian imagination. For though the wages of all sin be everlasting death, yet some sins shall feel the torments of that death more violent and terrifying than others. I have elsewhere shewed that Judas's villany in betraying his Master was more horrible than if a Barabbas, a notorious butcherer, had done the deed. So our Saviour insinuated to Pilate: 'He that delivered me unto thee hath the greater sin,' John xix. 11. That Babylonian tyrant committed a more

heinous offence, in taking the holy things out of so holy a place,—God's consecrated vessels out of God's temple,—than if he had stolen more precious ones out of a profane place. Do you think that a cutpurse playing the thief at a sermon is more worthy of hanging than a robber that stands in the highway?

This David instanceth, Ps. i. 1, 'Blessed is he that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of the scornful.' Walking is bad enough, but it is worse to stand than to walk, and to sit than to stand in the ways of wickedness. Though idle words be an unclean spirit, yet actual disobedience is a fouler devil. A Christian usurer is worse than a Turkish. An Indian idolater to gold is not so damnable as a Spanish. All reprobates shall find hell-fire hot enough, but this black saint so much the hotter as he was once purged of his unclean spirit.

Secondly, God doth severely revenge himself upon ingratitude for his graces, and squares out his judgment according to the proportion of the blessing conferred and abused. He that would not be thankful to God for the expulsion of one unclean spirit, shall in a just quittance be pestered with seven more, and more wicked. If Christ be so kind to Judas as to minister the sacrament to him, and he so unkind to Christ as to lay it upon a foul stomach, a polluted heart, the devil shall enter with it.

There is a *nescio vos* given to those that 'have eaten and drunk in the presence of Christ,' and 'have heard him teach in their streets,' Luke xiii. 26, (it is all one,) that have feasted at the communion-table, and heard Christ in their pulpits. Even our reading, hearing, praying, when they are done of custom more than of conscience, shall be but a means of Satan's introduction. The word of God, like the dew of heaven, never falls on the earth of our hearts but it makes either herbs or weeds shoot up quicker and thicker in them. 'For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned,' Heb. vi. 7.

If they were condemned, Rom. i., and 'given over to a reprobate sense,' that had no other glass to see the Deity in but nature,—for *seculum speculum*, the world is a glass,—what shall become of those that have had the book of the gospel, yet are stomach-sick of manna, and beat away the hand of mercy reached forth unto them: what but a 'triple reprobate sense,' and here a septuple possession of Satan?

Thus God in justice (for contempt of his mercy) admits a stronger delusion of the devil,—not to make them 'twofold more the children of hell,' Matt. xxiii. 15, as proselytes, but sevenfold, as devils,—that their bewitched and infatuated souls shall do service to him that murders them: as Ahaz did 'sacrifice to the gods of Damascus that smote him,' 2 Chron. xxviii. 23; as our treacherous and fugitive Seminaries, that adore the Babylonish beast, who profusely carouseth up their blood that serve him; and whiles he builds up the tower of his universal monarchy, to overlook and command the Christian world, he sets them to cement and mortar the walls with their own bloods.

Worse than the Indians, in some of their blind and idolatrous sacrifices: offering not for a *ne noceat*, but for an *ut noceat*; crouching not for a blessing, but a curse; and buying with great expense the malediction of God and men. God threatens Israel, that for the multitude of their rebellions he will septuple their punishments: Lev. xxvi. 18, 'And if ye will not yet for all

this hearken unto me, I will punish you seven times more for your sins.' And, ver. 21, 'If ye walk contrary, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins.' So, frequently, in the first and second chapters of the prophecy of Amos: 'For three transgressions, and for four,'—which are seven, which are many, which are innumerable,—'I will not turn away your punishment,' saith the Lord. According to their sins, by weight and measure, proportion and number, shall be their sorrows. As they have swallowed up the poor, and devoured the people of God like bread, impoverished the commonwealth, undone the church, and all this under colour of long prayers, and of a fiery-hot devotion, so 'they shall receive greater damnation.' This is Babylon's final recompence: Rev. xviii. 6, 'Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.'

