Discours about the State of True Happinesse.

Delivered in Certain Sermons in Oxford, and at Pauls Cross.


The sixth Edition, corrected and amended, with a Table thereunto annexed.

2 Cor. 13. 5.

Prove your selves whether ye are in the faith: examine your selves: know ye not your owne selves, how that Jesus Christ is in you, except ye be reprobates?

Robert Bolton.

At London, Imprinted by John Dawson, for Thomas Weaver, and are to be sold at his shop at the great North doore of Pauls Church. 1631.
TO THE RIGHT WORSHIPFULL, HIS VERY GOOD PATRON, SIR AUGUSTINE NICOLLS, Knight, Sericant at the Law; the glorious comforts of Grace here, and the blessedness of immortality hereafter.

Sr, I having been often and much solicited with variety and iteration of strong importunity, to publish and let pass into the eye of this censorious world, these, the very first fruits and essays of mine employment and business in the Ministry; did apprehend and embrace this season with better contentment, and with more cheerfulnesse address, and compose myself thereunto; because I did see opportunity offered thereby, to let appear abroad my thankesfull acknowledgement of your respectfull, and more than ordinary favour unto mee; and a publike testimonie of your worthy and exemplary integritie, in discharging your hands, and faithfully disposing that portion of the Church's patrimonie committed to your trust and conscience. An affaire (though in these desperately sinfull times, fearfully and accursedly abused) of high and weighty consequence, and of great power; as it shall be discharged
with conscience, or corruption: either further to ruin our Church, and bring it to more misery and desolation, or to repair and advance it to better state, and more happiness. For mine own particular, it hath so pleased God to guide your heart in this business, and to bless me with his providence, that whereas too many Patrones now adayes, either by detaining Sacramentally God's portion, against all grounds of equity, both divine and humane; or by furnishing Churchlivings SimoniacaHy and corruptly, doe certainly pull upon their own heads, souls and bodies goods and posterity, an heavy and horrible curse; and shall thereby make their account to be without favour at the last day: and whereas many worthy men (after they have wearied and wasted their bodies and minds, their spirits and patrimony in study, and wore out their hopes with long and tedious expectation, pursuit, & dependance) come at length with much ado, to no great matters; and when all is done, it is well if they escape all galling and gash of conscience, such is the strange iniquity of the times! Yet I say, so worthily haue you dealt with me, and so uprightly in the Churches cause, that upon your owne first motion you sent unto me, to accept the place I now enjoy from you; and offered me a faire, a free and comfortable passage to the exercise of my Ministry abroad (which next unto the salvation of mine owne soul, I hold most deare and precious) when I neither sought after, nor thought upon preferment. This your rare and singular bounty, did at the very first affect me with a secret fence of an extraordinary obligation, for all inward affectationeness; and with
with a desire of representing it in some visible forme of outward testification. But when I did (after) further consider, first, how that Sacrilege and Simony, that damned couple of crying sinnes, like two raucous Harpies, and the two inflatiable daughters of the Horse-leech, had feaz'd even upon the heart of our Church, ready to rend and teare in peeces her very heart-stringes, and to sucke out the inmost blood, and last life of our dearest Mother; when I looked about me in this famous University, where I have liued, and saw many reverend and learned men, full of the light of divine truth and of the water of life, able gloriously and comfortably to illighten and refresh many darke places and dry soules in this land; ready to expire and powre out their soules in the bosome of this their famous Nurse; not brought vp by her to dye at her breasts; but (if they might have honest and lawfull passage) ready and addrest to enlarge Christ's Kingdom abroad, and to oppose with all their power, against the bloody torrent of Popery, and rage of Antichrist: Lastly, when I weighed with my selfe mine owne naturall declination and resolued unfitnessse, to make a noise and stirre in the world for preferment, I did finde, that as these considerations did before give small hope of changing my station; so now they were of power yet further to double the impression of your worthy and extraordinary goodnesse vnto me, and freshly to renew the thankfull devotions and apprehensions of mine heart. Out of which hath sprung in me a thirsting earnestnesse and contention of spirit, to returne vnto you, for these temporall favours (so farre as the nature of that high ministerial function,
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...unction, wherein I stand, shall guide me; and the power of my poore ability can reach) the Blessings of Heauen, and comforts of a better world. To which end, I here present unto you this Treatise; which I have intended to be (so far as my gracious God hath given me understanding in the poynst) as it were a looking-Glasse or Touchstone, to whomsoever it shall please to take thorow notice thereof, for the discerning and trying, in some good measure, whether he already be of the number of those few which truly liue the life of God, and under the Scepter of his Sonne; or lie as yet enthralled in the invisible chains of damnation and death, and under the large and powerfull raigne of Satan. For I am persuaded, that in this glorious noone-tide of the Gospell, many thousands deceiue not onely the world, and others, but euen themselves and their owne soules, about their spiritual state: thinking, if they finde in themselves a freedome from grosse and notorious sinnes, fairenesse of conditions; civill honesty, a formall profession of Christianity, outward performances of religious services, that then their case is good enough for Heauen: though there bee wanting the sauing power of inward sanctification, and the truth of a sound conversion: though they bee strangers to the great mystery of Godlinesse, and disacquainted with a conscionable and constant course of Holinesse in their liues and actions. But we must conceive that outer and besides these degrees of goodnesse, with which millions of men content and deceiue themselues; yea, and quite beyond, and utterly without the compass of all worldly glory, all visible pompe,
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the most admired greatness and sufficiency upon earth, for which a great part of the world exchange the everlasting happiness of their souls; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicity, a neglected Innocency, a marvellous Light, an invisible Kingdom, an Heauen upon Earth; which I call the state of Grace; and labor in the ensuing Discourse to difference from all perfections and sufficiencies attainable in the state of unregeneration. I meddle not purposely with the notorious sinner: for (methinkes) in these dayes of light, there should none so wilfully and deeply inwrapp themselves in darkness; but that in his cold bloud, and more sober consideration, will acknowledge and confess, that the state of notorious sinfulness, is the state of wretchednesse and of death. And that there is no hope for the Drunkard, the Swearer, the Lyer, the Villain, the Vnneane person, the Sabbath-breaker, the Sacrilegious, Simoniacall, and sinners of such infamous ranke; but a searefull looking for of judgement, and, without repentance and forsaking their sinnes, an eternall separation both from all possibilities of grace, and found comfort in this life; and from the fruition of the joyes and blessednesse of heauen hereafter. I therefore endeavor and desire to come nearer and closer to mens consciences; and to tell them, that out of a conceit of their morall honesty and outward religiousnesse, they may persuade themselves that they are rich and encreased in spiritual store, and have need of no more for the attainment of heauen; when in deed and truth, as concerning the power of saving grace and sincere exercise of religion, they are wretched.
wretched, and miserable, and poore, and blind, and naked. In these luke-warme times, many there are, who with the fruits of a temporary faith, and some light of the generall graces of the Spirit, make a faire shew, and win good reputation for their spiritual state, both with their own hearts, and with the world abroad; when to the eye of heavenly wisdome, and in truth, they are but one Blazing-flares, and earthly minded, not fixed in the same firnament with the Sunne of righteousness, nor of an heavenly stamp. And if they rise not higher in their affections and conversation from earth and earthly vanities, when their rootelesse graces shall bee withered and wasted away, their fall will be sudden and feared; and their former vanishing flashes of vaine hope for future happiness, will be turned into horror, and extreme melancheries of despaire. Most behoofefull then is it for every man, in time, to search and examine himselfe, whether Christ Iesus be in him or no. And it is one of the worthie and noblesst imployments of the soule, to reflect upon it selfe; and with an undazeled and undissembling eye thorowly to try and descry clearely it own state; whether it be already washed with the blood of Christ, and enlyued with a supernaturall vigour and life of grace; or yet lie polluted in it owne blood and under the power of the first death. I wonder how any man can be at rest and quiet, vntill he be assured and secured in this point, vith vpon it depends his everlasting estate in another world! Nay, vith even in this world, every vnregenerate man, let him be otherwise never so great, or adored above others, never so absolute in all other excellencies and perfections whatsoever;
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euer, yet being out of the state of grace, is a very limb of Satan, a child of darkness, and one of the family of Hell. The wrath and vengeance of God, all the fury of the kingdom of darkness, the rage of all the creatures (though he little think upon it) are every hour ready and address to seize upon him, as a traitor and rebel to the highest Majesty, and to drag him downe into the bottom of Hell. Whereas the state of the Christians, and God's faithfull ones, is most comfortable and glorious even in this life, in this vale of tears, and in these Tabernacles of clay. For their comforts are not fading and earthly, springing out of the sinful full pleasures and transitory glory of the world; not fastned into honours, greatness and possessions; to the increase of Corne, and Wine, and Oyle: but they are of a right noble and heavenly temper, framed and emplanted in the sanctified soule by the Spirit of all comfort; and therefore everlastinge and unconquerable, able to keepe a man in heart and resolution against the malice and cruelties of all adversaries; of all creatures. They onely are truly and soundly persuaded by the sweete & secret testimony of the Spirit, and by the evidence and experience of their owne holy life; that after the approaching, and much longed-for period: of a few and.euill dayes, they shall raigne with God Almighty, the holy Angels & glorified Saints, in unutterable and endless pleasures for euer and euer; and therefore easily and resolutely (with much indignation and contempt) ouer-looke and throw out of their hearts all worldly thoughts, nes; all excessive desires of earth and earthly vanities; all restless aspirations after transitory honours, the noble
noble miseries of this wretched life. They alone have
fastened the eye of their minds, illighted from above
with lasting faith, upon the invaluable preciousness,
and lasting beauty of their immortal crowns in hea-
uen; and therefore all the glittering and golden re-
presentations, with which the flattering world hath
formerly deceived and dazed their eyes, appear to
be nothing but darkenesse and desolations. Their glo-
ry (indeed) here upon earth doth not consist in out-
ward pompe and state; it doth not shine to carnel-
eyes, it is undiscernable to the sharpest sight of world-
ly wisdome and policy: but inwardly and with spi-
rituall fairenes, their divine graces make them so tru-
ly honourable and louely, that somwhere in Scripture
they are called the glory of God, and are as deare vnto
him as the precious ball and apple of his owne eye.
They are in so high esteeme and account with An-
gels, that those excellent creatures with much joy and
alacrity become their Guardians, and serviceable vnto
them with extraordinary care and tendernes. All
the creatures groane, and desire to be delivered into
their glorious liberty; and in the meane time, with a
secret and insensible reverence, they adore the sacred
character of diuinity that is stampd vpon them. All the
Saints acknowledge them to be more excellent then
their neighbors, of the house-hold of God and heires
of heauen. Nay, the wicked themselves, many times,
are confounded, and stand amazed at the height of
spirit and resolution that possesseth their hearts; and
at the sober and vndaunted maiefty that shines in
their faces. This, and a thousand times more then
this, is the blisfull state of Gods children euen in this
life.
life. Howsoever they be neglected and trampled upon by the world and wicked men; yet in the judgement of God himself, the blessed spirits, and all men of true worth indeed, they are the only Angels upon earth, and the royall citizens of this kingdome of Grace. The prosecution of this point would be comfortable, but so I should be more tedious. No more but this therefore at this time: Certaine it is, if a man were crowned with the royall state, and imperiall command of all the kingdomes upon earth; if his heart were enlarged to the utmost of all created capacity, and filled with all the exquisite and unmixed pleasures, that the reach of mortality, and most ambitious curiosity could possibly devise; and might (without interruption and distaft) enjoy them the length of the worlds duration; they were all nothing to the enjoyment of the precious and peereliee comforts of the state of Grace, but even for an hour. If speake the truth, I use no Hyperbole, the Spirit of all comfort, and consciences of all true Christians bearing me witenesse. Good Sir, let me humbly entreate you with a proportionable zeale and feruency, to encline and enlarge your affections to the pursuit and practice of so excellent and glorious an happiness. Which that you may do, I will continually prostrate and powre out my foule in prayer, before the Throne of Grace and mercy: And rest

Your Worships to be comman
ded ever in the Lord Iesus,

ROBERT BOLTON.
AN ADVERTISEMENT TO
THE READER.

Christian: This Discourse, which
now stands so close together, was
delivered in five severall Ser-
mons, but all to a most judicious
and intelligent Auditory; there-
fore there is a continuance of
matter, coherence, and stile. I
must entreat thee, out of thine
ingenious discretion, to distinguisht the places where they
were preacht, as thou shalt finde the direction of my speech
and some particular applications more naturally and ne-
cessarily with individual reference appropriated therunto.
The reasons why I spent the most of my meditations, and
sticke so long in descrying and deciphering the state of for-
mall hypocrisy (for therein I have trod a something un-
couth and unusual path) are these:

First, I considered that in this full light of the Gospel,
a great number of men applaud and content themselves
with a superficial glistening of a formall profession, out-
ward conformity to the Ministerie of the word, and
some false flashes of an unsound persuation that they are
in the ready and right way to Heaven; when as indeed it
hath not inwardly illigthened their understandings with
saving knowledge, heated their affections with true zeale,
subdued their sinfulfull thoughts, and noysome lusts with the
power
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power of grace, nor softened and sanctified their hearts to yield a cheerfulness, sincere, and universal obedience thereunto. And so after a few miserable days spent in a prosperous security, they fall into the jaws of hell, before they mistrust any such matter; and the pit of destruction shuts her mouth upon them, before they know and acknowledge their broken and bankrupt-state in spiritual things. Therefore desire and endeavour to awake them out of their golden dreams of imaginary future happiness; that with open eyes they may see their present spiritual poverty, and so betimes prevent the anger to come. I hope in the Lord, and wish heartily, that by a dispassionate and thorough perusal of this Treatise, they may take some scanning of their owne estate with God; and entering a serious and impartial search and examination of their consciences, discover and reveal themselves unto themselves; and so if they belong unto the everlasting covenant of grace, step forward into the state of grace, the paradise of true Christianity, and practice of holiness; that their dear and precious souls may be saved in the day of the Lord Jesus.

Secondly, I did conceive, that there is a threefold cord, three maine and capital causes, that violently hale downe upon us from Heaven many both corporall and spiritual plagues; and binde them fast to the bowels, and principal parts of this Kingdom; and doe daily more and more ripen the just wrath of God, for the souring out of his last vengeance upon this sinful Nation. They are these: First, the overflowing torrent, and unbridled rage of many crying sinnes, fearfull abominations, and desperate prophanenesse. Secondly, a sensible declination from their first love, and decay of zeale, even in Christians. Thirdly, a lukewarmenesse
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warmeneffe and want of thorouwneffe and sincerity in formal professors.

As for the first: By our horrible sinnes and hatefull ingratitude for mercies without measure, and miraculous deliverances, wee grow so heauie upon the Lord, that we preffe him, and the bowels of his tenderest compassion, as a cart is press'd that is full of theaues; so that it is impossible but that shortly, (without great humiliation and general repentance) we should wrest out of his hands the vi- als of his last wrath, and force him to come against vs with the besome of utter desolation. It is to be feared (so griev- ous and endlessse is the impiety and impenitencie of this land) that his forbearance in the mean time, is not for a- ny hope he hath of vs (for what good hath a durable and extraordinary plague done upon vs?) but only by reason of the cruell and implacable insolencie of our enemies; be- cause he is loth to make vs a prey to the wolves of Rome, & matter of triumph to such a merciles and murtherous ge- neration. Who knowes, but that the Match had reached unto the Powder, had not the Lord (out of the bottom- lesse depth of his unlimitted mercies) layd hold upon his owne Argument? Deut. 32. 26 27. I haue said, I would scatter them abroad, I would make their remem- brance to cease from amongst men; saue that I feared the fury of the enemy, lest their aduersaries should wax proud. Lest his and our aduersaries, (those breathing de- nisls, the Gun-powder Papists) should too proudly and bar- barously have insulted in the ruines of his people, and the banishment of his glorious Gospel. The Lord give vs un- derstanding hearts to consider these things in time, lest he come upon vs with his wrath, never more to be appeased, and teare vs in pieces, when there is none to helpe. May an-
any man drive away an hungry Lyon in the wood? Or quench the fire in stubble, when it hath once begun to burne? May one turne againe the arrow that is shot of a strong Archer? If the Lord once whet his glittering sword; and his hand take hold on judgement, with purpose to root out a sinfull and rebellious nation; there is no power or policy, no multitude of men, or magnificence of State, no armour of the mighty, or arme of flesh, shall ever be able to give any succour, reliefe, or delivrance.

Concerning the second: Certaine it is, that our blessings of peace, and strength of State, breed (by accident) much abatement of forwardnesse, and zede in godlinesse, secret indenution, and coldnesse even in many true Professors, carelesnesse in observing their wayes, wearinesse and unearefulnesse in doing good, and performing holy duties, unpreparednes in comming to divine services, religious exercises, and the Lords Table; sightnesse and unprofitablenesse in prayer, meditation, Christian conference, 

daily examination of their consciences; neglect of opportunity in winning their brethren unto the feare of God, and of working upon, and prevailing with their kindred, acquaintance, familiars and families. Thus wickedly and unthankfully turn we the mercies of God into occasions of sins, and suffer our temporal happiness to waste and consume our spiritual blessings. And the more we are secured in our outward state, the more heartlesse we are in the service of God, and the affairs of the life to come. But let us looke unto it: for as the lowder and crying sinnes of this Land, are the great and strong cart-ropes; so undoubtedly these (as lesser cords) have their part, and some power in drawing upon us heanie judgements, and in preparing

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further vengeance, except we amend, and returne to our first loue. Would to God, that we would keepe fresh in our minds but this one consideration: That the same God, which (against the expectation both of heaven and earth, of Rome and hell, of devils and Papists) turned our feares and amazements at the death of that glorious Saint, the late Queene, into safety, and a sure foundaition, by the most happie succession of our gracious Soueraigne, and his Royall seed, can (out of his just judgement for our unthankfulness and security, in the very turning of an hand and closing of an eie) dash all our hopes, and shut up the whole Body of this flourishing Kingdome in the pit of irrecoverable destruction. It had beene done, had Faux fired the Powder: and who knowes what those busie and bloody heads are even now hammering in the same kinde? Besides these two now mentioned, there is another capittall cause of Gods heanie displeasure; which though it make no great noise, nor be much taken notice of upon earth yet it is much loathed of God Almighty, and cries loud in heauen for vengeance upon us: It is a luke-warmenesse, and unzealousnesse, a cold and carelesse mediocrity in spirituall matters, and (as it were) a neutrality betwixt notorious sinfulnesse and saving sinceritie. When men (perhaps) with diligence, willingly, and forwardnes, submit themselves to the hearing of the word; but subordinate the power and practice thereof, to their ease, honours, and worldly contentments: when they will needes hold an outwarg correspondence with the world, and yet inwardly maintaine and nourish hope of salvation in themselves: when they fixe in their wits, and strive to partake both of the comfortable favours of God, and corrupt fashions of the times, both of the pleasures of their swee...
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sweet sinne, and the sweetnesse of the true peace of conscience, which are as incurrant as two parallel lines; and as incompatible as light and darkness. These men, though (in the worlds opinion) they be of civill, honest carriage, of moderate spirits, and of a stayed temper in religion; and (in their owne conceits) rich and enriched, and want nothing; yet indeed they are mere barnelings, and starke beggers in respect of the true riches, and lasting treasures of saving grace; and in the very case of those (except in the meane time they buy of him gold, garments, and oyle) which shall never see Christ Jesus in his kingdom to their comfort: for Amen, the faithfull and true witness hath vowed it, that he will spue such out of his mouth; and wiseth much rather that they were key-cold, then such formal Christians: His speech importeth thus much: I had rather you were Pagans and Infidels, then Professours without zeal. Now my chiefse and speciall aime is (with all humble submission to better judgments, & the censure of the Prophets) to lay open the state of these men, because besides their searefull deceiving of their own soules, and particular certaine damnation, if they (so continue) they mightly incense the Lords wrath against this land, with an insensible and unacknowledged prosecution, and mainly hazard the continuance of his glorious Gospel amongst vs. It is commonly conceived indeed, both of themselves, and of the world; that if they be morally honest, and outwardly conformable to the Ministry of the Word; so that they be hurtlesse and innocent in respect of humane justice; that they are all (I know not how) harmlesse and guilelesse before the Tribunall of God. But the Evangelist tells us, That that which is highly esteemed among men, is abomination in the sight of God: And God himselfe by Isaiah, That
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his thoughts are not our thoughts, neither are his waies our waies. For certainly the state of luke-warme
nesse, and formality in religion, bowsoever it may be full of worldly applause and happiness, & besee away the bell upon earth, yet it is as burdensome and hateful unto God, as luke-warm water, or the most lothsome potion to the nesest stomacke: and doth with a more naturall importunity then other sinners, knocke at the gates of divine justice, for the remonall of our candlesickie, and the glory of his Gospel from amongst vs. All kinds of sins according to their nature, measure & ripenessse, have proportionally a part & hand in drawing downe all manner of plagues upon the sonnes of men: but this hath a peculiar and predominant power in hastening that particular & greatest of all judgments, the famine of the Word. For God cannot endure without speciall indignation, that his Word, which is his power unto salvation, should receive such limitation and prescription from mens wisedome, that it should worke no further upon them, nor beget more change and holynesse, then may consist with the enjoyment of their worldly contentments, reputation, & the pleasures of their beloved sin. He cannot abide, that men (discontented with the straitnes of the gate of grace, and impatient of a strict course of godliness) should labour to find out, and follow another way to heaven, then that which is sanctified by his word, & which hath and must be troden by all those that will ever see the Lord. Knowledge and profession of Gods truth, without sanctification and zeale, are but means in the meane time to put out the glory of Israel, & will hereafter but encrease the number of stripes, and adde weight unto endless torment. In the name of God therefore let all luke-warme and formal Christians be contented to take notice of their state
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and before the Summe goe downe over the Prophets, suffer their hearts to be thorowly heated with true zeal, and besides their outward reformation, & general lightnings of the Spirit, so entertaine that speciall saving & sanctifying grace, which only can save their soules, and prepare them for the glory that is to be revealed: Lest now at length (for he hath borne with vs miraculously) our inst God cause our Summe to goe downe at noone, and darknessie to surprize vs in the cleare day: Lest be root vs out of this good Land, as a fruitlesse nation; turne vs out of our houses of peace, as the unworthiest, & unthankfullest people under heaven; and let out his vineyard to other husbandmen, which will deliuer him the fruits in their seasons. And the more secure and fearlesse we be (as we were never more,) the more sudden & inevitable is like to be our surprizall and destruction. For as Gods mercies are then most magnified, when they releene the extremest misery, and shine into the depth of discomfort and darkenes, when all other helpe is utterly despaired of: so his judgements are most glorious, when they strke at the height & top of pride and impenitency, while they thinke themselves most sure, and with greatest confidence repose upon the armes of flesh, and politic of man.

The third reason and motiue, why I insist so long in the point of formall hypocrisy, was taken from the condition of mine Auditors; who being of deepest understanding, are naturally aptest, and strongliest tempted to mistake and undervalue the mystery of godliness, and to deceiue their own soules in the high point of salvation. For men of greatest noblenesse and pregnancy of spirit, of most rich and universal endowments of mind, without the power of grace, and a sanctified humility (the fairest branch springing thence,
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thence, and the true crowne of Christianity, are readiest to
make an Idol of their great sufficiency, with a disdainfull
prejudice to passe by the simplicity of the Saints; and out of
a flattering conceit of their own hearts to thinke their spi-
ritual state as good as the best, and most blessed from God,
when as yet they haue no part in the first resurrection. For
when they find themselves far above others in all other ex-
cellencies, and whatsoever remarkable worth the world
takes speciall notice of; they conceiue also, that in a propor-
tionable congruity (as indeed it should be,) they are infe-
riour to none in those sacred apprehensions of heauen, and
taste of eternal life. Upon this consideration, I was bold, out
of a Christian jealouste, to treat on this argument, being
perswaded of their great wisedome and gracious humilitie
to listen to any heavenly message, which might either dis-
cover or prevent spirituall danger.

Thine in Christ Iesus,

Robert Bolton.
A DISCOURSE
ABOUT THE STATE
OF TRUE HAPPINESS.

Psalm. 1.

1. Blessed is the man, that doth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful.

2. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

Here is no greater encouragement, or stronger motive to stirre a man to an eager and earnest pursuit of the meanes, then to propose vnto him an end wherein at length his heart may reposes; as in a concurrence of all comforts and contentments. To which, there is no possibility of attainment, but by pureness of heart, holinesse of life, constancc in course of sanctification, which onely leade vnto the face, and presence of God; where, and with whom alone is the highest perfection of bliss, a river of infinite pleasures, the well of life, and endless rest of all created desires. For the capacity of mans soule cannot possibly be filled with the sufficiencie of any creature; no not with a world of creatures: for they are all nothing to the worth of a mans soule; Christ himselfe having preferred it in valuation, What shall it profit a man, though he should
A Discourse of true happinesse.

Matthew 16:16

Should winne the whole world, if hee lose his owne soule? And therefore can never bee free from motion and vexations vntill it reach vnto (either in certaine hope, or actuall fruition.) an object, infinite, as well in excellecy of nature, as duration of time. Blessed then was the wisedome of the Disposer of these heavenly songs of David; whether it was hiselfe, or Ezra, or whomsoeuer, in that hee prefixed this excellent Psalme, as a preface to all the rest; wherein is proposed, and comprised a matchlesse happinesse, whereby the godly man may euen in this life flourish like a Palme tree, and grow like a Cedar in Lebanon; refreshed continually with riuers of ioyes, and comforts, shed into his heart by the spirit of God: and may stand like mount Zion, vn-aftonished and vnremo-ued, at that great and fearefull day; when the wicked shall call for the mountaines to couer them, and wish they had never bin. What ingenuous minde would not be inflamed with zeale, to the prosecution of those meanes which leade vnto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possesed with an iron fi- new, would not thirst, and long after found and undisem- bled sincerety; even as the Hart Brayeth after the riuers of water, and as the dry ground gapeth for drops of raine? Sith by it alone we purchase, and put on an unconquerable resolu- tion, issuing from an assurance of being in Christ, and from the clearenesse of a good conscience, whereby we may walke euen as bold as Lyons, thorow this valley of teares, amid the mercalesse vexations of prophane men; may wee may walke vpon the Lion and Affe, the young Lyon and the Dragon wee may tread vnderfeete; and hereafter bee sure to bee satisfied with the fulnes of ioy in the presence of God, and with pleasures at his right hand for evermore.

This happy man is here described vnto vs by many argu- ments.

First, are laid downe his markes and properties, negatiue, and affirmative, in the two first verses.

Secondly, his happinesse is liuely set out by a similitude, in the third verse.
Illustrated by an opposition of the miserie, and unhappy condition of the wicked, in the fourth and fift verses.

Concluded with the causes of them both, to wit, of the happinffe of the godly, and vengeance upon the wicked, in the last verse.

The negative properties in the first verse are three: Hee doth not walke in the counsell of the wicked; Hee doth not stand in the way of sinners; Hee doth not sit in the fate of the scornefull; amplified with a threfold gradation in the persons, actions, and objects of the actions. The gradation in the persons, the wicked, sinners, and scornefull, implies all sorts of ungodly men. The gradation in the actions, walke, stand, and sit, all manner of commerce and correspondence with them. The gradation in the objects, the counsell, way, and fete, all kind of iniquity; inward corruptions, or outward impieties. The whole verse laboureth with an emphaticall exaggeration, to set downe his blessed forbearance of sinne, and communicating with finfull men.

The second verse containing his imployement in pietie, seemeth to answer in opposition, the three negatives, with three affirmatiues. His delighting in the Law of the Lord, is opposed to the counsell of the wicked. His meditation, and exercise in the Law, to the way of sinners. Day and night: there is his constancy and habit, opposed to the fate of the scornefull.

Why then, let the proфанe and flattering world say what it will; let sensual, and unsanctified men judge as they list. That man, and that man alone is truly, and everlaftingly happy, That walketh not in the counsell of the wicked: that is, that doth not delight in their vaine imaginations, finfull affections, lustfull desires, speculative wantonesse. In their proud and swelling thoughts; which conceiue mitchiefe, and bring forth a lie; chaffe, and bring forth stubble; the wind, and bring forth the whirle-wind. That doth not partake with their impotent passions, unhallowed policies; their exorbitant, and indirect projects, for their pleasures, honours, and profits. Whose soule desires not to come into the secret of their cruell
ell consultations, and malicious designaments. In a word, whose heart hateth, and abominateth all venom of inward pollution, that hath either fountain or seat in any power of the soule.

That standeth not in the way of sinners: That is, that breaketh not into open profaneness; that imitateth not their actions, and conversation. Whose mouth is not full of bitterness and lying; whose lappes are not infected with the poison of Aspés; whose hands are not full of bribes and false-hood; whose feet are not swift to run after mischief, vanity, and lewd companions.

That sitteth not in the seat of the scornful. That is; that confineth not himselfe to the chaire of iniquity; that confirrneth not himselfe in his malice and hardness of heart; that doth not make a mohde of shame, and left with the sacred Word of God; that doth not direct the poysonous arrowes of a spitefull tongue, even at the apple of Gods owne eye, his dearest Saints and servants. That, with the scorner, doth not dare the highest maiesty of the Almighty, to whet his glittering sword, and take hold on judgement; to put on his habergeon of righteousness, and the garments of vengeance for clothing: saying as it is Isa.5.19. Let him make speed. let him baften his worke, that we may see it: and let the counsell of the holy one of Israel draw neere, and come, that wee may know it.

Thus far his forbearance of sinfull actions. Now follows his practice in actions of piety.

But his delight is in the Law of the Lord: that is, the whole doctrine divinely inspired, is the very joy of his heart, and delight of his soule. It is sweeter vnto him then hony, and the hony combe. It is more precious vnto him then gold, yeathen much fine gold. It is more worth vnto him then heaven and earth. And when the heart is once enkindled with love, there the imagination embraceth with dearest apprehension; the thoughts are impatient of any other object; all the powers of the soule are united in a strong endeavord for the attainement. The whole mind must needs be possed with medita-
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tion. If hee delight in the Law of the Lord, hee must needs meditate therein. And this seruency of the heart, cannot possibly bee inclosed within the compasse of the brest: it will spread it selfe in speech and actions: as is plaine, Psal. 37.30. The mouth of the righteous will speake of wisedome, and his tongue will talke of judgement. The reason followes, For the Law of his God is in his heart. And Psalm. 119.167. My soule hath kept thy Testimonies: for I love them exceeding. And this love, delight, meditation, and exercise in the Law of God, of this happy man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, into the perfect day. It is not for a start, for feare, upon restraint, for reputation, for advantage; or to couer the terrors of conscience, for a while, with a few flashes of deceitable comforts, out of some misapplied promises in the word of God: but it is out of a free resolution, and with undisdaunted constancy, day and night.

But giue me leave, I beseech you, before I proceede to the explication of the rest, or deductions of doctrines from these particulars; to propose vnto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the Spirit of God.

There is in the Booke of God proposed and offered vnto vs, an happinesse, standing in opposition to all the vaine felicitie, which ancient Philosophers devised out of their deepe speculations; or prophanemen frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatness; in pure honesty, formal hypocrisy; or the whole possibility of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of Ecclesiastes, Salomon's sacred retractions, is a large and found demonstration of this Doctrine. Salomon was sonne vnto the worthieft King that ever swayed Scepter vpon earth; and hee was predecessor in the royall line vnto the Sonne of God; and so matchlesse for nobilitie, if true happinesse had consisted therein. He was King of Jerusalem, the Lady of the world, the perfection of beauty, and the
the joy of the whole earth. He gave timber as stones, and gave CEDARS as the wofle fig-trees, that grow abundantly in the plaine. He built him houses, and planted Vineyards. He provided him men-fingers, and women-fingers; and the delights of the houses of men. Whateuer his eyes desired, he with- held it not from them, and with-drew not his heart from any joy. For wisedome and understanding, he had a large heart, even as the land that is on the sea shore. In speculative knowledge, he excelled the wisedome of all the children of the East; and all the wisedome of EGYPT. He was able to discourse from the Cedar tree that is in Lebanon, even unto the Hytophe that springeth out of the wall. In wisedome of policie and government, there was none like unto him before him, neither after him shall arise the like unto him. So that Salomon was the most fit and absolute man that ever liued, both for ability in understanding, abundance in possession, and desire in searching to take an exact measure, and the utmost extent of the worth and sufficiency of all creatures: and to raise from them the best contentments they could possibly afford. Yet when he had wearied himselfe in the variety of passages of this life; and in the Booke of Ecclesiastes, becomes a publike penitentiarie to the whole Church, and to all posterity; see his judgement: he utterly disauowes and disclaims them all, as miserable comforters, as mere shadowes and dreames; wherein there is no more matter of sound comfort, then there is light in the greatest darkness, or taste in the white of an egge. He fayes of laughter, Thou art mad; and of joy, What is this that thou doest? And whereas wisedome and knowledge, are the most incomparable treasures this transitory world hath; he saith, that in the multitude of wisedome is much griece: and hee that increaseth knowledge, increaseth sorrow. And of these, and all other things under the Sunne; yea, and if to the glory of all created natures, were an addition of ten thousand excellencies, that never man saw or enjoyed; hee had pronounced of them all, in respect of true happiness, and diuided from the grace and feare of God, and a
sanctified heart; that they are all vanity. And if he had stayed there, it had beene well; that argues but a passe imperfect- en, and a weakeesse of being in the things themselves; but they are vexation of spirit. Nothing in themselves, yet full of power and actuitie, to inflict vengeance and vexation upon the spirit of a man. The spirit of a man being found in sinceritie, and seconded with a good conscience, is able to bear out his infirmities, and all the miseries incident to his nature: It is able to passe by, with a resolute and contented patience, the lying imputations of the prophanest malice: It is able, by the grace of God, to encounter with the terrors of death, and the fearefulnesse of the grave: yea, to endure with a gracious humility, even the presence of God and Angels at that great Day. But a wounded and an afflicted spirit, who can beare? If the eye be darke, how great is that darkeness? If the spirit of a man, which should refresh all the faculties of the soule with comfortable chearefullnesse, and fill the whole body with a lively vigour, bee it selfe wounded with vexation and terror: how comfortlesse is that man? If his strength were the strength of stones, and his flesh of brasse; yet would the torment of a bitter afflicted soule grinde him to powder; and melt, as the dew before the Sunne, whatsoever hee accounteth strongest, and most powerfull to releue his heaviness; it would turne all his choicest and dearest pleasures into wormewood and bitterness. And this vexation, with which riches, honours, or what other vanity desireable in this life doth afflict the vn-regenerate heart, is twofold: In the very pursuite of them is much anguish, many grievances, fears, jealousies, disgraces interruptions, discontentments. But after the unsancti- fied enjoying of them, follows the sting of conscience, that will everlastingly vex the soule; which is the very earnest of the fire of hell; by which a man doth expect with unconceivable horror, the consummation of the wrath of God, (which burneth farre hotter, and more unconquenchably, then any fire, though augmented with infinite rivers of brimstone (to bee powred upon his body and soule for evermore,
in the world to come. How then possibly can there bee any happiness in these vexations? Wherefore Salomon having proved the negative part of my doctrine, concludes the positive in the last chapter: That to fear God, with reverent regard to keep his commandments, is the only way to be possess'd of true happiness, to find peace of conscience, and assurance of the favour of God. For let a man, while he will, in this world of vanitie, either sport himselfe in the soft and greene way of fading pleasures; or please himselfe in the glorious misteries of honours and high places; or tire himselfe in the toyles of infaatable greedinesse; or brave it in his oaths, blasphemies, and strength of powring in strong drink; or tread the fearefull and desperate path of contempt of the power of Religion, the truth of God, and sincerity of his Saints: all the while, when hee is at the best, he is but as the raging sea, that cannot rest. For so Isaiah comptareth the wicked, Chap. 57.20. The sea, you know, is not onely many times tossed and tumbled vp and downe with windes and tempests; but euer inwardly disquieted, even with her owne motions, casting vp continuall mire and dirt vpom the shore, and breaking into foame her proudest wanes against the rockes: Euen so the heart of that man which hath reposed his affections vpom the glory of this life is not onely many times disquieted and cast downe, with outward crosses and occurents; as with losse of friends, dis- countenance of great Ones, disappointment of his hopes and preferments; with wrongfull railings, and disgraces; with looking vpom the day of his death, and vengeance vp- on the wicked; with disturbers of his security in his pleas- ures and dignities: but is also, besides the restlesse torture of his conscience, euer from within, foaming out his owne shame, the dishonour of God, and the vexation of his bre- thren. But it is not so with him that holds the fear of God for his surest sanctuary; that hath resolved to resigne vp him- selfe in holy obedience to the will of God. His heart is like the upper part of the world, which is euer full of serenitie, constancie, and brightnesse; be the aire below never so trou-
blessed with storms and thunders; or the earth with commotions and tumults: For let there be about him the devouring sword of the Tyrant, the consuming flames of persecution, the keenest razors of lying tongues, the mouths of Lyons, the cruel combinations of his enemies; nay, let the earth be moved, and let the mountains fall into the middest of the sea: yet his heart is joyful, patient, resolute, and contented.