Thirdly, As seven worse spirits are the reward to him that makes much of one bad and unclean, so are seven better spirits bestowed on him that useth one good well. One talent well employed shall gain ten; and the more we have, the more will God delight to load us. God is as kind to those that traffic his graces to his glory, as he is severe against those that throw his pearls to swine. And as this apostate's recidivation is rewarded by the accession of seven more wicked spirits, so our sanctified and confirmed hearts shall be honoured with those seven most pure spirits, Rev. i. 4, 'which are before the throne of God.' These seven spirits are taken either for the seven gifts of God's Spirit, prefigured by the seven eyes in one stone, Zech. iii. 9, and seven lamps in one candlestick, chap. iv. 2; which are by some gathered from Isa. xi. 2: 'And the Spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord.' The first is the spirit of piety, the second is the spirit of wisdom, the third is the spirit of understanding, the fourth is the spirit of counsel, the fifth is the spirit of might, the sixth is the spirit of knowledge, the seventh is the spirit of the fear of the Lord. Or, by putting a certain number for an uncertain, all the gifts and graces of God's Spirit are here intended; seven being a number of perfection, and signifying, in the Scriptures, fulness.

God doth so requite his own blessings, that where he finds thankfulness for his goodness, he opens his hands wider; and where drops of grace take well, he will rain whole showers of mercy. It is his delight to reward his own favours and crown his own blessings; as if he would give because he had given. Thus a greater measure of godliness shall possess us, a greater measure of wickedness this apostate, than either in either kind formerly was had. When we receive grace of God, we also receive grace to employ that grace; so that if we thrive not in the growth of godliness, we may justly call our sanctity into question. As he, *à malo ad pejus*, from evil to worse, descends gradually to hell; so must we, by 'joining virtue to faith, and to virtue knowledge, and to knowledge temperance,' &c., 2 Pet. i. 5, as *per scansum*, climbing by degrees, get up into heaven.

2. I have described the associates: now for the *assault*. Wherein briefly observe, (1.) Their invasion; (2.) Their inhabitation; (3.) Their cohabitation.

(1.) Their *invasion*: 'they enter.' Alas! what should hinder them, when a savage troop, appointed at all hands, armed with malice and mischief *cap-à-pie*, assaults a poor weak fort, that hath nothing but bare walls and naked gates, and those set wide open, to defend itself? If Lot were in Sodom, if but Faith stood in the turret of the conscience, there might be some

beating back of their forces; but there is no reluctance, therefore an easy victory. St Paul describes the Christian's armour, Eph. vi. 14, 'Stand, having your loins girt about with truth; having on the breastplate of righteousness; your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. Take the helmet of salvation, and the sword of the Spirit,' &c.

This apostate hath not a piece of it, to ward the least blow, wheresoever it strikes him. He is to deal with cunning fencers, and hath neither offensive nor defensive weapons. Not truth, but error, is the girdle of his loins; and for the breastplate of righteousness, he knows not how to put it on. His feet were never 'shod with the preparation of the gospel,' he had not so much time to spare from his nimble gadding after vanities. The fiery darts of these wicked spirits may burn and wound him to death; he hath no shield of faith to cool or quench them. The helmet of salvation is far from him; he knows not in what armoury to find it. And for the sword of the Spirit, he cannot tell how to handle it. He is an unwall'd city, an undefenced fort, an unarmed man. No marvel if these foul spirits enter, when there is neither contention nor intention to repel them. *Omnia tradentur: portas reserabimus hosti.*

(2.) Their *inhabitation*: 'dwell.' The devil dwelleth in a man, not *tanquam corpus locatum in loco*,—as a body seated in a certain place; for spirits are not contained in any place. Incorporeal created substances do not dwell in a place locally or circumscriptively, as bodies do, but definitively. Nor dwell these in him *tanquam forma in materia*,—as the form in a substance, as the soul in the body. For the devil is a simple substance of himself, not compounded of any alien or second matter.

But they dwell in him by a secret and spiritual power: darkening their minds, 2 Cor. iv. 4, 'that the light of the glorious gospel of Christ should not shine unto them.' Poisoning their affections, Eph. iv. 19, that 'being past feeling, they might give themselves over to lasciviousness, to work all uncleanness with greediness.' Hardening their hearts, Rom. ii. 5, 'till they treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God.' All which is no other in effect but damming up the lights and windows of this fort, ramming up the gates, and fortifying the walls. Thus they dwell in him, like witches in an enchanted castle; and who shall break their spells and deliver him! You see, then, this black saint hath but sorry guests, that purpose longer stay with him than a night; to dwell, yea, to domineer, till they have eater him quite out of house and home.

(3.) Their *cohabitation*: 'they dwell there;' all of them, even together.

Obs. 1.—There is room enough in one heart for many sins. Mary Magdalene's heart held seven devils; this apostate's eight. There was a whole legion in another, Matt. viii.; all the principalities and powers of darkness in a fourth. Absalom had treason, ambition, pride, incest, ingratitude, for his heart's stuffing. Judas had no fewer turpitudes in his. The heart is so small a piece of flesh, that it will scarce give a kite her breakfast; yet, behold how capacious and roomy it is, to give house-room to seven devils! He that should read and observe the great physician's dissection of man's heart, Matt. xv. 19,—'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,'—would bless himself to think that so little a thing could extend itself to such a capacity; or that it could be so full and not burst.

Obs. 2.—Behold a rabble of devils agreeing quietly in one man. *Glomerantur in unum innumere pestes Erebi*,—Innumerable plagues of hell are rounded up together in one; yet they fall not out for room. On earth, among men, it often falleth out as between those two ambitious Romans:—

*Nec quemquam jam ferre potest Cæsare priorem,
Pompeiusve parem,*—

Cæsar must have no superior, Pompey no rival. Ahab cannot endure that Naboth's vineyard should disfigure his lordship. Rich men in this world agree like pikes in a pond, ready to eat up one another; but howsoever, the poor pay for it; they are sure to be devoured. Tradesmen cannot agree in one city, nor neighbours in one town, nor brothers in one house, nor Jacob and Esau in one womb; yet, behold, many devils can agree in one man. They know that 'a kingdom divided cannot stand.' We quarrel and contend, when hell itself is at peace.

IV. My journey draws to an end; there remain but two steps: the conclusion and application. The conclusion of the parable is fearful: 'The last state of that man is worse than the first.' Is it possible? His state was so bad before, that can you imagine it worse? Yes; there was but one devil before, now there are eight. By reason of this stronger possession, his damnation will be the sooner wrought up, the cup of his iniquity brim-filled, and himself hurried to hell with the greater precipitation. This pejority of his state may be amplified in six respects:—

1. Whilst this black saint had a white face, and carried the countenance of religion, he was wrapped up in the general prayers of the church. He seemed of that number for whom, as the friends of Christ, there was a continual remembrance in good men's intercessions. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. But there is a sin unto death: I do not say that he shall pray for it,' 1 John v. 16. Samuel will pray for Saul, till he perceive that he hath given over the Lord, and the Lord him.

But when the white scarf is plucked off this Moor's face, and his black leprosy appears; when the wolf's sheepskin is stripped off, and he is seen to worry the lambs; then is he singled out as an enemy to Christ, and God's judgment hastened on him at the entreaty of his servants. He is so much the worse as he hath lost the benefit of good men's prayers. When he is once in this 'gall of bitterness, and bond of iniquity,' in vain Simon Magus requests Simon Peter to request God for him: 'Pray ye to the Lord for me, that none of these things which ye have spoken come upon me,' Acts viii. 24.