But to descend more specially to the particulars of the negative part of my Doctrine: let me add to the many and strong reasons of the ancient Philosophers, and late Schoolmen (against pleasures, riches, and honours) these three; which will for ever vitally disable them for claiming any shew of interest in man's happiness.

First, they cannot possibly fill the unlimited desire of the soule. For although the treasures, the greatnesse, the delights of all men living, were in the present possession of one: yet somewhat besides, and above all this, there would still be sought, and earnestly thirsted for. Nay it's certaine, if one man were not onely crowned with the soueraignty of all the Kingdomes of the earth, but besides, were made Commander of the motions of the Sunne, and the glory of the Stars; yet the restless eye of his vnsatisfied understanding, would peep and prie beyond the heavens, for some hidden excellency, and supposed felicity, which the whole compass of this created world cannot yeeld. So quenchable is the thirst of man's soule, vntill it bathe it selfe in the Riuers of life, and in the immeasurable Ocean of goodnesse and wisedome. So impossible is it, that this materiall world with all her perfections, should bee a proportionable object to so precious a nature; or that so divine a spark should cease rising and aspiring, vntill it ioyne it selfe to that infinite flame of glory and majesty, from whence it first issue.

Secondly, they cannot secure the conscience distressed with the apprehension of the wrath of God, or prevent his judgements. Miserable is that horrible amazement, that surprized
surprised the heart of Belshazzar, amid his greatest idolities. Melting he was in pleasures, and deliciousness; solacing himself amongst his wives and concubines; carousing in the golden and silver vessels of the Temple. But when there appeared fingers of a man's hand, which wrote over against the Candlestick, upon the plaster of the wall (a remembrance unto his conscience, how contemptuously, and sacrilegiously he had dishonored the highest Majesty; and that the vials of God's heaune vengeance were ready to bee poured upon his head) all the joys of his royal pompe vanished as the smoke: For then the King's countenance was changed, and his thoughts troubled him, so that the joints of his loynes were loosed, and his knees smote one against the other. And now, one pang of his wounded conscience did much more torment him, than the kingdom, Majesty, glory, and honour, which he received from his father Nebuchadnezzar could ever comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men; but spread themselves as green bay-trees: when they heare the certaine judgements of God, denounced out of his booke by his Ministers, against those sinnes, to which (by long custome and vowed resolution) they have fastened their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences bee seared vp with a hot iron, against the day of vengeance, and then their case is unspeakably wofull) their hearts tremble, even as the trees of the forest, that are shaken with the winde: Amid their laughing, their hearts are sorrowfull: Or if their mirth be entire, it is but like the noyse of the thornes under the pot. Thornes under a pot, you know, make a great crackling, and a noyse for a little time: they blaze faire and bright, but are suddenly extinct, and brought to nothing. Neither are those cold comforters able to quench Gods fiery iealousie, when it breaks forth in plagues and judgments against a sinfull people. Witness the Prophets: Zeph. chap. 1. 17. 18. Their blood shall bee
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powred out as dust, and their flesh as the dung. Neither their silver, nor their gold shall bee able to deliver them in the day of the Lords wrath, but the whole land shall be devoured by the fire of his jealousie, Ezech. 7. 19. Their silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfy their soules, neither fill their bowels; for this ruine is for their iniquitie. Obad. 4. Though thou exalt thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord. It is not then any wedge of gold, or height of place, can priviledge, or protect vs; when our sinnes are ripe, and ready to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot stretch themselves vnto eternity. For there are no contentments of this life (whether they lye in honours, riches, pleasures, friends, or the like) let them be never so many in number, so potent in the world, or in our own persuasions, so exempt from mixture of discomfort, that can possibly bring us further, then our death-bed. It may be for a few and wretched daies of our life, they have detained us in a fooles paradise, yet full of Vipers and Scorpions; it may be they have left some obscure prints or unsound ioyes in our passages: but then, at their farewell, they are utterly dispoyled of their weake, and imaginary sweetnes; and are wholly turned into wounds, and wormewood, into gall and vexatiion. They leave a sting indeed in the conscience, that never dies; but themselves die all at our deaths, and lie downe with vs in our graves. Why then, when the immortall soule, being dislodged from this tabernacle of clay, shall now begin to enter the confines of eternity; what shall comfort it, through that endless duration? For if it looke backe to this inch of time, which it consumed in vanity, it may aske: Why have I been troubled about many things? Why have I disturbed my selfe in vaine? Why have I insolently insulted other innocency, and accounted sincerity madness? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be answered: All those things are passed away like a shadow, and as a Poast that passeth by, as a ship
that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods: or as a bird, that flieth thorow the air, and no man can see any token of her passage, but only heare the noyse of her wings, bearing the light wind, parting the air through the vehemency of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found. If then the expiration of all worldly comforts be most certaine and ineuitable, at the furthest at our departure from this life; it is impossible there should be any absolute joy found in them: for there is wanting the very life and accomplishment of true happines, assurance of perpetuitie, imagine therefore a man to be abundantly encompassed even with all the desires of his heart; let him wash his paths with butter, and let the roke powre him out rivers of oyle; let him heape vp siluer as the dust, and gold as the mire in the streets; let him decke himselfe with maefty and excellency, and array himselfe with beautie and glory; let him drinke vp the pleasures of this world in as great abundance as Behemoth the river Jordan; yet all is nothing, himselfe being covered with corruption, and mortalitie; and the fruition of them with vanity and change. One generation passeth away, and another generation commeth. He must at length necessarily make resignacion of all into the hands of a new succession: and he shall take nothing away when he dies; neither shall his pompe or pleasures descend after him. Yet if a man besides an entire and interrupted possession of his worldly contentments; which is neuer to be looked for in this life, for, as Job speakes, While his flesh is upon him, be shall bee sorrowfull; and while his soule is in him, it shall mourn; yet, I say, if besides he were able to extend his life to many millions of yeares, the matter were a little more tolerable. But alas, the life of a man at the most is but a handbreadth, or a span long; and that which makes it much more miserable, he knowes not in what part of that short spanne, how suddenly, or how soone he shall be cut off from the land of the liuing; and goe, and shall not returne, eueryvno to the land of darkenesse, and shadow of death. For the rejoicing of the
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The wicked is short, and the joy of hypocrites is but a moment. Though his excellencie mount up to the heaven, and his head reach unto the clouds: yet shall he perish for ever, like his dung, and they which have seen him, shall say, where is he? He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night. So that the eye which had seen him, shall doe so no more, and his place shall see him no more. And in this respect, mans condition is far inferior to other creatures. One generation passeth, & another generation successeth; but the earth remaineth for ever. The Sun seemes every night to lie downe in a bed of darknesse; but he rises in the morning, clothed with the same glory and brightnesse; and reioyceth as a Giant to runne his course: But man (though he be sick, and dieth, and man perisheth, and wher is he?) As the waters passe from the sea, and as the flood decayeth, and dryeth up: so man sleepeoth, and riseth not: for he shall not wake againe, nor be raised from his sleep, till the heaven be no more.

To let therefore these wretched vanities passe; as unworthy to be insifted on thus long. For howsoeuer, the worldly-minded man, wanting vterly the eye of faith, and hauing his eie of reason dimmed with mists, that rise from his tumultuous and fiery passions, grosse ignorance, and wilfull malice, (so that he only looks vpon the honours, riches, and pleasures of this life, with a carnall and senfuel eye;) may seeme to see in them some glimmerings of happinesse, and thereafter conforme and proportion his desires, endeavours, and projects; because he hath his portion only in this life; yet certainly, the truly generous mind may clearly, out of the very apprehension of nature and light of reason, discerne them all to bee no better then a broken staffe of reed, whereupon if a man leane it will go into his hand, and pierce it, yea, and strike his heart too thorow with many sorrowes; and that in the time of trouble, they will all prove but as a broken tooth, and sliding foote. To let them therefore passe, and die and perish, I come to two other branches of the negative part: civil, honestie, and formall hypocristie.

These indeed are the two great engines, by which in this
full light and glorious noon tide of the Gospel; the prince of this world draweth many multitudes into his snares in this life, and into chains of darkness in the life to come.

Sweetness of nature, loveliness of disposition, fairness of conditions, a pleasing ability in carriage and conversation; an unswayed uprightness in civil actions, and negotiations with men, make a goodly show. But if there be an accession of profession of the Gospel, of outward performance of religious exercises of some correspondence with the servants of God; why then the matter is stricken dead: There is the perfection. Whatsoever is above, is proud hypocritie, vaine glorious singularitie, phantasick pride; when (God knowes) there may be all this, and yet no power of Religion, no life of grace, no true happiness, no hope of eternity. To the demonstration of which point before I proceed, let me present two objections.

First, I deny not, but that moral vertuousness is good, and excellent in itself; the outward performance of religious duties, and the exercise of the means of our conversion are necessary. But if moral vertuousness were able to put on the greatest magnificence and applause, that ever it anciently enjoyed amongst the precisest Romans; whereby it might worthily draw into admiration and just challenge, even these times of Christianitie: yet in respect of acceptance with God, and conformity to his will; and being not guided and sanctified by supernaturlall grace, it is but at the best the very filthiness of a menstuous clout. And outward actions of Religion, be they performed with as glorious a show and undiscernable converse, as euer they were by the most formall Pharise; yet seuered from a sound and sanctified hart, (the fountaine which giues life, sweetnes, and acceptation to all outward services) they are but all, as the cutting off of a Doggs necke, and the offering of Swines bloud.

Secondly, I doe not here by any meanes purpose the discomfort of that man, whose soule is yet wretshing with the grieuous afflications and terrors of conscience, in the sore travauell of his new-birth: I wish vnto him the sweetest comforts that
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that either he in his deepest agonies can desire, or the bowels of God's tenderest compassions are wont to powre into broken and bleeding hearts; and that the joyfull light of his Saviour's countenance may break, forth vpon his cloudie and drooping conscience, with farre greater brightness then euer the clearest Sunne vpon the face of the earth. Neither doe I purpose the discouragement of him who hath happily passt the fearefull, but necessary pangs of remorse for sinnes; and hath already (by the grace of God) laid hold vpon the merits and merces of Christ, by a true, though a weak faith. I wish that his soule (as a new-borne babe in Christ) may be touched with the smoothest hand of the most wise and charitable discretion; and that it may bee nourished with the sweeetest milke of the most gracious and comfortable promises. I euer esteemed it most bloody crueltie to quench the smoking flaxe, or breake the bruised reed, or to adde sorrow to him whom the Lord hath wounded; and therefore rather infinitely desire to turne the smoken flaxe into a burning fire of zeale; to refresh the weake and wounded heart, with softest oyle of Gods dearest mercies; to make the bruised reed a pillar of braffe, that it may stand strong, and sure at the day of tryall. Whereupon, I pronounce out of most certaingrounds of Gods eternall truth, vnto the weakest faith, if true and found; that the gates of hell, with all the furie and malice of the prince and powers of darkenesse, shall neuer preuaile against it. That neither Angels, nor principalities, nor things present, nor things to come, nor depths below, nor heights above, nor the creatures of ten thousand worlds, shall euer bee able to worke a separation of it from that infinite loue of God, which first planted it in the heart; or a disunion of it from Christ, which inspires it continually with life, spirit, and motion. It is not difference of degrees and measure, that takes away the nature and being of it. A small drop of water is as well and truly water, as the whole Ocean: a little sparke is as truly fire, both in essence and quality, as the mightiefl flame: the hand of a little child may receive a Pearle, as well as
as the hand of the greatest Giant, though not hold it so strongly: a weake faith may be a true faith, and so a sauing faith, as well as the full perswasion and height of assurance. This onely I must advise you in this point; that if this graine of mustard-seed, watered with the dew of grace, grow not towards a great tree: if this sparde, enkindled by the Spirit of God, spread not into a big flame: if this small measure of faith be not edged with a longing feruency after fulnesse of perswasion, and seconced with an affiduous and serious en-deavour after more perfection; it was no sound and sauing faith, but onely a counterfeit shew, and a deceiuing shadow. But yet for all this I cannot (without a woe) speake good of euill, and euill of good: I must not put darkenesse for light, and light for darkenesse: wise Salomon hath taught vs, that bee that justifieth the wicked, and bee that condemneth the iuft, even they both are an abomination to the Lord. And therefore I must tell you, that a man may bee great in the eie of the world, and in the judgement of the greater part for his cuill honesty, and solemn performances of outward duties of Religion (to which many thousands neuer attaine;) and yet himselfe bee onely a stranger from the life of God, and right happinesse, and holden fast vnder the power and tyrannie of the first death: but also by accident, being pust vp with a conceit of an imaginary perfection, become a violent opposite to the power of Religion and true godlinesse. The reason whereof may be this: Our corrupt nature (as in matters of understanding and opinion,) worketh in euery man a too too much love of his owne inven-tions, and conclusions; all opposition inflames the affection, and sets on foot the wit, to finde out arguments for their proffe, lest he seeme to haue beene too weak of judgement in framing them, or too inconstant in not defending them: euene so also in matters of life and conversation; and the more plausible a mans course is, and the more glori-ously it is entertained of the world, the stronger is his re-so-lution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall ho-

Pro. 17.15.
neity, and outward religiousnesse, being in themselves good
and necessary, and a good step to Christianity; yet by ac-
dent are many times a strong barre to keepe men from the
power of godlinessse and unftained sinceritie. Because, when
they consider their present course is in good acceptance
with the world, and that it may well conftit with the free
enjoyment of their honours and pleasures, at least arising
from their beloved and secret finnes, they willingly and pe-
remptorily rest and repofe vpon it; contented with a proba-
ble errore of being in the state of grace, and with a plausible
paffage vnto eftemall death. And the rather, because they
know full well, if they should step forward vnto forward-
nesse in Religion, and that inward holinesse, without which
they shall neuer see the face of God, they should not onely
raife vp against themselves many thundring tempefts, of the
worlds insolent, false, and spitefull censures; but also even
from the bottome of hell, many disturbances and fearfull ten-
tations. For I am perswaded, while a man lies secure in the
courfe of vnregeneration, if the deuill can procure it, he shall
enjoy his hearts desire, he shall bring his enterprifes to passe,
and not fall into trouble like other men. Hee onely then be-
gins to bestirre himfelfe, when a man begins to stirre towards
grace; or that by his traines, hee hath brought him to some
point of advantage, to some dead lift, to his deaths-bed; that
he may have a full stroke at his destruction, that he may sud-
denly and certainly swallow him vp, body and soule; and
then he payes him home with a witneffe; for either through
fencelesnesse, or desire, he sinks him downe irrecoverably
into the bottome of hell.

These two objections thus prevented; I come to the
proofe of the point in hand. And first, these reasons follow-
ing may demonstrate, that he which reaches but to ciuill ho-
nesty, comes farre short of being in Chrift, and consequent-
ly, of true happinesse.

First, some of the Heathens (out of those weake notions
and inclinations to vertuousnesse, which corrupted nature
confusedly imprinted in their mindes) attained a great mea-
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Cato, homo viventi similissimus, quinque a retiis feciit, ut faceret videaretur, sed quia aliter facere non poterat, eique id soli visum est rationem habere, quod habe- ret iustitia, omnibus humanis visibus, semper fortunam sua posse habere.

Paterculus, lib. 2.

b Splendida pectora.

* Contra Indianum, Pelag. l. 4.

c 3.

c Cap. 12. 6.

Sure of moral perfection. This Elogis the Historian gives of the Romane Cato. Cato was a man which did animate the faire, speculative image of vertue with lively executions and praxis. Goodnesse was so habitually incorporated into his honest mind, that he did good, not for respectes and referredly, but because he could possibly doe no otherwise. Impartiality indifference was the rule of his actions; and being free from the corruptions of the time, he was the same man, and had a free command over his passions, both in time of acceptation and disgrace. It is further reported of Fabricius, that a man might sooner turn the sin from his course, then to sway Fabricius (by respects) from honest and ingenious dealing. And yet all these excellencies of morality are justly and truly censured by Diuinity, to be but b glorious sins, beautiful abominations. Austin, * that great disputer, and worthy Father, confirmes it vnafterably; especially from that ground in the Epistle to the c Hebrewes: Without faith it is impossible to please God. Let a mans workes bee in shew nearer so good, so magnificent, so charitable; except the heart be purged from dead workes by a liuely faith, and pure from an euill conscience, he is but a painted sepulchre, or whitened wall. But yet take this by the way; if these Heathens (in the twilight of reason) became such admirable lights of uprightness and honesty; and yet Christians in these dayes (when all the beames of Christs blessed Gospel are shining and shed round about them) continue still in darkenesse, cold and frozen in prophaneness and security; certainly, as it shall be easier for Tyrus and Sidon at the day of judgement, then for Corazin and Bethsaida; so it shall be easier for many Heathens (though to them impossible) then for those Christians, that passe not them in vertue and integrity. Cato and Fabricius at that day shall rise vp against many like-warne Professors of our times, to their eternall shame, confusion, and condemnation.