2. Whilst this black devil mantled his tawny skin and ulcerous heart with dissimulation of piety, there was outwardly some hopeful likelihood of his reformation, and winning to heaven; though God knew otherwise in his hidden and reserved counsel. Whilst he sat in the congregation of saints, heard what God spake to them, and spake with them to God, the minister did preach to him the tidings of peace with a good opinion, and admitted him to the communion of the sacrament. But now, his eruption into manifest contempt of sacred things, and despite done to the Spirit of truth, hath deadened that hope; so that the minister hath not that confident comfort that the word will be the 'savour of life' unto him. His hypocrisy hath deceived the world; his apostasy hath deceived himself: therefore his 'state is worse.'

3. His latter end is worse in regard of himself; and this may be amplified in four circumstances:—

(1.) Before, he was sick of spiritual drunkenness ; now, he is lethargised. Who knows not that a continued lethargy is worse than a short ebriety ? Such is his state.

(2.) Impenitence hath brought him to impudence ; and by often prostitution of his heart to uncleanness he hath gotten a 'whore's forehead,' that cannot blush : 'Thou refusedst to be ashamed,' Jer. iii. 3. And, Jer. viii. 12, 'Were they ashamed when they had committed abomination ? Nay, they were not at all ashamed, neither could they blush.' He hath so little repented for wickedness, that now he thinks there is no wickedness standeth in need of repentance. A brazen face, which no foul deed, nor reproof for it, can make to change colour ! How can it be otherwise ? For a black saint can no more blush than a black dog.

(3.) He is in worse state, by so much as a relapse is more perilous than the first sickness ; by reason that strength is now spent, and nature made more weak, and unable to help itself, or to receive benefit by what is ministered. The sparks of goodness are now dying, or quite extinct, and the floods of iniquity more violent against him. There be sorer assaults, and less strength to encounter them.

(4.) Before, he was quiet in himself, and might have a flattering hope that the night would never come ; but now, breaking forth into palpable contempt and obduracy, he finds his conscience open to condemn him, and hell-gates open to receive him. His ulcer seemed to be fairly skinned over, and in his own sense healed ; but now, to come to a new incision is greater terror than ever. The sound of fear is now in his ears, the sense of a dagger at his heart. His body would, his mind cannot, rest. The horror of future punishment lies at Cain's door, and is at every noise ready to wake him. There is a fearful conflict betwixt sensuality and reason in him ; that he may use Job's words, though in a deeper and direr sense, chap. vii. 20, *Factus sum mihi met ipse gravis*,—'I am a burden and trouble to myself.'

Thus the great parasite of the soul, that heretofore matched the number of God's threatenings with as many fair promises, and flattered this wretch with the paucity of his sins, now takes him in the lurch, and over-reckons him. He that so long kept him in a beautiful gallery of hope, now takes him aside, and shews him the dark dungeon of despair. He engrosseth his iniquities in text-letters, and hangs them on the curtain at his bed's feet, to the racking amazement of his distracted soul. Before, the devil did put his shoulders under the burden ; but now he shifts it off, and imposeth it on the sinner. And as I have read the Spanish *Index* deals with Velcurio ; who, commenting on Livy, saith that the fifth age was decrepit under the Popes and emperors ; the *Index* takes out the Popes, and leaves the emperors obnoxious to the whole imputation :* so the devil winds out himself at last from the wicked, refusing to carry the burden any longer, but leaves it wholly to their supportation.

This ague, or rather agony, is made more vexing by the sting of conscience : which is now God's bailiff to arrest him, his witness against him, his whip to lash him, his register that reads over the long book of his offences, and after a terrible aggravation of their heinousness, tells him his penance, direful and intolerable ; and that *concordat cum actis curiæ*, it agrees with the just decree of God's court, never to be avoided.