The second reason is grounded upon the words of Saint Paul; 1 Corinthians. 2. 14. The natural man perceiueth not the things of the Spirit of God; for they are foolishnesse unto him: neither can he know them, because they are spirittually discerned.
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In this place, by (natural man) is not meant only the carnall and sensual man, slyly wallowing in vanities and pleasures; but as the best and soundest Interpreters conceive it, even a man considered with the whole compass of the reasonable soule's possibilitie. And mans reasonable soule, by that strength it yet retains (since it was by God justly disinherited of all spiritual patrimony, for Adam's rebellion) may purchase some kind of perfection. First, in it selfe it may be excellent, if endowed with a sharpe wit, a quicke apprehension, a strong mind, a piercing judgment, a faithfull memory, a more moderate will, and milder affections. But if by industry and Art it furnish and fill every feuerall facultie with those ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet besides these excellencies in it selfe, it may shine gloriously to others, it may goe further, & inable it selfe by action, experience and observation, with such an vniverall wisdom; that it may not only be fit and qualified for notable offices of society and entercourse in politike Bodies, but also reach vnto that depth of foresight, and large comprehension of circumstances, that it may be worthy employment in affaires of State, and in the direction and guidance of whole kingdoms. All these perfections may concur upon the soule, and yet it remaine stark blind in the mysteries of Salvation. Imagine them all ioynly in one man, and in the highest degree of perfection and excellency, of which unsanctified morality is capable, and let them be never so much admired, and flattered of the world; yet without the salt of grace to season them, & the life of faith to animate them, they are but as gay and rich attire vpon a leprous bodie; as jewels, chains, and bracelets, vpon a dead and rotten carcase. Let no man then deceive his owne heart; he may bee enriched with singular pregnancie of all the faculties of the soule, he may be stored with variety of the choifest and profoundest learning, hee may expresse in action and quiet honesty the absolute portraiture of Aristotle's moral vertues; hee may be as politike as Ahitophel; whose counsel, which he counselled in those days, was like as one had asked counsell at the Oracle. 2. Sam. 16:23.
Oracle of God: and yet without supernaturall illumination, and the divine graces, of faith, love, zeale, sincerity, spiritual wisdome a sanctified contention of spirit, in making towards God in all kind of duties; which only put a man into possessi-
on of true happines, and fit him for a blessed association with God, Angels, and holy men; I say, without these supernaturall graces, he cannot onely not perceive the things of the Spirit of God, but (which is an horrible and fearefull curse) even esteeme them foolishness.

The third reason shall bee taken from the example of Nicodemus, John 3. Nicodemus, I am perswaded, was an honest and an ingenuous man; I am sure he was a great man, and a Teacher of Israel; yet when he comes out of his ciuill honesty and naturall wisdome, to reason and confer with Christ about the saluation of his soule and eternall happinesse; he is strangely childish and a meere infant. For when Christ tells him; Except a man bee borne againe, hee cannot see the kingdom of God; he replies: How can a man be born which is old? Can he enter into his mothers wombe againe and be borne? A reply, which may breed an astonishment in all that shall ever reade this story understandingly vnto the worlds end: nay, it seemes to seeme strange to Christ himselfe, by his interrogative admiration afterward; Art thou a Teacher of Israel, and knowest not these things? And no maruell; for who would think, that one of the best of the Pharisites, a ruler of the Iewes, a profest Doctor in the Law and the Prophets, and one care-
full to saue his soule, should bee so grossely and palpably ign-
orrant, in a most materiall and necessary point of saluation; especially, hauing many times, no doubt, read it in Moses and the Prophets? Amongst many places, he might see, Ezec. 36. 26, 27. most clearely laid downe the great and glorious worke of our new birth: A new heart also will I give you, and a new spirit will I put within you, and I will take the stony heart out of your body, and I wil give you a heart of fleshe, &c. But when he comes from teaching and reading of this and the like places, to bee examined in the practice and experimentall feeling of these graces of regeneration vpon his owne soule; why, hee talks
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talkes of a man that is old, entring againe into his mothers wombe: from whence he should certainly returm with a doubled pollution and corruption of nature; and once more the child of Satan then he was before. But so it is, where the heart is not seasoned with sauing grace; let the understanding be neuer so great with swelling knowledge, the practical powers of the soule neuer so pregnant with wisedome and policy, and perfected with moral vertues; yet there is nothing to bee expected from that man in matters and mysteries of salvation, but darkenesse and blindnesse, childishnesse and stupiditie.

Fourthly the young man in the Gospell may bee a fit instance for our present purpose. He was vnreproouable in the externall justice and outward observances of the second table, wherein cuuill honesty doth principally confist; but how farre he was from inward sanctification, the state of grace, and happiness of Gods children, appeares in the story. For when the sacred and powerfull words of our blessed Saviour, had insinuated into the secrets of his soule, and strucke at his sweete sinne of crouetousnesse; the yong man is presently cast into a fit of melancholy. Christ is too precise a Preacher for him, he cannot digest such a strict and seuer course: he will not abandon his pleasures of worldliness, his Palaces, his possessions, to follow Christ the Lord of heauen and earth in this life, though he assure him of the rich treasures of eternall blessednes in the life to come: When the young man heard that saying, bee went away sorrowfull: for bee had great possessions. Whereby we may fee, that a man may be cuuilly honest and vn cen surable in outward works of justice, and yet harbour and nourish some close corruptions, and sweete sinne in his heart: from which rather then he will part, hee will lose his part in Christ, the bottomleffe fountaine of endlesse joyes and comforts, and his portion of vnvaluable glory in the new Jerusalem.

This point being thus manifest, for conclusion I will lay downe certaine differences, betwixt the righteousnesse of faith and sanctification, and the righteousnesse of cuuill honesty,
stic, that a man may have some directions to examine his soule and conscience in this respect.

First, the fountain and original of righteousness of faith, is the sanctifying Spirit of God: I call it the sanctifying Spirit, because the Spirit of God may by a general influence concurr to the illumination of the understanding with knowledge, and a civil reformation of the will even in the vragenerate: but the sanctifying Spirit, by the miraculous operation of saving grace, doth purge and mortifie the inmost affections, plant justifying faith in the heart, renew all the powers of the soule, and reinuest them (in some good measure) with the blessed image of holinesse and integritie which they lost in Adam. But the cause and fountain of righteousness of civil honesty, may bee goodness of constitution and ingenuousness; whereby a man may not be so apt and inclinable to notorious sinnes, or want of trials and provocations, or fear of lawes and temporall punishments, or desire of reputation and rising, or a vaine hope to stay Gods judgements for inward corruptions by civil outwardness, or at best, the restraining Spirit of God: by which he doth only repress the furies and outrages of the wicked, and reduce them to some moderation and honesty, for the quiet of his Elect, and conservation of Kingdomes. For if God did not put his hooke into the nostrils of prophane men, and his bridle into their lippes, every one of them (sith every man hath in his corrupt nature the seedes of all sinnes that euer haue, are, or may bee committed) I say every one of them might become a cruel Senacherib, a railing Shemai, a traitorous Judas, a bloody Bonner, an hellish Faukes, fierce Wolues, and Lions against the silly and innocent Lambes of Christs fold.

Secondly, righteousness of civil honesty, in outward actions, may make a colourable pretence of pietie and vertu, but indeed hath many secret relations to pleasures, to friends, to profit, to preferments, to reuengement, to passions, partialities and events, and such like by-respects; not easily discernable, but by him whose eyes are tenne thousand times brighter then the Sunne. But righteousness of faith hath
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hath in all actions, for the main scope and principal end, the glory and honour of God: and if infirmities do sometimes distainè them with some mixture and adherence of respects, (for who can say, My heart is clean? even the purest actions are mixt with some spice of corruptions;) it workes in the faithfull soule much grief, sorrow, striving against, repentance and humiliation.

Thirdly, righteousness of faith, doth labour watchfully, religiously, and conscientiouly in that particular calling, wherein God's providence hath placed a man, and in all the parts and special duties of godliness and obedience. But civil honesty wanders in the generalities of religion; and many times in impertinent, unsettled and unlimited courses.

Fourthly, righteousness of faith doth strive with greatest earnestness and contention of spirit, for spiritual comfort, and a good conscience before God. But civil honesty is fully and finally satisfied with credit and plausible flight among men.

Fifthly, civil honesty makes no great conscience of smaller sinnes; as lying, lesser oaths, gaming, proflane eating, idlenesse, pastime on the Sabbath day, and the like. But righteousness of faith having a sensible feeling of the heavie weight of sin, from those anguishes which the conscience felt before the infusion of faith; and being still stung with a checke and smart for all kind of transgressions, doth reasonably and proportionably hate and make resistance to all knowne sinnes.

Sixthly, civil honesty doth not vse to make opposition against the sinnes of the time, but is even willing to be carried with the streame onely upon more faire and probable tearmes, then notorious sinfulness; and therefore will goe on, and encourage a man in godly courses, and good causes; vntill he meete with, either a wound to his state, a disgrace to his person, a disturbance to his pleasures, an imputation to his forwardnes, a stop to his preferments, losse of friends, imminencie of danger; or any such crosse and discouragement; and then it teacheth him to step backe, as a man ready
ready to tread upon a serpent, and to start aside like a broken Bow. But righteousness of faith doth stand out for the honour of God, and ordinarily goes th'row-stitch, in good causes; come what come can; crosses or calumniations, good report or evil report, men or diuels. For it is compleatly armed with confidence of future happiness, and hath fixt the eye upon the crowne of immortality; which if heaven and earth conspired, they were not able to pull it out of his hand, that referues it in the heavens, for all those that fight a good fight, that keepe the faith, and runne with constancy the race of sanctification.

The next point of the negative part of my doctrine, is formal hypocrisy. Which that you may more clearly understand, consider with me three kinds of hypocrisy: priuie hypocrisy, grosse hypocrisy, formal hypocrisy.

Priuie hypocrisy is that, by which a man makes profession of more then is in his heart. And this sometimes doth mixe it selfe eu'n with the fairest and most sanctified actions of Gods dearest children; and doth soonest insinuate into a heart stored with the rich treasures of true godlineffe. For Satan, if he cannot detaine a mans soule in notorious sinfullenesse, in meere ciuill honesty, or formality, but that by the sacred inspirations of Gods good spirit, it is pulled out of the mouth of hell, from the flanery of sinne, and courses of darkness, into the glorious light and liberty of Christs Kingdome; he is iraged with fierce and implacable furie, and doth euer certainly with eager pursuit persecute that soule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if to be he cannot procure a scandalous relapse into grosse sinnes; yet that he may in some measure worke the dishonour of God, and the discomfort of his noblest creature, the two maine ends of all the policies of hell, hee doth labour to distaine the pure streams of divine grace in the soule puddle of our corrupted nature; and at least to fasten the spots of priuie hypocrisy vp. on the beaft actions, and the very face of innocencie. This hypocrisy (as I take it) ariseth from spiritual pride. For when a godly man, by the great
great worke of regeneration is become more excellent, then his neighbour; as indeed hee incomparably is, howsoever the worlds estimation be otherwise:Because the one is, as yet, a limme of Satan, receiuing from him the cursed influence of foule pollutions, of vncleanesse, and lying, of malice and reuenge, of pride and profanenesse, &c. The other is already a blessed member of Christ's mysticall body, continually inspired with holy motions and the life of grace. The one lies polluted in his own bloud, incompassed with the menstruous clouts of loathsome corruptions; of all natures, except onely the Diuell and his angels, the most wretched and forlorn; of the family of hell, heire of horror and desolation: The other by the immortalised of the pure and powerful World of God, is made participant of the divine nature; clothed with the rich and unvaluable robe of Christ's justice; guarded with an invincible troope of heavenly Angels; justly intituled to a Kingdom of un concealable glorie, and piafures more then the starses of the firmament in number. The one is a wrongfull vsuper of the riches, honors and prerogatives of this life; for which hereafter he must be condemned to chains of eternall darknesse, and dungeon of endless misery and confusion: the other, whiles he continues in this world, is a rightfull owner and possessor of the earth, and all the creatures and blessings of God; and when hee departs hence, he shall be made a glorious inhabitant of those sacred mansions, where constant peace, vnmixed joyes, and blessed immortality even for euer and euer doe dwell. Which great difference when the godly man perceiues, and his owne prerogatives, hee is filled with a strange and joyfull amazement and admiration of his owne hapinesse; which Satan feeing, who is perfectly experienced in all advantages and opportunities for spirituall assaults; and working vpon the reliques of mans proud nature, doth cunningly draw him to aduance aboue that which is meete within himselfe, in his owne opinion, the worth of his owne graces and vertues. Which that he may convey and represent to the view of the world, with an excellencie proportionable to his owne over-
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weening conceit, he is forced to admit the secret and insensible poison of privie hypocrisy; which he doth more easily at the first entertain, because the pestilencie and bitterness thereof is not discernable by reason of the predominance and sweetness of the fresh present graces of God's Spirit in his soule. But when by afflictions or disgraces, by some extraordinary tentation or particular checks from the Ministry of the Word, the vgliness of it is discovered to his conscience; he for ever abhors it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sincerity; and therefore with much humiliation and fervency doth pray against it, strive against it, and by the mercies of God prevaile against it.

This kind of hypocrisy belongs not to my present purpose; only by the way let me give advertisement to the childe of God (for to him onely I speake in this point, to the end he may keep his heart unblameable in holinesse, and preferre the true relish and found joy of good actions entire, and undistempered.) that hee would strongly fence his heart with a gracious and unsained humilitie, against privie pride the mother of this hypocrisy; as against a close, undermining, and a most dangerous enemie; and the more seriously and watchfully for these reasons: partly drawne from the nature of the sin; and partly from the state of his soule. From the nature of the sin:

First, other sins grow from poisonsous and pestilent roots; as Adultery, from idlenesse; Faction, from discontent; Murther, from malice; leaving out of the Word of God, from a prophane heart; the Killing of soules, from Non-sickness; Envy and flatterie, from a base and vnsanely weake
ness of minde; Violent ambition, from a distrustfull independencie vpon God; Scorning of godliness, from a reprobate sense: but this sin springeth from a faire and unsuspected fountaine, even from scale, godly duties, and good actions.

Secondly, other groste sinnes spread themselves universally over the whole corrupt mass of all the soules of men;
but this doth single out the chosen of God, and takes vp his
state in the sanctified soule.

Thirdly, this sinne doth vnaudibly winde it selfe into
the heart of a man, with a sly and peculiar kinde of instina-
tion, For when a godly man for a good action or inward
grace doth seeme to disclaim pride in his conscience, hee
may be proud that he is not proud, even of his humilitie; and
that he is able to descrie his pride and corruptions more then
others can doe. So endlesse are the mazes of Satans circular
tentations.

Fourthly, there is no depth of knowledge, no measure of
grace, no eminencie of zeale can be exempted from hazard
of surprisall, by this last and most cunning encounter of Sa-
tan by priuy pride. Paul, that great instrument of Gods grea-
test glorie, in whom there was a matchlesse concurrence of
duine graces, and variety of all manner of afflictions, no-
table means to keepe the heart of man in humilitie; yet left
he should be exalted out of measure through the abundance
of revelations, there was giuen vnto him a pricke in the flesh
the messenger of Satan to buffet him.

Reasons taken from the state of the regenerate soule, are
these:

First, let the best and most mortified man turne the eye of
his conscience from the fruitelesse and dangerous specula-
tion of his owne worthinesse; and fasten it a while upon his
corruptions and infirmities, upon his many deficiencies in
religious duties and executions of his calling, wants, and
weakneses in prayer and inward devotion, his dulnesse and
vncheerfulnesse in religious exercises, his omissions of seru-
ces and occasions for the inlarging of the kingdom of Christ,
his cold and sometimes cowardly prosecution of good cau-
es, his now and then flinking from a bold profession of sin-
ceritie, for feare of the vaine and wretched imputations of
worldlings, &c. and out of this consideration, hee will bee so
farre from selye conceitednesse, and a partiall overvaluing
of his owne gifts and vertues, that hee will finde much mat-
ter and iust cause to renew his repentance, to stand upon

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his guard against spiritual pride, to continue and increase his humiliation, to double his scale and resolution for the glorifying of God, and subduing his owne secret corruptions.

Secondly, let him consider, how before his calling he marched furiously and desperately under Satans colours, in the pursuit of pleasures, vanities and worldly honours; with how resolute hatred and contempt he opposed against sincerity and saught grace, as against needless preciounesse and folly; how fearlessly and how farre he ran in the paths of iniquity, and the sinfull passages of the kingdom of darkness; where no reward was to be expected but shame and miserie. But after it pleased the Lord to place his Angell in the way to stop the torrent of his impieties, & to set his sacred Word before his eyes, as a glorious light to direct him in the waies of righteounesse: let him remember how often he hath started aside for false & imaginary feares; how often he hath stumbled even in the even path, through his owne heedlesnesse; how often he hath stood still in his way, either gazing on the painted and lying glory of the world, or listening to the allurements and deceitfull charmes of his owne flesh: Nay, how sometimes he hath been enforced to retire by some cunning traine and malicious stratagem of Satan. So that ( since his conversion ) he hath but runne faintly and slowely, and wonne little ground in the grace of godlineesse, although there be set before him the price of the high calling, the highest advancement of the soule, fulnesse of joy, and the precious treasures of immortalitie. And if he demurre a while soundly upon this point, he may for ever fear left a selfe-liking of his owne excellency, be justly plagued with a scandalous fall into some grosse sin; which besides it owne particular sting, will vnto his great discomfort awake the old sinnes of his vnregeneration; like to many sleeping Lions, with open mouthes to charge afresh vpon the conscience with new terrors and fearefull vexations.

Thirdly, let the godly Christian looke vp at the liberal and mercifull hand of God, which out of the bottomlesse depth
depth of his owne bountie hath reached vnto him, whatsoe-
uer gifts he hath; whether of bodie or minde, of honours or
outward posessions, of nature or grace: and hee shall finde
farre greater reason to be continually grieved and humbled,
that the bright and unspotted bcomes of Gods sanctifying
Spirit, are fouly darkened and lefled in his body of death;
then to be exalted in his owne conceit, in that it hath plea-
fed God of his meere and free mercie to illighten the darknes
of his heart; without which supernaturall illumination, hee
should have liued in blindnesse and miserably vntill death;
and after this life beene cast out into vttter darknesse and re-
medilese desolation.

Fourthly let him take heed how he harbors and nourishes
this viper of spiritual pride in the bofome of his foule; left it
taking unreasonabole heate and warmth from his zeale, en-
danger the whole frame of his new man: Either by perswad-
ing him to imbrace some groundlcss singulartie of unw-
warrantable opinions; which by reason of his vertues will
spread more plausibly, & by consequent more dangerously.
For a perswasion of integritie is not onely a motine to roote
an opinion deeply in a mans owne apprehension; but also a
meanes to make it more currant and passable with the admi-
riers of his graces. Orelse this spiritual pride may (by Gods
just judgement) draw vpon him a deathcffe of heart, a dul-
nesse of zeale, an intermision of operations of grace; which
the child of God doth infinitely more feare; then any affli-
ction or croffe that can possibly befall him from profane men,
either vpon his body, or state, or good name.