4. His last state is worse than his first in respect of God, who will now turn him out of his protection. When he hath once proclaimed open war and rebellion against God, and hath manifestly declared himself an outlaw,

* Ind. Hisp., f. 158.

no marvel if God throw him out of the circumference of his mercy, and let his providence take no charge over him, saving only to restrain his savage fury from foraging his grace-empaled church. But for himself, the Scripture gives a renunciation : 'If he will go into captivity, let him go.' Rev. xxii. 11, 'If he will be unjust, let him be unjust still ; if he will be filthy, let him be filthy still.' I will not hinder his course : *A beat, pereat, profundat, perdat*, said that father in the comedy,—Let him go, perish, sink, or swim. He hath full liberty to swill the cup of his own damnation up to the brim.

5. In respect of the devil his latter state is worse ; which may be demonstrated by a familiar similitude. A man is committed to prison for debt, or some light trespass ; is there indifferently well used ; hath, for his money, all the liberty that the jail and jailer can afford him ; nay, is permitted to go abroad with keepers. At last, he spies opportunity, and breaks away ; then the jailer fumes, and foams, and rageth, and perhaps swears away that little share of his own soul which he had left. The prisoner had need look to himself ; if the jailer catch him, he had better never have stirred. At last he is taken : now bolts and locks, and heavy irons, a strong guard, and a vigilant watch, till he be made safe for stirring again. This bondage is far worse than the first.

The sinner in the devil's keeping is let alone to enjoy the liberty of the prison—that is, this world ; he may feed his eye with vanities, his hand with extortions, his belly with junkets, his spleen with laughter, his ears with music, his heart with jollity, his flesh with lusts : and all this without control. But if he be won by the gospel preached to break prison, and thereupon give the devil the slip, let him take heed Satan do not catch him again. If he once recovers him into his prison, he will dungeon him, remove him from all means whereby he might be saved ; let him see, hear, feel, understand nothing but temptations and snares ; blind his soul, harden his heart, load him with heavy irons, and lock him up in bolts and fetters of everlasting perdition.

6. Then, lastly, his end shall be worse at the last : when the least parcel of God's wrath shall be heavier than all the anguish he felt before ; when his almond-tree shall be turned to an iron rod, his afflictions to scorpions ; when the short and momentary vexations of this world shall no sooner cease to him, than the eternal torments of hell shall begin, and (which is most fearful) shall never end. Be his body burned to death in fire, yet those flames shall go out with his ashes ; but come his flesh and soul to that infernal fire, and when they have been burned myriads of years, yet it shall not be quenched.

The application doth immediately concern the Jews ; which hath before been plentifully instanced. For ourselves :—1. The unclean spirit hath by God's holy gospel been cast out of us. 2. Do you think he is at quiet ? No ; he esteems all places dry and barren till he get into us again. 3. He resolves to try for entrance. 4. Now, is it enough that we leave ourselves empty of faith and good works ? for all our abominable sins swept with an overly repentance, and garnished with hypocrisy, and with our old affections to sin still ? 5. Take we heed ; he will come with seven spirits, more wicked than the former, and give us a fierce assault.

But 'our help is in the name of God, who hath made heaven and earth :' in whose mercy we trust, because his compassions fail not. Our own strength is no confidence for us ; but the grace of that strongest man, who is alone able to keep out Satan. Let us adhere to Him by a true faith, and serve him in a holy integrity of conversation ; and our latter end shall be better

than our beginning. 'Mark the upright man, and behold the just; for the end of that man is peace,' Ps. xxxvii. 37. Our end shall be better hereafter; when 'God shall wipe away all tears from our eyes;' when sorrow, and sickness, and death shall be no more; when Sennacherib cannot rage, nor the leviathan of hell assault us. Peace shall environ us, heaven shall contain us, glory shall crown us. Our trouble, woe, mourning, have been momentary; but our joys, peace, bliss, shall have no intermission, no mutation, no end. Now he that perfects all good works, make our latter end better than our beginning! To whom, three Persons, one eternal God, be all praise and glory, for ever and ever! Amen.