These reasons may insly mooue every faithfull Christian,
with much carneslnesse and prayer to labour after, and settle
surely in his heart, a true and undissembled humilitie; as the
onely feneraigne means to preserve the life and vigour of
his graces in his owne foule, their fruit and benefit to others,
their blessing and acceptation with God; and with the
watchfulleft eye of his spiritual wisdome, to hold in perpet-
uall jealouie the cunning sleights and windings of this in-
signifiaue sinne of pruiue pride; that both fo pestilent a canker

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may be kept out of the soule, and the passage may be stop to private hypocrisy; with which, I told you before, Satan doth endeavour with might and maine to discomfort and disgrace the actions and exercises, even of the child of God.

The second kinde of hypocrisy is gross hypocrisy; by which a man proffeth that which is not in his heart at all, and so deceives others, but not in his owne heart. And this is most properly hypocrisy: for the Greek word ὑποκρίτης signifies a stage-player; who sometimes putteth on the robes and majestie of a Prince, himselfe being of a base and neglected state: or the grauitie and wisedome of a Counsellor, himselfe being of roughtish and dissolute conditions: sometimes he representeth a chast and modest louver, his owne life being a profite of vnconuenience: sometimes he assumeth a good and honest vocation, his owne being accursed and unwarrantable. Even such is the gross hypocrite upon the stage of this world, a very painted sepulcher and whitewall glorious indeede in outward fashions and solemnities, in shewes and representations to the eye of the world; but if it were possible for a man to make an exact inquiry into the close and hidden passages of his heart, he should finde many blacke and bloody projectts, for compassing reuenge euon upon surmised opposites; many ambitious steps built upon flattery and dissembling, baseness and bribery for his rising and preferments; many slying swarmes of fiery lusts and impure thoughts, which are either spent in speculative wantonnesse and the adulteries of the heart; or else for feare of the worlds notice, break out only into a strange and secret filthinesse. In a word, under the vaile of his outward religiousnesse, hee should see a perfect anatomy of the infinite and deceitfull corruptions of the heart of man, and many plausible and politique conveyances to bleare the eyes of the world; howsoeuer wretched man upon his owne sillie and forlorn soule hee certainly draws an exceeding weight of vengeance. This kinde of hypocrite is more miserable, and of lesse hope then the open sinner.

First, because he sinneth against the light of his conscience,
which manner of sinning makes him incapable of sating
graces. For how can that heart, which to natural hardness
addeth a voluntary obfirmation in sinne, and resistance to
godly motions, receive the softening and sanctifying spirit of
God? How should those vntruly affections be tamed by the
power of Religion, who please themselves, and hold it their
greatest glory to seeme most moderate outwardly, when
inwardly they boyle most intemperately in lust, pride, malice
contempt of zealous simplicitie, and in other foulest pollu-
tions? How should the brightness of wisedome shine, where
the windowes of the soule are shut close, willfully and vpon
set purpose?

Secondly, by reason of the shining lampe of an outward
profession, howsoeuer he want the oyle of grace in his heart,
hee so dazles the eyes of men, that he barres himselfe of those
reproofoes and wholesome admonitions, whereby the open
sinner is many times confounded and amazed in his con-
science, humbled and cast downe in himselfe, and happily re-
claimed and converted.

Thirdly, all publike reprehensions and advertisement
from the Ministry of the Word, although they be as so
many loud cries sounding in his eares, to awake him out of the
deaf slumber of hypocristie; hee either interprets to proceed
from some particular malice, or indiscreete heate; and so
passes them over with a bitter and peremptorie censure; or
else out of the pride of his heart hee posteth them over from
himselfe, as not infamous or notorious in the worlds opin-
ion, and transferres them vpon the open sinners; being
affured that in the judgement of others, whom hee blindest
and deludes by his Art of Seeming, they belong not to
him.

Fourthly, he is justly obnoxious to an extraordinary mea-
sure of Gods hatred and indignation. For every ingenuous
man out of the grounds of moralitie, holdeth in greatest de-
testation, a doubling and dissembling companion; as a fel-
low of extreme balenesse and simplicitie, most vnworthy to
bee entertained, either into his inward affections and appro-

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bation, or outward services and employments; how much more the God of heaven and earth, who seeth clearly into the inmost closet of the heart? For hell and destruction are before the Lord, how much more the hearts of the sons of men? I say, how much more must hee needes double his infinite hatred of time against the double iniquity of hypocrisie; how must his soule abhorre that wretched creature, which beareth the world in hand, and makes a shew vnto men, that he stands for God, and his honour and service; but indeed is a close factor for Satan, his owne pleasures, and the powers of darkness? And as the hypocrite is subject to Gods extraordinary hatred; so is hee liable to an extraordinary weight of vengeance: For when the wrath of the Lord is once inkindled against him, it is powred out like fire, & burnes euenty to the bottome of hell. His feare commeth like an horrible desolation, and his destruction like a whirlwilde. Terrors shall take him as waters, and a tempest shall carrie him away by night: And so certaine are these plagues, that as though the hypocrite were already turned into a Deniill, or into the very fieie lake, it is laid in the Gospell, of other sinners, that they shall have their portion with the hypocrite, where shall be weeping and gnashing of teeth.

Good Lord, it is strange and fearfull, that so noble and excellent a creature as man, enuied with reason and understanding like an Angell of God; hauing (besides the preciousnesse of the holy Booke of God) those great and universal motions, the immortality of the soule, the resurrection of the dead, the joyes of the kingdome of heaven, the endless paines of the wicked, which except he be a damned Atheist, hee doth certainly beleue; and whereas hee might live on earth with unconquerable comfort, and shine hereafter as the brightnesse of the firmament; be a companion of Saints and Angels, and stand in the glorious presence of the highest Maiestie for euer and euer: yet for all this, will he even wilfully against the light of his conscience, and with the certaine knowledge of his heart, by his grosse hypocrisie, se
cret abominations and uncleannesse, pruife practises for some wretched
wretched pleasures and preferments, make himselfe in the
eyes of God (howsoever he deceive men) a very incarnate
duell upon earth; and after this life, justly heape vpon his
body and soule, all the horriors and despairs, tortures and
plagues, which a created nature is capable of?

Oh that the hypocrite would consider these things in
time, left the wrath and fierie jealousie of the Lord breake
forth vpon him suddenly and inevitably, like sorrowes vpon
a woman in travell, and teare him in peeces when there bee
none that can deliver him! Well may hee carry the matter
smoothly for a time, and by his ingling dissimulation cast a
mist about him, and inwrap himselfe in darkenesse from the
eye of the world; yet let him know, that in the meane time
his sinnes are writing by the hand of Gods justice, with the
point of a Diamond, in the register of his conscience; and
when their number and measure is accomplished, the Lord
will come against him, even with whole armies of plagues
and vengeance, as against the most hatefull object of his re-
uenging justice; the most base and unnatural Opposite of
so pure a Maiesty, and the most notorious and transcendent
instrument of Satans deepeft malice.

This kinde of hypocrite belongs not to my present pur-
pofe; and therefore I leave him (without found and timely
repentance) to some strange and markable judgement, even
in this life: Or if he passe these few dayes honorably and pro-
sperously (as it is many times the lot of the wicked,) yet him
expect vpon his deaths-bed the fiery darts of Satan, empoy-
sioned with hellish malice and cruelty, to be fastened deeply
in his soule; and such pangs and anguish of conscience, that
will possession him of hell before hand: Or if hee depart out of
this world without sense of his sinne, or else at the best, with
some formall and parradestorie shew of penitencie; yet let
his heart tremble for the feares that it shall feare at the great
and terrible day of the Lord: when the wizard of his hypo-
crite shal I certainly be pulled off his face; and hee ashamed
and confounded in the presence of the blessed Trinity, of
Angels, and all the men that euer were; and irrecoverably
abandoned
abandoned from the face of God, and from the fruition of his joys, to the most consuming flame of the fire of hell, and the loathsomest dungeon of the bottomlesse pit.

The third kind of hypocrifie is formal hypocrifie, by which a man doth not onely deceive others with a shew of piety and outward forme of Religion; but also his owne heart, with a false conceit and persuafion that he is in a happie state, when as in truth his soule was neuer yet seasoned with suauing grace, and the power of Religion. And I beseech you marke me in this point: it is of greatest consequence to everie one for a sound triall and examination of the state of his conscience, whether he yet live the life of God, and stand in the state of grace, or lie enthralled in the fetters and slave-rice of sin and Satan. For herein I must tell you how far a man may proceed in outward profession of the Truth, in supernaturall decrease of sinfulnessse, in some kindes and measure of inward graces, and yet come utterly short of true happinesse; and without an addition of the truth of regeneration and a found conversion, shall be cut off for ever from all hope of immortality, and shall never bee able to stand firme and sure in the day of the Lord Iesus.

For a more perspicuous explication of this point, conceive with me those perfections which may befall a man, as yet vn-regenerate and in the state of damnation.

Wee may suppose in him, first, all those gifts which the possibility of nature can conferre upon him, all ornaments of Arts and knowledge, of wisedome and policie: not onely that which is purchased by experience, observation, and employment in points of State; but also the spirit of government, as Saul had. To these wee may adde gentlenesse, and fairenesse of conditions, an exactnesse of ciuill honestie and morall iustice, immunity from grosse and infamous sines. And thus farre the Heathens may goe: And thus farre we proceeded in our last Discourse. But in these times of Christiantie, a reprobate may goe farre further then ever the most innocent Heathen that ever liued could possibly; though some of them were admirable for their milde and mercifull disposition,
disposition, some for their vertuous feueritie, some for integrity of life, some for constancie and resolution in goodnesse, some for preferring the unspottednes of their life before most exquisit tortures. For to all these he may adde a glorious profession of the Gospel, a performance of all outward duties and exercises of religion, many workes of charity and monuments of his rich magnificence. Nay, besides all this, he may be made partaker of some measure of inward illumination, of a shadow of true regeneration; there being no grace effectually wrought in the faithfull, whereof a resemblance may not be found in the unregenerate. This last point will most clearly appeare vnto you out of the 8. of Luke, and the 6. to the Hebrewes.

In the eighth of Luke, the hearer resembled vnto the stony ground, is the formall hypocrite, who there is said to beleene for a time, and therefore by the inward, though more general and inferior working of the Spirit, may have a temporarie faith begot in him. In which faith we may consider these degrees.

First, hee may be endued with understanding and knowledge in the word of God.

He may be perswaded that it is diuinely inspired, and that it is most true.

He may see clearely by the Law of God, the grievous intolerableness of his sinnes, and the heauie judgements due vnto them.

He may be amazed and terrified with fearfull horror and remorse of conscience for his sinnes.

He may giue assent vnto the couenant of grace in Christ, as most certaine and sure; and may conceiue, that Christs merits are of an unvaluabe price, and a most precious restorative to a languishing soule.

He may be perswaded in a generalitie and confused manner, that the Lord will make good his couenant of grace vnto the members of his Church; and that he will plentifully performe all the promises of happinesse vpon his Children.

Hee may be troubled in minde with grudgings and distractions.
sections, with reluctation and scruples before the commission of sin, out of the strength of natural conscience, seconded with a scruple apprehension of divine vengeance, but especially enlightened with some glimmerings of this temporary faith. Much a dole was there even with Pilate, inward trouble and tergiversation, before he would be brought to give judgment on Christ. Herod was sorry, before he beheaded John Baptist. And these men, I hope, were far short of the perfections attainable by the formal hypocrite.

After a sin committed, besides the outward forms of humiliation, by the power of this temporary faith, he may be inwardly touched and affected with some kind and degree of repentance and sorrow; I mean not only that, which is a preparation to despair and hellish horror, but which may sometimes prevent temporal judgments, as in Ahab, and with a slumbering and superficial quiet, secure the conscience for a time. And from this faith may spring fruits: Some kind and measure of hope, love, patience, and other graces. It is laid in the Evangelists, that that hearer (which we call the formal hypocrite) receiveth the word with joy; whence may be gathered:

First, that with willingness and cheerfulness, he may submitt himselfe to the ministry of the Word.

With forwardness and joyfulness he may follow and frequent Sermons.

With a discourse of the sufferings of Christ, he may be moved even unto tears for compassionate indignation; that so glorious and infinite innocencie should be vexed with all manner of indignancties and torments, for the grosse and wiffull impieties of wiffull men.

He may love and reverence, giue countenance and patronage to the Ministers, whom he heares with gladness. For it is the nature of man, to be kindly and lovingly affected unto him that brings him a message of joy and comfort.

He may esteem the negligent, or no hearers of the Word of God as prophane and of feared consciences, which doe not onely abandon the necessarie meanes of salvation, but that
that they may with more security and absoluteness reap in this life what sensual profit or pleasure the world yedeth, endeaue to banish and extinguish all thought and notice of heauen or holinesse.

The Word of God by this temporary faith & other graces may work such a change in him, as is called the uncleane spirits going out of a man: Mat. 12. 43. A flying from the pollutions of the world: 2. Pet. 2. 20. A washing: 2. Pet. 2. 22. And may have such power upon him, that he may do many things thereafter. Herod is said to have reverenced John, to have heard him gladly, and to have done many things: Mark 6. 20.

To these for illustration, and because we are hereafter to consider their differences from a true, entire and universal sanctification; we may add the five degrees incident to the reprobate: Heb. 6.

First, he may be illighned in his understanding, with some glimpses of heavenly light.

Secondly he may have some taste in the heart of the heavenly gift.

Thirdly, he may be made partaker of the holy Ghost, the author and fountaine of all graces.

He may in some measure enjoy the good Word of God, the glorious instrument of the conversion of souls.

He may have some taste and feeling even of the powers of the world to come.

Nay, and besides all these, that which nailes him fast vnto formalitie, and makes him with contentment to walke in a plodding course of outward profession, is a perswasion that he is already in the way of life, when as yet he never entered, no not the very step vnto it. Forindeede he may bee perswaded (though from false and mistaken grounds) that he is rich in heavenly things, and hath need of nothing; and that he is already possessed of the Kingdom of grace, and intituled to the Kindome of glory; and yet bee most wretched and miserable, and poor, and blind, and naked: His state in this case being not unlike the dreame of a poore or hungry man, which in his sleepe filleth himselfe with variety of dainties,
or tumbles him self amid his rich treasures and heaps of gold: but when he awaketh, behold, hee is faint, his soule longeth, and he embraces nothing but emptiness and aire; yea, and besides, the very imaginairie fruition of his supposed happiness, when he is awaked, increaseth his languishing, & doubles the sense of his necessities. Even so the formall hypocrite in this life dreams much of comfort to come, makes sure of heaven, thinks himselfe the only man, his \( \textit{μάκροφως τούτοις} \) as the Apostle calleth it, his \textit{forme of Godliness} in his conceit, is the onely true state of salvation; whatsoever is short of him, is prophaneness; whatsoever is about him, is preciseness. But when vpon his deaths-bed he awaketh, and hath his conscience illightened, and his particular sins revealed unto him, in stead of catching a Crown of glory, which he hath vainly possed in his hopefull securitie, he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perswasion of his happy state enlargeth the gulf of his despaire, and makes him more sensible of his present and unexpedied miseries.

\[ \text{Give me leave, I beseech you, to enlarge this point and to acquaint you with some reasons of this perswasion.} \]

For a false perswasion of already being in the state of grace, is a barre that keepes thousands from the state of grace indeed.

The good spirit of God (you know) doth perswade euerie regenerate man by a sweet and silent inspiration, out of a consideration of an universall change and sanctification, and present sinceritie in all the powers and parts of his soule and body, and calling, that he is most certainly in the state of grace, and heire of heaven. Whence spring perpetually whole Riuers of unspeakable comfort, that most then refresh his soule, when he is necrest to be overwhelmed of the maine Ocean of the worlds bitternesse and pressures.

In a lying resemblance to this sacred worke of the holy Ghost in the hearts of Gods children, Satan, left he be wanting to his, puts on the glorie of an Angell of light; and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace, and
and shall be saued. Whence issues a cursed security, a wretched opposition to more sincerity then hee finds in himselfe, a slumber and benumbednesse of conscience, an impatience of having his formalitie censured by the ministerie of the Word; a neglect of a more sound search into the state of his soule. For Satan (in his Angelicall forme) tells him, that more strictnesse and puritie is but onely a proud hypocristie and pretence of such as affect a transcendencie above the ordinary degrees of holinesse; and bids him take heed of being too busie and pragmaticall in taking notice of every small corruption and infirmity: for tendernesse of conscience, and a too nice apprehension of every little sin, will uncomfortably enchaine him to Melancholy, Unsoociableness, and some degrees of despaire. And howsoever (faith Satan) some Preachers of precipiter humour, out of their unhallowed zeale and censorious austeritie, breath out nothing against thee but fire and brimstone, indignation and wrath, damnation and horror; yet take not these things to heart, but let such peremptory cominations passe as malicious thunder-bolts, discharged from too fiery spirits, begot by indiscreete heate, and directed to private ends. Thus this wilie Serpent cries peace, peace vnto his soule; when (God knowes) there is no peace towards, but noyle, and tumbling of garments in blood, and burning and devouing of fire. The conscience indeed may be asleepe for a while, like a fierce wild hart gathering vigour and puissance, that being awaked by the hand of God, at the approach of sicknes or death, may more implacably rend, devour and torment for euer.

But I come to the grounds of this perswasion. I told you before, that the Spirit of God asliues his Children that they are in the state of grace, out of a consideration of an universal sincerity in all their wayes. But Satan for his children hath other reasons, which I conceive to be such as these:

First, the formal hypocrifie is notably confirmed that his state is good, when he compares himselfe with those which are more sinfull: as Murtherers, Adulterers, Drunkards, Prophaners of the Sabbath, Vfurers, Swearers, Lyers, Le-
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Iters out of the word of God, and fellowes of such notorious ranke. But if(besides the disclaiming of these) his conscience be able to informe him of his civill honesty, externall iustice, some workes of charity, &c. Why then, the matter is put out of all controversy, and he presently canonized a Saint in his owne conceit. You may see his picture in the eighteenth of Luke: O God, I thanke thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publican. There is his exemption from common prophaneness. If he service in the weeke, I give tithes of all that I possess: There is his outward iustice and religious solemnities. But you must not conceiue that the formall hypocrite doth proclaime this in publike, with such grossle and palpable ostentation: Nay, (perhaps) when it ariseth, hee lets it not rest long in his owne thoughts, left by this vanity his vertues lose their grace, and he his comfort. But certaine it is, a consciousnesse of his being free from infamous impieties, of his moral honesty, performance of outward duties of Religion, and some inward, in some measure (though not universally, nor to the degree of the children of God) is one of the best grounds hee hath for his assurance of being in state of salvation. Parallel to this of Luke, is that, Prov. 30. ver 12. There is a generation that are pure in their owne conceit, and yet are not washed from their filthiness. That is, they imagine their temper of Religion, their pitch of holiness, their formall Christianity, to be the very right path to heauen: when indeed they were never truly humbled with a sense and sight of their sins, out of the Law and Judgements of God. They were never acquainted with the pangs of conscience in a new birth, or the mysteries of salvation: but within are full of hollow-heartednesse, lukewarneffe, and much bitterness against true godliness and the power thereof.

The seconde reason whereby the formall hypocrite is moved to thinke his state to be good, and the way of his life to bee right, is a prejudice which he conceiues from the imputations which the world layeth upon the children of God: such as are Pride, Hypocrisie, Singularitie, Melancholie, Simplicity,
Simplicitie & the like. But before I descend to these particulars, giue mee leave to propose vnto you the fountaine and ground of them, which I take to bee that great and eternall opposition which is naturally betwixt light and darknesse; the life of grace, and a death in sinne; sinceritie and prophanenesse; the children of God, and the wicked. Gods children, you know, in this world live as sheepe among wolves: In the stormie times of the Church, their persecutors are indeed euen wolves in the cuening, for their infaaible crueltie, and vnquenchable thirst, in drinking vp the bloud of the Saints: And in the Halyon dayes and fairest times of the Church, yet they have those which will be prickes in their eyes, and thornes in their sides. If they cannot vexe them in a higher degree, yet they will bee sure to lay on loade with base indignities, disgraces, flanders, and lying imputations. And their hatred is of that strange nature and qualitie, that it is discharged euin against the goodness of the godly, their zeale, their forwardnesse in Religion, their faithfulness in their calling, and the like, as against its proper object. This is plaine in Jeremie: Jeremie neither borrowed on vfurie, nor lent on vfurie; he was free from all colour of guing offence, or doing wrong: Nay, his gracious heart was wholly melted in compassion, that hee wished that his head were full of water, and his eyes a fountaine of tears, that hee might wepe day and night for the destructions of his people. And yet of that people euery one contended against him; there was not a man but hee cursed him. The onely reason was, because whatsoever the Lord said, that he faithfully spake, and kept nothing backe, but shewed them all the counsell of God. It is yet more plaine in David, Psalm. 38. 20. They also that reward euill for good, are mine aduersaries, because I follow goodness. The word there in the Originall insinuateth such an extreme and deadly hatred, that from thence comes the Deuils name, Satan. So that howsoever this enmitie betwixt the world and the children of light, be many times bridled by the restraining Spirit of God, sometimess by the ingenuousnesse of the wic-
ked, or their morall vertue or policie, or some by-respect, or by accident bee turned into l oue; because by the presence and prayers of the Godly, they many times escape judgements and receive blessings. Yet, I say, howsoever it bee thus bridled, in it selfe it is more then ordinary or naturall, and hath in it some degree and mixture of hellish virulence. Ordinary hatred expires in the downe-fall of his aduersary; Nay, any one of generous mind out of the interest hee challengeth in the common state of humanity will commiserate the distresse and affliction even of his greatest and basest enimie; but much more of one of noble spirit and eminent worth, and more then that, of one that hath followed him with all offices of kindnesse and l oue: yet the flame of this hatred is so fierce and so set on fire by hell, that it is not extinguished even with the blood of his suppos'd Opposite, but barbarously sports in his miseries, and with insolencie tramples upon his desolations. This appeareth clearely in the example of Danieil, Psal. 35-15. But in mine adversity they rejoiced, and gathered themselves together: the abjects assembled themselves against me, and I knew not; they rased me and ceased not. Who without indignation can thinke upon these lewd companions, and base drunkards, that with the false scoffers at banquets gnashed their teeth, and cruelly insulted over the misery and disgrace of that man, that was a man after Gods owne heart, of incomparable excellencie, and so kindly affected towards them, that when they were sicke, hee cloathed himselfe with a sacke, he humbled his soule with fasting, and mourned as one that mourneth for his mother? You see then the fountaine both of the greater floods of bloody persecutions, and the lesser streames of inferiour vexations, as flanders, raylings, and false imputations. To some particulars whereof I now come:

First for Pride. It is most certaine that Pride truely so called, is the most pestilent and incompatible Opposite that Grace hath: and therefore he that is most sanctified, most fights against it. For besides that, this fiery dart is deeply impoysoned in our corrupted nature, Satan knowes out of
his own experience, how to manage it with notable cunning; and he followes this weapon with such eagernesse and confidence, that after it is broken upon the shield of faith, yet hee labours with might and maine to fasten some splinter or other, even in the soule humbled for sin, and vowed vnto the service of God, as I told you in the first part of priie hypocrisy. But I appeale vnto the consciences of the children of God, whether many times the world doth not interpret that to be pride in their actions & carriage, which is nothing else but a gracious freedome of Spirit, arising from a consciousnes of their innocencie and independencie; whereby they are enabled to stand with courage against corruptions and the sins of the time, to follow good causes with boldnesse, with resolution to defend a knowne and warrantable truth, and indeed to preferre the salvation of their soules, before the gaining of the whole world. Innocencie makes them as bold as Lyons: 

The wicked flee when none pursueth; but the righteous are bold as a Lion. And their warrant is out of Ha. 5. 7. ver. 7-8. Hearken unto mee yee that know righteousness; the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes. For the moth shall eate them vp like a garment; and the worme shall eate them like wooll: but my righteousness shall bee for ever, and my salvation from generation to generation. Independencie holds their hearts vpright in all their actions; that they are neither swaid away by partialities, or secret relations to wrong ends. I meane not independencie in respect of lawes, government, authority, charity, vniety with the Church or the like, I meane no such independencie: but in respect of basenesse, flattery, corruption, temporizing, indirect prosecution of their honours and preferments, &c. which are fetters of Satan, by which he confines many to a wretched flauerie euen in this life, and (without repentance) to endless misery hereafter.

Secondly, hypocrisy is many times by the world viuently laid vnto the charge of the children of God. Dauid had his full portion in this imputation, as appeareth in many Pfalms: The causes for this time I conceiue to be two;
The first may bee suspiciounesse, an argument euer of worthlesnesse and impotencie. For insufficiencie is most appreheensive and suspicious. I know there is a godly jealouzie, and a jealouzie of state; but I meane that suspition which is opposed as an extreme to that imperfect vertue, the Morals call immunity from suspition; by which a man doth cast the worth, actions and affections of another in his owne mould, and thinks every man obnoxious to all the infirmities he finds in himself. Hence it is, that he which indeed is truly a hypocrite, and never passt the perfection of the Pharisee, doth most confidently brand the child of God with that name: hoping thereby to give some poor satisfaction to his owne thoughts, that would gladly rest in a formality, and notice to the world, that howsoeuer there may be pretences, yet indeed there is none better then himselfe.

The second cause is disabilitie, and blindnesse in the natural man of discerning and acknowledging the operations of grace. For let a man be otherwise nearer to eminently or vniversally qualified; yet without the experience of the power of godliness upon his owne soule, he cannot see, he will not be perswaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocritie, and onely pretended, vaine-gloriously to gaine an opinion of more then ordinarie pietie. What the conceit of an unregenerate man is of the state of grace, is plain out of the conference of our blessed Saviour and Nicodemus. Nicodemus was a great Rabbi in Israel, a famous Doctor in the Law and the Prophets, in which no doubt he had many times read the doctrine of regeneration: yet when he comes to bee examined of the power and practis of it, he holds the new birth (without which no man can euer see God) to bee as impossible, as for an old man to returne into his mothers wombe and bee borne againe. Euen such is the iudgement of others in his state, of the fruities, effects and course of sanctification. And therefore I maruell that any child of God will afflict his soule, hang downe the head, or remit one iot of his zeale in goodnesse for vniust censures in this kinde: Sith hee knowes that
natural men though never so wise, so learned, or glorious in the world, want spiritual state, and therefore cannot relish the fruits of the spirit, are blind and cannot see or judge of the light of grace, are in darkness and cannot comprehend it.

Thirdly the formal hypocrite doth settle himself with more resolue steadiness in his opinion of being in state of grace, when he sees the world account the children of God but a companion of fellowes, who, out of a proud singularity, divide themselves from the common fashions and customs of the world, not considering, that if ever he meant to save his soul, he must be singular to in holiness and sanctification (for I mean not in unwarrantable opinion, or separation from the Church.) Except his righteousness exceede the righteousness of the Scribes and Pharises, what singular thing doth he? that is, except to his civil honesty and outward performance of religious duties, there be added a singularity of saving grace; and except besides all other ornaments of mind, if it were possible, possesst in full perfection, there be yet more ouer inspired that blessed and precious vigour that quickens him to eternall life, he cannot enter into the Kingdom of heaven.

This note of singularitie hath in all ages beene imputed to those, that with a good conscience have laboured to keepe themselves blameless and pure in the midst of a naughtie and crooked generation. Behold (saith Isaiah, chap. 8. ver. 18. I and the children whom the Lord hath given me, are as signs and wonders in Israel, by the Lord of Hosts, which dwelleth in Mount Sion. It had been no wonder, had they been onely as signs and wonders amongst the enemies of God, and nations of uncircumcision; but that they should be signs and wonders in Israel. God had chosen him but one little vineyard amongst all the spacious forrests of the earth; out of the glory of all the Kingdomes of the world he had chosen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the shaking of an Olive tree, two or three in the top of the utmost boughs, and
four or five in the high branches. In that little people, his children are but as the first fruiter; so that even in Israel they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darkness of this world, and illightened with grace, is like a starre new created in the skie, that draws all the world to gaze upon it. Nay, & he draw not only the eyes of men upon him, but is an eye to fore into them. For thus speaketh the wicked of the righteous man; Wis. 2. 15. 16. It grieveth us also to looke upon him, for his life is not like other mens; his wayes are of another fashion. He counteth us as bastards, and he withdraweth himselfe from our wayes as from filthinesse, and commendeth greatly the latter end of the just, and6oth that God is his Father.

Fourthly, the formal hypocrite is, well pleased with his present state, and very unwilling to embrace more forwardness; because it is commonly thought, that the state of a true Christian indeed, is a life full of uncomfortable content, melancholy, austeritie, and sadness. The heart of man is naturally greedy of joy and contentment, and is either weakly or strongly refreshed, according to the vanity or soundnes of the comfort in which it reposeth, but it must either enjoy it in some kinde and measure, or it will waste and consume itself. Hence it is, that those who want inward and spiritual joy, arising from the testimony of a good conscience, from an assurance of remission of their sins and the favoure of God, hunt after worldly contentments and carnall joyes. At home in their owne hearts they finde little comfort, rather much terrour, if their consciences awake; and therefore they seek to refresh themselves amid their treasures, honours and sports; as Playes, in Tauernes, with merry company, and many other such miserable comforters; nay, they had rather be necessarily imploied then solitary, not so much to avoide idlenesse as bitings of conscience. Yea, some had rather cease to be men, then that their consciences should awake upon them; and therefore they labour to keepe it asleep, and to drowne sorrow for sinne, with pouring in of strong drinke. But let them looke into it, though it go downe pleasantly, yet secretly
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secretly and insensibly it strengthens the rage, and sharpens the sting of the Worme that never dies, against the day of their visitation; for in the end (faith * Salomon) it will bite like a Serpent, and hurt like a Cockatrice.

This outward and worldly joy, because the children of God doe not pursue; because they will not relie upon those broken statues of reed, they are esteemed the onely melancholike and discontented men. But I maruell when, or with what eyes the worldlings look upon the faithfull Christian!

It may be, while hee is yet in the fore travell of his new-birth, and humbled under the mighty hand of God with affliction of conscience for his sin. If so, then they should know that men must mourn for their sinnes, as one that mourneth for his onely sonne: and hee sorry for them, as one is sorry for the death of his first borne. There must bee in them a great mourning, as the mourning of Hadadrimon, in the valley of Megiddon: as it is Zach. 12. 11. And this sorrow is a blessed sorrow, for it brings forth immortality. And either themselves must have a part in it, or they shall never bee made parties of the fulnes of joy at Gods right hand. What though the Child of God lie for a night in the darkenesse of sorrow and weeping for his sinnes? marke a while, and the day will dawne, and a day-starre will arise in his heart, that will never set, vntill it hath conducted him vnto the light that no man can attaine vnto: The Sunne of righteousnesse will presently appeare, and will dry away his teares, and with everlasting light will shine vpon him for euermore.

But it may bee the worldlings take notice cuen of the whole course and best state of the Child of God, and yet can see nothing therein but uncomfortable strictenesse, and sad austerity. But then I must tell them, they looke onely vpon him with carnall eyes and deceiue themselves: for so indeed he doth not appeare a boysterous Nimrod, or dissolute Ruffler, amid the vanities and delicacies of the world; that is for Satans reuellers, who having smiling countenances, but bleeding consciences; glorious outsides, but within nothing but rottennesse
rottenness, and prophaneness, much laughing when the heart is sorrowfull. But if they were able with illightened eyes to pierce into the inward parts of God's Child, they should see within, Hope already feasting upon the joyes of eternity; they should see Faith holding fast the writings, by which the kingdom of heaven is conveyed unto his soule, sealed with the precious blood of the Sonne of God; that not man nor devil is able to wrest out of its hand: They should see the white stone mentioned in the Revelation, wherin there is a new name written, which no man knoweth fauing he that receiueth it. Whence springeth such a strong comfort and high resolution in the affaires of heaven, that no sword of the Tyrant, no flame of cruelty, nor the combination of heaven and earth shall ever bee able to amaze, abate, or extinguish.

Fifthly, the formal hypocrify doth more confidently continue in a selfe-liking of his owne state, though the state of vure generation; because hee seeth those that (besides his outward forme of Religion) are indued with an inward and vnfaigned sincerity in all their wayes, to be reputed but as the off-scouring of all things, the simple fellowes and precise fools of the world. They have indeed been so accounted in all ages. For the hearts of wicked men being stuffed with prophaneness and earthly pleasures, being swelled with ambition and worldly wisedome, easily bring forth pride and contempt: And therefore they looke a farre off at the Children of God, as at fellowes of base and neglected condition, of low spirits, of humble resolutions, of weake minds, unable to manage affaires and occurrents for their preferments, of no dexterity to plant themselves in the face and glory of the world; when (God knowes) if they could be perswaded that there were no heaven but vpon earth; and that the power and exercise of godliness were nothing but an unneceffeary precisenesse; if they would enlarge their consciences proportionably to the vast gulfe of the times corruptions; if they durst make a covenaunt with death, and an agreement with hell, and put the euill day farre from them; sure they might
might out-step many of these great Ones in their Proie: As of policie, and the precedencies of the world: but sith they cannot, they dare not, they will never by the grace of God bee so perswaded; they are well content with their continuall fealt, a good conscience; while the others are fatted with their wine and their corne, and their oyle, against the day of slaughter: And then at that day they will change their minds: For goe, I beseech you, into the sanctuarie of the Lord, and understand their end; they are now vpon the stage of this world in their full glory; but were they as mighty as Leviathan, as cruel as Dragons; could they rear their honours to the height of the clouds, nay, advance their thrones above beside the staires of God, yet they must down, they have but one part to play, they must make their beds in the dust; and then when they are once disroabed of their greatnesse and glory, and stript naked of their honours and preferments, and without all mitigation by worldly comforts, left vnto the full rage of a stinging conscience; then they change their note, and alter their judgements, and sigh for grief of mind, and lay within themselves: These are they whom wee sometime had in derision, and in a parable of reproach: we fooles thought their life madnesse, and their end without honour. How are they counted among the children of God, and their portion is among the Saints! Therefore we have erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the Sun of understanding rose not vpon vs; we have wearied our selves in the way of wickednesse and destruction, and we have gone thorow dangerous wayes: but we have not knowne the way of the Lord.

But hereby by the way I must giue this caucat, lest I be mistaken in this last point, or that which followes: I do not diuide (by necessary and ineuitable diuorce) greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then David doth in the 73. Psalme, himselfe being most holy and most honourable. I rather infinitely desire to inflame the noble and worthy spirits of all those whom the Lord hath advanced in gifts, in
greatnesse, in honours, in government, or any kind of precedence above their brethren, to a proportionable excellency of zeale and sanctification. For certainly as power, politic, authority, being abused, and not sanctified to the owners, become in the meaner time, strong pillars for the supporting of the kingdom of darkness, pestilent instruments of much mischief, and hereafter shall be soundly paid home with an answerable degree of extraordinary vengeance, horror, and torment: so, great wisdom, great knowledge, great honours, being employed impartially, resolutely, and unreservedly, in soliciting and furthering the causes of God, in strengthening the cold and languishing state of his Religion, in refreshing the hearts of his Saints, which ordinarily are oppressed and disgraced by the cruelties of profane men, procure in the meaner time, great honour to his great name, great good unto his Church, great joy unto his Angels, great comfort unto the souls of the owners; and fairest & brightest crowns of glory to their heads in the world to come. And so I come to the

Third reason, whereby the formal hypocrisy doth falsely persuade himselfe to be in the state of true happiness and salvation: and that is an outward happiness and success in worldly matters, much plenty and prosperity in his outward state. For thus hee reasons in his owne thoughts, and playes the cunning Sophister to deceive his owne soule. The Lord, thinkes he with himselfe, hath marvellously increased me in riches and honours, he hath strangely continued unto me my health and hearts desires: The secret influence of his blessing hath still followed and prospered mee in all my businesses and affaires; therefore doth he conclude, undoubtedly I am protected from above, my state is the state of grace, these many loving favours must needs argue, that I am in high favour with God, and these outward blessings are signs that my services are sanctified and accepted of him. But in the Schooles we should tell him, that this is a fallacie non causa. For all outward happinesses are for speciall reasons, and by particular indulgence more often, and very plentifully
plentifully in this world vouchsafed to the wicked and pro-
phane. This appeares, Icr. 12. vers. 1. 2. Wherefore doth the way of
the wicked prosper? Why are all they in wealth that rebelliously
transgresse? Thou hast planted them, and they have taken roote;
they grow and bring forth fruite. Mal. 3. 15. Even they that
work wickednesse are set vp, and they that tempt God, yea they
are delivered. 1ob. 21. 7. & c. Wherefore doe the wicked line
and waxe olde, and grow in wealth? Their seede is established in
their fight with them, and their generation before their eyes. Their
houses are peaceable, and the rod of God is not upon them. They
send forth their children like sleepe, and their sons dance. They
take the Tabret and Harpe, and renounce in the sound of the Or-
gans. Let him therefore, that thus concludes the happinesse
of his soule from his worldly prosperity, know and consider,
that as the end and reward of the godly and wicked is diffe-
rent in place and nature (the one being the highest heavens,
and the highest aduancement of the soule, to the fulnesse of
 glory and blisse; the other the lowest hell, and the very ex-
tremity of the greatest miseries and vexations, which a crea-
ted nature can possibly endure:) So experience of all times
teacheth vs, and heauenly Justice requires a contrary manner
of passage and proceeding to these ends.
The wicked in this world doe easily runne vp without rub
or interruption, many times with acclamation and applause,
al the golden steps of honours and preferments; but vpon
the highest staile they find the most slipperie standing, and
the top of their earthy felicitie is the most immediate and
certaine descent unto their greatest downfall. They are roy-
ally mounted here vpon earth, and gallop swiftly ouer the
faire and greene plaines of plentie and pleasures; but at the
end of their race they are overturned horse and man, and
tumbled headlong into the pit of destruction. They fairely
glide ouer the sea of this world with full saile, with much
calmenesse and serenitie, and richly laden; but in the brigh-
test Sunshine, and when they least suspect it, they suddenly
and without recovery, sinke into the gulf of darkenesse and
defolation.
But it is just otherwise with the children of God, for they many times in this their pilgrimage, sticke fast in the mirie clay of povertie and contempt; sometimes they are inclosed even in a horrible pit, as David spake, of feare and terrour of conscience for their sinnes. They are by the way companions to Dragons and Olstriches, they walke among Rebels, thornes, and Scorpions, that rent and teare, and flinge them with many oppressions and cruell slanders. Neither is the danger in the way all; they have persecutors which are swifter then the Eagles of the heauen, who pursue and hunt them vpon the mountaines even like Partridges; and lurke for them in the wildernesse, as those that lie in waite for blood. Nay, yet besides all these vexations from the world, the immediate malice of hell raiseth many tempests of tentation against them, and sometimes euem all the waues and floods of God himselfe goe ouer their heads. This is the way, the race, and the evening of Gods children in this world; but joy comes in the morning, their end is peace, their reward is a bright morning-starre, their haten is endless happynees and life eternall.

The reasons of this contrary state and condition of the wicked and godly in this life, may be these. First, for the flourishing of the wicked.

One reason may be, the notable cunning and policie of Satan, in plotting and continuing the prosperity of those, whom he perceiveth and hopes it will insnare, & in whose harts it begets hardnes, pride, insolency, and forgetting of God. For we must understand, that the devil euer proportions his traines and tentations most exactly, euem at a haires breadth, to the tempers, humors, and dispositions of men. If he meet with an ambitious and working spirit, he is well enough content to lighten him the way to hell, with some ray or beame of all that great glory of the world which hee offered Christ, if hee will fall downe and worship him. Little cares he, so that he may keepe a man fast in his hold vntill the day of execution, whether in the mean time hee lie in a lower dungeon of discontented retirednesse, or in the golden fetters of some more
more honorable servitude and glorious miserie. If hee meete with a base and earthly-minded fellow, that preferres a little transitorie truth before the preciousnesse of his owne soule, and the lastinig treasures of immortality; why, hee can easily provide a golden wedge, and cast in his way to enrich him; hee can compass for him, though by bloody means and merciless enclosure, a Naboths vineyard to inlarge his possessions. For all is one to him, so hee keepe him his owne, whether by want and poorety hee driue a man to impatiencie, murmuring and independencie upon the providence of God; or by heaping upon him abundance of wealth, and filling him a full cup of temporall happinesse, hee cast him into a deepe sleepe of carnall security, and a senselesnesse in all matters of sanctification and salvation.

But whereas Satan hath found by much experience, that such as are fenced with riches and honours, doe many times falsely assume into themselves a conceit of greatness and goodness, of protection and immunitie from dangers; so that they are more fearlesse of the judgements of God, because they are not plagued like other men; more carelesse of storing themselves with spiritual comfort against the day of visitation, because they are in the meanest time plentifully encompassed with worldly contentments; more regardlesse and neglective of the ministry of the Word, because they would not willingly be tormented before their time; therefore, I say, hee followes with more hope and better success this tentation by prosperity: And the rather, because crosses, afflictions and heavy accidents, are many times lively instructions and compulsions to bring a man to the knowledge of God and himself; to abandon all confidence in earthly things, and to embrace the most comfortable and heauenly state of true Christians. Wherefore if any man be content to stand for Satsans kingdom, either by open and profess impietie, or by close conneiences and secret practices and connivencie; he will be sure to prepare, incline and dispose all occasions, means and circumstances for his advancement into reputation with the world. And how potent he is in these cases,
cafes, you may conceive; and he sways the corruptions of the time, and he rules and reigns in the hearts and affections of the most men; and is ever the arch-plotter in all Simoniacal, indirect, corrupt and unconscionable consultations and compacts.

The second reason of the flourishing of the wicked in this life, is their large & unlimited consciences: For if a man once have so hardened his heart, by often grieving the good Spirit of God, and repelling his holy motions, if hee have once so darkened the eye of his conscience, by offering violence to the tenderness, and neglecting the checkes thereof, that hee can now entertaine and digest without scruple or reluctation, any means, though never so indirect; any condition, though never so base; any advantage, though never so unconscionable or dishonorable; it will be ease enough for him to thrive in the world and raise himselfe.

For what, I pray you, were not the Papists now able to do, who have enlarged their consciences like he? Nay, they have stretched them beyond the whole compass of all hellish darkness, even into a vault of their owne; what, I say, were not they able to doe, except they were countermanded by that irrefragable, eternall, and particular Decree of God, that Babylon must now downe as irrecoverably, as the great millstone in the Revelation cast with violence into the sea? Why certainly they were able by their policies & principles, not only to re-establish their former Antichristian tyranny, but to cast the whole Christian world, nay, this and the other world, & the whole frame of nature into combustion, darkness, and confusion. And no maruell; for these fellowes consciences can without remorse digest even the sacred blood of Kings, and swallow downe with delight the ruines and desolations of whole kingdoms. Their bloody superstition hath so quite and fearfully extinguished all sense of common honesty, and put out the light of natuall equitie, and the common notions of right and wrong; that they broach with bold faces the cursed poiyon of Equivocation, the devil's old imposture in Oracles, a very straight passage to damned Atheism.
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Atheisme, and the dissolution of all humane society; that to them the breach of the lawes of God, of nature, and nations, is meritorious, and worthy canonization; if it be true any way to the advancement of their execrable idolatry, to the repairing of their decaying Babylon, and to reare their Italian I-doll, the Priest of Rome, yet a little higher above all that is called God.

In this respect then, that the wicked dare enlarge their consciences to the utmost bounds of any pleasure, gaine or preferment, they haue great advantage for the engrossing of all worldly happiness, and may easily purchase a Monopoly of earthly prosperity. Out of this wideness of conscience, proceed much mincing and excusing, many interpretations, favourable constructions, and distinctions of sinnes. As for example, that Vfurie is of two sorts, biting, and toothless; when all kind of Vfurie is pestilent, and most certainly damned in the Book of God. That Simonie is either buying the gifts of the holy Ghost, or buying Church-luings; as though this latter were not so foule and enormous, when it is able in short time, to bring a curse and confusion upon the most glorious and best-settled Church in the world. That of yes, some are pernicious, some are officious, and for a greater good; when as enen the learned Schoole-men, who are far enough from preciseness, hold every kind of lie to be a sin indispenfable; while as Anfim that worthy father & great disputer, admits not a lie for the salvation of a mans foule, which is far more worth then the whole world; Nay, when a man is not to tell a lie for the glory of God, as it appeareth, Job 13. then which there can be no greater good. Of Oathes, that some are greater and more bloody; some are lesster, ordinary and more tolerable; as though custome and commonness made these latter excusable, and unpunishable; when as the plague of God hangs continually over the head of what swearer soever, ready every houre to seaze upon him, and snike him downe into the bottome of hell. The flying booke of Gods curse and vengeance shall enter into the house of the swearer, and shall not only cut him off, but shall
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shall consume the very timber thereof, and the stones thereof. Neither doth this plague rest within private walls, but it wastes the glory and prosperity of whole kingdoms. Because of Oathes (sayth Jeremias) the land mourneth, and the pleasant places of the wilderness are dried up: nay, if it were possible that the breath of the Swearer should reach unto the heavens, it would even staine the glory of the flames, and rot those faire and immortal bodies, it is infected with such a canker and pestilence; and so immediately strikes at the face of Almighty God. Many other such lewde distinctions of sinnes there are, framed and followed by the sensual, greedy, and ambitious affections of prophane men; that they may more pleasingly to themselves, and more plausibly to the world, compass their ends and desires. No maruell then though they have the wicked world at will.

The third reason of the flourishing of the wicked, is, because they are men of this world; and therefore they have onely their portion and full felicity here. Their heauen is upon earth: their pleasures in their life time with the rich man in the Gospel. For as the everlasting covenant of inward peace, grace, and glory, is peculiarly confirmed to the children of the Spirit: so, many times in great measure the temporal promises of outward happiness are performed upon the children of the flesh. When God had established upon Isaac the everlasting promises of love, mercy, and blessednes: yet he was content to make Israel a great man upon earth. Concerning Israel (faith he to Abraham) I have heard thee; lo, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make a great Nation of him.

Fourthly, and lastly, the prosperity of the wicked makes them more inexcusable, and their damnation more just before the Tribunall of God. For it is just with him to bring a greater measure of tribulation and anguish upon them, in whom his many favours and loving kindnesses have brought forth unthankfulnes & rebellion; & that wrath is most justly returned upon their heads, which by despising the riches of
his bountifulness, and patience and long sufferance, leading them to repentance, they have heaped up as a treasure unto themselves against the day of wrath, and of the declaration of the just judgement of God.

You have heard the reasons of the happiness of the wicked in this life: but it is not so with God's children. For they must mourn in this vale of tears while the world rejoiceth. And as the wicked are filled and fatted with worldly happiness and plenty, against the day of wrath: so God's children must be prepared and fitted with afflictions, for the glory which shall be revealed. They are shortly to become inhabitants of that great and glorious City, whose foundations are precious stones, whose gates are Margarites, whose streets are pure gold, as the shining glass; they must be companions of the blessed Angels, and stand in the presence of that great and sacred Majesty; and therefore in this life they must be cast into the Lord's furnace, that in the fire of affliction they may be more and more purified from earthliness and corruption; and so with holiness and humility prepared for that high perfection of heavenly beautie, glorie and blisse. Let every godly man then with comfort and benefit undergo those crosses which the Lord layeth upon him: for they are unto him as looking glassies, wherein God sees his faith and dependance upon his prouidence; the world his patience and constancie; himselfe the spots of his foule, his decayes of grace, the breaches of his conscience, his neglect of the duties of his calling, his coldnesse in religious services, his fall from his first love: So that by them, God is pleased and glorified, others edified and instructed, himselfe humbled, recovered by repentance, and more sanctified.

I have staied long vpon the third reason of the formal hypocrites false persuasion of being in state of grace. The reason is because civil honestie, performance of outward duties of Religion, and worldly prosperitie meeting together in an unregenerateman, many times breed a very strong conceit of his being the child of God; and an obstinate impatience
patience of hearkening and stepping forward to grace, or any further perfection. I come now to the fourth reason, whereby the formal hypocrite doth falsely persuade himself to be in the state of true happiness and salvation, and that is:

A misconceit of God's justice, and a straying and racking of his mercy beyond his truth and promise; so making the way to heaven broader than the Scripture hath made it, and himself more blessed than he is indeed. Man's heart is naturally enshrouded with pride and hypocrisy, and therefore is hardly drawn heartily to acknowledge the horrible vileness of his sin, or that God's proceeding against it with such weight of vengeance is equal. Hence comes much indulgence, and partial censoring of our own sins, transferring them upon allures, occasions, circumstances, necessities and the like; much lessening and impairing God's justice, but amplifying his mercies, even to the securing of unwarrantable courses. Adam immediately after his fall shifteth off his sin upon his wife; nay, he is so blind in spiritual judgement of divine purity, that rather than he will crieg guiltie, he will fasten the fault by consequent upon God himselfe: The woman, faith he, which thou gavest to be with me, sall gave me of the Tree, and I did eat. So gladly would sensual men persuade themselves, that either their sins deserve not so strict account and great judgements; or that God doth exercise too much rigour in inflicting them. For out of their worldly wisdom they measure and esteem the unspotted and infinite Ocean of the justice of God, by the finite, muddie and imperfect streame of humane justice. Lawes, and constitutions of states and kingdoms are bridles to curbe and moderate our corruptions, that we become sociable and peaceable; but they cut off onely from the Body politicke by small execution, those that are of notorious and desperate condition; such as are Thracians, Murtherers, Traitors and the like. A very proportionable conceit, I am persuaded, of divine justice and comminations in the Law of God, lurkes in the hearts of many; they think that those sinnes that arise inevitably
uitably out of our corrupt nature, or that are committed by
strong tentation, or that are lesse pinnicious, are, I know
not how naturally pardonable; and that if they bee of the
ciiniler sort, if they be outwardly conformable in their lines,
and harbour good meanings and intentions in matters of
Religion, though they never trouble themselves with more
strictness, and a course of sanctification, yet they think that
God will be mercifull in the end, and that it will goe well
enough with them; and that onely fellowes of infamous
note, such as are Swearers, Liars, Vlurers, Adulterers and
the like, shall be excluded finally out of heauen. But I would
have these men know, that though the Sea of Gods mercie
be bottomlesse, though the promises of grace be many and
precious; yet not one drop of all that great sea, not one iot
of all those gracious promises, belongs to any, save onely
unto him that groanes and sighes vnder the hauntie weight
and burthen of his sinnes; that is of a broken and contrite
heart, that trembles at his Word, that vndissembledly for-
rowes and repents for all his sinnes, forakes them, and re-
signes vp himselfe in holy obedience to all his Commande-
ments. I would have them know, that he is as infinitely just,
as he is infinitely mercifull, and will as certainly powre all
the plagues and curses in his booke vpon the impenitent sin-
ner, as he will performe all his promises of grace to the faith-
full Christian.

The fifth reason whereby the formal hypocrite doth fallly
perswade himselfe to be truly happy, and (so by consequent)
that keeps him short of the state of grace, may be this: When
by some good motion of Gods spirit stirred vp in him by the
preaching of the word, he begins to set and addresses himselfe
to a sanctified use and exercise of Religion, and to a faithfull
and constant course of true holinesse indeede, he presently
meets with a sore and strong opposition by his own inward
corruptions, by tentations of Satan, and vexations from the
world; which he perceiving, and being very sensible of such
sudden disturbance from his former security, perswades
himselfe, that the passage to grace is not so rough and boy-

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Afterous; and therefore retires and repoftert himselfe upon his 
formall Christianitie, as the best state he sees any possibilitie 
of attaining vnto. But if he will haue his soule, he must ac-
knowledge & feel by his owne experience the truth of that 
saying of Isai. 59. 15. Hee that refraineeth from evil, makest 
himselfe a prey. For what child of God is there truly conuer-
ted, who at the very first step out of the world, and the vani-
ties thereof,met not with many crossest and discouragements? 
He knowes, and may remember full well whosoever hee be, 
how his owne flesh fretted when it felt it selfe smothered and 
guided by the Law of the Spirit; how by making consci-
ence of sinne, he laid himselfe more open to the advantages, 
wrongs and insultations of his enemies; how the compani-
on of his former lewdnesse and iniquitie railed and raged 
against him, as against an Apostata from good fellowship 
and high resolution. And Satan, that he may giue edge and 
vigour to all these vexations, he busily bestirres himselfe, and 
calls about to hinder our conversion. While a prisoner lies 
in a dungeon fast in fetters, the laylor is quiet and secure; but 
if he once knocke off his bolts, breake the prison and escape, 
there is presently a tumultuous clamour in the house, the 
Country is raised, and hee is followed with Haste and Crye: 
Even so while we lie quietly in the captiuitie of sinne, under 
the chaines of eternall death, hee neither disquiets himselfe 
nor vs: But if by the mercies of God we be once enlarged, 
and set foote into the libertie and light of grace: why then all 
the powers of hell are presently in armes and vprore, and 
with much malice and furie the instruments of darkness are 
set on foote to regaine vs into his kingdome. This point ap-
peares in the fift of the Canticles: Our blessed Saviour is 
there saied to stand at the doore and knowke, being full of the 
precious dew and drops of diuine grace, and waiting pati-
ently in the cold and darknesse of the night; but yet we see, 
what a doe and swerre there is with the Christian soule, before 
shee can get out of the bed of pleasures and vanitie; the 
sweetnesse of sinne and sensuality had so deeply posseted and 
bewitched her, that by her excuses and delayes shee hazards
So great salvation and happiness, tendered unto her by her Spouse. Yea, and at length, after she is resolved to renounce her pleasures, and in some good measure hath conquered her inward corruptions, so that she opens the door and follows Christ; besides other troubles and encombrances she finds abroad, the very watchmen that should have told her the way and directed her after her spouse, even they set upon her, and smite her, and wound her, and take away her vail. Every man then that will come under the banner of Christ, and have part in the conquest, must together with the new man, put on a Christian courage, both to tame and repel the rebellions of his own flesh, and to withstand and repel assaults and persecutions from abroad.

The sixth reason, whereby the formal hypocrite doth falsely persuade himself to be in state of true happiness, may be an observation of the death and ends of other men; whose lives, he persuades himself that come short of those perfections and degrees of goodness he finds in himself. As if he take notice of a notorious sinner, who upon his death's-bed by a perfunctory show of penitence, and some formal ejaculations for mercy & pardon, makes the world believe he dies a Saint. Or if he observe the end of an honest civil man, yet never acquainted with the power of grace, to be quiet, peaceable, and confident, without impatience, fear or despair; he presently out of a comparative examination of his own state, (which he finds not only free from notorious sinner, but besides morall honesty, graced with outward religiousness) says, he presently conceives his own workes in respect of theirs, to be workes of supererogation; his owne life certainly to be without all exception, and so himselfe without all danger of damnation. And this conceit is notably confirmed, if there follow some glorious and flattering Panegyricke of funerall commendation. For then he holds the assurance of his happiness to be sealed unto him by the mouth of the Minister, and so with resolution and obstinacy, sticks fast in this present state, and will no farther.

Mistake me not in this last point, beloved in Christ Jesus:
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For, first, I do not go about to confine the boundless and unlimi
ted mercies of God, nor absolutely to exclude repentance from the deaths-bed. I know that precious truth registred in Ezekiel: * At what time soever a sinner, &c. like a Pearle in a Ring, and a starre in his Orbe, shines, amongst many other gracious promises in the Book of God, with special comfort, unspeakable and glorious, upon the darkened and drooping soule of every true penitent, at what time soever. But yet this I say in this point; That any man that knows and is acquainted rightly and truly with the narrowness of the way to heaven, the nature of God's justice, the cunning flights of Satan, the difficulty of true repentance, how fearfully man's heart is hardened by custom and continuance in sinne; he would not deferre his repentance to his old age, or deaths-bed for ten thousand worlds. I addethis: That

As a sudden death in respect of time; or a death, where-in appeares much impatiencie, fiercenesse, and uncomfortable behaviour, by reason of the qualitie of the diseasee, or some extraordinary tentation for the time, or that God will bee so glorified, by justly hardning the wicked, may bee the way to everlafting happiness: To a lingering, patient, and lamb-like death, may bee a passage to endless woe and miserie. For that great judgement is to passe vpon our soules, not according to the strange effects and symptoms of our sickness, not according to the short moment and violent passions of our death; but according to the actions of our health, the former affects of our hearts, and the general course of our life.

Secondly, I would by no meanes bee too busie or uncharitable in my judgement vpon those, which have already flooded or false to their owne master. But as I esteeme that crueltie and malice most sauege and vile that is discharged vpon the body, or good name of the dead; so I would have also a charitable conceit follow the soule of the departed, so farre as Spirituall wisedome, a good conscience, divine truth, the glorie of God, the safetie of the soules of the liuing, will giue leaue: But no further.

Thirdly,
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Thirdly, neither doe I mislike or condemn Funerall Sermons; I could rather wish, that as the death of his Saints is precious in the sight of God, so, that it might be glorious in the eyes of men. I could rather desire, that the just praises, and true sinceritie of the child of God were published even by some Seraphicall tongue; that both the glory of his graces might passe along and shine bright to all posteritie; and that such a fire of zeale for imitation, might bee inkindled in the hearts of all the hearers, (especially the present occasion making their minds more capable of perswasion) that they passing thorow the same course of holinesse, might at length be made partakers of the same happinesse with the Saints of God.

Only in these cases I would haue that spirituall discretion, truth, and conscience vfed, that neither the godly bee justly grieued and offended, the wicked heartned and hardned in their courses, and false conceit of happinesse, nor the faithfullnes and sinceritie of the Ministry disgraced and scandalized.

Thus farre I have laid open vnto you the state of formal hypocrisie: in which may concurre immunitie from notorious sinnes, all naturall and morall perfections, admirable varietie of learning, policie, and all other acquired ornaments of the minde: an outward performance of all duties of religion, some measure of inward illumination, resemblance and shadow of the whole body of true regeneration, and a perswasion (as you have now last heard) of being in state of grace. Euen thus farre a man may goe in the profession of Christian Religion, and yet bee a stranger from the power of faith, and from the life of godlinesse. I now come by reasons and arguments to disable it in those points which have not beene touched, for challenging any interest in the true happinesse of a man. And first to prove, that a performance of outward duties of Religion, without the power of grace vpon the soule, and an universall sanctification in all the faculties thereof, cannot produce any sound comfort in the heart, or acceptation with God.

My first reason is that Principle generally receiv'd with
all schoole Diuines; and very found and Orthodox in true Diunity. The iniquitie, defects, or exorbitancy of any particular, of one circumstance maketh an action euill: but an absolute integritie of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Christian: The end must be good, the glory of God, the action it selfe in it owne nature must be just and warrantable; the circumstances honest and reasonable; the meanes direct and lawfull; the fountaine, the heart, sincere and sanctified. If this last be wanting especially, though otherwise it be neuer so gloriously conveyed, neuer so wisely manage, of neuer so goodly a shew to the eyes of the world; yet it is not onely marred and defaced, and no action of grace, but odious and abominable in the sight of God. The Moralists by the light of nature saw a truth proportionable to this, euin in the actions of vertue: The truth and worth whereof they did censure and esteem, not by the bare outward action, but by the inward, free and independent vprightnesse of the minde; And therefore an action truely vertuous they required a resolued knowledge, an irrespectuie and advisd freedome of spirit, a constant and eafe habit of the minde, an entire love to the fairenesse of vertue. So that whatsoever honest actions sprung from passion, humour, feare, respect, ambition or the like; they accounted vertuous and good, onely by accident and occasion, not inwardly and essentiaally: Whereupon they hold, that many great and honorable achievements of ancient Worthies amongst the Heathens, howsoever they were admirable in the eyes of men, and benefciall to the publike State (for sometimes out of some sudden elevation of spirit, or pang of vaine-glory, they were euen prodigal of their lives and blood, for the good and deliverance of their Country:) yet to the authors and actors themselves they were not the true workes of vertue, but of ambition, and a desire of immortall fame. It is euin so in the higher actions of grace and religion: Besides the outward performance, God requires sinceritie of heart, and truth in the inward parts, to make them gracious and acceptable.
accept. And howsoever otherwise they may purchase them a name amongst men, prosperitie in the world, some lesse torment in hell, and procure good unto others; yet except they proceede from a faith vnfainted, and a pure conscience, to the Christians themselves, in respect of all heavenly happinesse, they are fruitleffe and unprofitable.

My second proofe is out of the 5. of Matth. Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shal not enter into the kingdom of heaven. The outward righteousnesse of the Scribes and Pharisees was famous in those times, and much admired: So that if God did not principally respect the heart; if that were not true in the 16. of Luke; That which is highly esteemed amongst men, is abomination in the sight of God; they might not onely have carried away the gailand for piety on earth; but have justly seemed to have beene the onely heires to a crowne of immortality in the heauens. For besides their forbearance and protestation against grosser sinnes, Murther, Theft, Adulterie, Idolatry, and the like; they were frequent and solarme in prayers, fastings, almes-deedes; and that with farre greater strictnesse and devotion, then the religious actions of formal hypocrisy are performed in these times of the Gospell. Besides, I doubt not but many of them were perswaded, that their way was the way of life, and that they were in the state of true happinesse: And yet for all this, except wee exceede their righteousnesse, the speech is peremptorie, we shal not enter into the kingdom of heauen. For we see in the 23. of Mathew, what a chaine of curses, out of the mouth of our blessed Saviour, did justly draw them into the bottome of hell.

Thirdly, this truth is manifest out of the doctrine of the Prophets: Elyay 1. Mich. 6. Hag. 2. Psalm. 50. and many other places. Whence ariseth this conclusion: That the principall and holiest exercises, the most solarme and sacred actions of religion, without sinceritie and sanctification of heart, are but as the cutting of a Dogs necke, and the offering of swines blood. Their sacrifices, oblations, and incense; their
their new Moones, their Sabbaths and solemn feasts were things commanded by Gods owne mouth, yet where they were performed with impure and prophane hearts, hee tells them, that his soule hated them, that they were a burthen vnto him, and that he was weari[e] of them. For if the Lords contentment had finally rested in the worke wrought, and not chiefly respected the inward affection of the worker; had hee required onely the ceremoniall action of sacrificing, and not the spirittuall conformity of the heart to his will: why, he had not neede to desire sacrifices of them, nor expected supply from their hands; as appeareth in that sacred and royall contestation of God with his people, about the question of his worship, Psal. 50. I will not reprooue thee for thy sacrifices ( faith God ) or thy burnt offerings, that have not beene continually before mee. I will take no Bullocke out of thine house, or Goats out of thy folds. For all the beasts of the forrest are mine, and the beasts on a thousand hills. I know all the fowles on the mountaines, and the wild beasts of the field are mine. If I be hungry, I will not tell thee: for the world is mine, and all that therein is. Will I eate the flese of Bulls? or drinke the blood of Goats? Nay, if wee consider God in his absolute souerainety, and essentia[l]l glory, enen that is true of the most sanctified works of Gods Child, which is in Job 35.7. If thou be righteous, what giest thou vnto him? or what receiueth hee at thine hand? And that of Davi[d], Psal. 16.2. My well-doing extendeth not vnto thee. For what can that little sparke of holinesse in vs ( which doth first too, proceed from him, and is onely darkened in our corruptions) adde vnto that infinite Glory, and Maiesty, and Light, that no man can attaine vnto; with which he hath incomprehensibely lien encompassed from all eternity? Onely it pleafeth him of his infinite goodnesse, and out of a gracious desire of our salvation, to accept our sinceritie though mixt with imperfections, and to crowne his owne graces in vs. Where then shall appeare the bare outwardnes of hollow-hearted Christians? If the heart be wanting : what magnificence or glory of outward services shall be able to dazle his sight, whose eyes are ten thou-

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and times brighter than the Sunne, and sees clearly our innermost thoughts? Wherewith shall we come before the Lord, or what shall we offer unto him? Will the Lord bee pleased with ten thousands of Rams, or with ten thousand rivers of Oyle? Shall we give our first borne for our transgression, even the fruit of our bodies, for the sin of our souls? No; though wee saue all that we had to the poor, and our owne bodies to be burnt: nay, if it were possible, that by our meanes we could vindicate the souls of all men now living from the iawes of eternall death; yet all would profit vs nothing, except our hearts be first purged by faith, pure from an euil conscience, and possess of a found and constant love to God, his Word, or honour, his truth, and servants.

Let this then bee the conclusion to this point: Though a man were a morall Saint, an Angel amongst the Pharises, absolute in all other perfections; yet without the inward power of grace to give them life, hee is but a spectacle of commiseration to Angels, and to men; even as that bodie is, which adorned with sundrie other exquisite beauties, wanteth eye-sight, the chiefest grace that Nature hath in that kinde to bestow. Or as a cunning Organist, skilfull in the outward touch of his Instrument, yet without wind inspired cannot possibly strike the care, or please the heart with any melodious noife: so though his actions bee flourished over with a faire tincture of outward religiousnesse, and hee exact in morall honesty; yet without the breath and life of grace infused, there can bee no true spirituall harmony in his affections, words, or conversation, that either will beget found joy and spirituall delight in the soule, or be pleasing in the eares of Almighty God.

You see then, beloued in Christ Iesus, that the performances of outward duties of Religion, euen the best, such as are Prayers, hearing the Word of God, receiving the Sacraments, Almes-deedes, and the like, though they be good in themselves, commanded of God, necessary to bee done of every Christian; yet if they bee divided from inward sanctification and sinceritie of heart, are so farre from putting vs into possession
possession of true happiness, that they are odious and abominable in the sight of God.

I told you in the beginning, if you remember, that besides outward righteousness, the formal hypocrite may believe for a time; and therefore by the inward, though more general and inferior working of the Spirit, may have a temporary faith begot in him: and this faith may bring forth some fruits, and some kindes of inward graces. But that all this comes short of salvation, appeares in the parable: For there the hearer compared to the stonie ground, which I call the formal hypocrite, is one of the reprobate hearts upon whom the Word is not the power of God to salvation. As for those five degrees added out of the sixth to the Hebrues, of which I told you the formal hypocrite may bee partaker; it is manifest out of the same Chapter, that they come short of the state of grace. For a man but so furnished, may not onely fall backe to a worse, and more ordinary state of a reprobate, but even to the depth of all impietie and apostasie. He may not onely haue his measure of inward illumination, all his lighter joy and comfort in Gods Word quite extinguish; but become a wilful and malicious scorne of true godliness. He may not onely grieue, and quench the spirit; but he may tread under foote the sonne of God, count the blood of the Testament as an unholy thing, and despite the very Spirit of grace: so that it may be impossible that hee should be renued againe by repentance.

In the last place I told you, that besides all these the formal hypocrite might entertaine a perswasion of his being in the state of true happiness; and so with contentment and security walke in the path that leads to eternal death: but how weak and false the reasons and motives to this perswasion were, I haue before largely delivered. It remains therefore, that I should now lay downe certaine markes and properties of difference, betwixt the state of formal hypocriste and saving grace: but I must referre a large prosecution and distinct treatise of them to some other place and time. Yet at this time by the grace of God, I shall deliuer so much, that
any man that will deal faithfully with his owne conscience, and follow mee with attention to the end, may in some good measure be informed, whether he liue yet in the shadow of death or liue in the life of grace. Some difference then, first, may arise out of the distinction of the degrees and workings of faith. Which that you may better conceive, you must remember three sorts of faith, Historical, Temporary, Saving, or Justifying faith.

Historical faith is not onely a knowledge of the Word of God, but also an assent of the heart to the truth of it. And this is of two sorts: either Infused, which is wrought in vs by the illsitghtning spirit of God, and staying itselfe upon his authority: Or Acquired, which is produced by the light of reason, discourse, and created testimony.

The latter is to be found in the Diuels: for they beleue and tremble: And in the Papists: for their faith is no better, according to their grounds and principles. My reason is this briefly; for I will deliver my selfe of this point in a word. The Diuines by their imbling haue cast themselves into a circle about the faith of the truth, and divinitie of Scriptures; and that is this: Aske any Papist in this land, how he beleueth Scripture to be the Word of God, and divinely inspired: he will answer, because the Church deliuereth it so to be. And why doth he beleueth the testimony of the Church? Because it is infallibly guided by the Spirit. And how doth that appeare? Because it is so contained in Scripture, as in John 16. The Spirit will leade you into all truth. And how shall we know this Scripture of John, to be the Word of God, and divinely inspired? Because the Church deliuereth it so to be; and so they must needs runne round in this circulation.

Now I would propose to the Papists, the choice of these three; one of which they must of necessitie accept: First, whether they will runne round in this circle, and waxe giddie, and fall, and sinke into that pit, where Popery was first hatcht; or they will breake the circle at the authority of the Scriptures, and so by consequent, they must fall to our side.
and the truth; or they will break it at the testimonie of the Church: and so all their faith, as I told you, must needs be only acquired, because it depends on a finite and created testimony, and consequently comes far short of salvation. I doubt not, but the Papists will acknowledge and approve that difference betwixt infused and acquired faith confessed upon by the Schoolmen: That infused faith relieveth immediately upon an incorporated authoritie, but acquired, upon a finite and created testimony. I know the Jesuites, a kind of men inspired with a transcendency of Antichristian imposture, labour busily to passe plausibly and handsomely out of this circle: but if their shifts be thoroughly fitted, and they followed with force of argument: it is certaine, they will either bee driven into the circle againe, or enforced to start out at the one of those breaches I told you of. Because, one of them, after he had long tired himselfe in this circle, and at last by the helpe of Gregorius de Val. and former Jesuites, got out, but with shamefull absurdtie and inconuenience; in a poore revenge to relieue himselfe, hee threatens vs with another circle: and so writes a Treatise de Circulo Calvinistico, but very weakely and falsely; as might bee demonstrated even out of the founder Schoolemen, in their question of the last resolution of faith. But I intended no discourse of controversie, but of explanation; and therefore I proceede, and take the formal hypocrite along further towards the state of grace. For besides knowing and assenting to the truth of Gods Word by an historickall faith, hee may by the vertue of a temporary faith, add three degrees more. That is; He may more ouer profesfe it in outward services of Religion: He may inwardly rejoice in it: he may bring forth some kinde of fruite. But these things are only found in him, so long as they doe not mainly crose, but are compatible with his worldly peace, wealth, liberty, and other delightfull contentments. Here therefore I must leave him; and acquaint you with those workings and degrees of suiting faith, which quallized, as I shall propose them, are peculiar to Gods childe; and so distinguish and diuide the regenerate
regenerate man, from the state of formal hypocrisy. They are these:

A feeling and special approbation of the word of life, and promises of salvation: a most fervent expetition and thirsting for the enjoyment of them: an effectual apprehension; a particular application; a full persuasion; a delight and joy thence rising, found, and unconquerable.

That you may understand these, you must conceive, that the soul of God's child, comming fresh out of the pangs and terrors of his new-birth (a misterie to the formal hypocrite) humbled under the mighty hand of God, by a sight and sense of his sinnes, looks upon the whole body of divine truth, as upon a precious jewell, wherein Christ and his gracious promises shine unto him especially, as a stone of inestimable worth and valuation; whereupon with a peculiar dearness he sers such a liking, that with it he holds himself an heir of heaven; without it a child of endless perdition. Hence followes an expetition and desire of it, enforced with groanes vnutterable; and a gasping for it, as the dry and thirstie ground for drops of raine. Thirdly, he apprehends it with a fast and everlasting hold. Fourthly, hee applies it closely and particularly to his owne soule. Fiftly, he is truly and fully perswaded by Gods good Spirit, out of a consideration of his vniuersfall change, that it is his own for euer. Lastly, hee lies downe in peace that passeth all understanding: Hee is filled with joy, that no man cantake from him: Hee delights in the grace apprehended, as in a treasure farre more deare vnto him then the glory of infinite worlds, or life it selfe. From the power and workings of this inward grace, spring outward actions, both in his general calling of Christianitie, and his particular vocation; which by the mercies of God are faithfull, constant, uniforme, impartial, resolute, vniuersall, comfortable. Whereas those which are produced by the more weake and inferior degrees of temporary faith, incident to the formal hypocrite, are weake, wanering, many times interrupted, variable; guided much by occasions and the time, forced by hope or feare; swayed by
by secret respects to private ends, and worldly contentments.

But these more inward marks of difference, howsoever by a sweete and gracious experience they bee felt, and acknowledged of the childe of God; yet generally, and to the unregenerate, they are hidden mysteries, and undiscernable to the brightest eye of the natural man. Therefore I will come to those marks of difference betwixt the state of formal hypocrisie, and sauing grace, which are more outward, familiar, and more generally, and easily discernable; of which one may be this,

The power of grace doth beget in a regenerate man, a watchfulness, care and conscience of smaller offences, of secret sinnes, of sinfull thoughts, of appearances of euill, of all occasions of sinne, of prophane companie, of giving inward offence in indifferent actions, and the like: whereas the formal hypocrisie taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenesse to be too conscionable; or else proportions it to serve his owne turne, or to give satisfaction to others. And in forbearance of sinnes, he hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vex his conscience with some extraordinary terror.

Let those then examine themselves at this mark; who, howsoever shame keepe them from vnilene practices, and groser acts of filthiness; yet inwardly boyle in speculative wantonnesse and adulteries of heart. Those, who howsoever their indirect means speed not for mounting themselves to high estate; yet spend their best thoughts all their lifelong, in projecting and contriving, as though they were borne to advance themselves, and not to honour God in their callings. Those, who though they do not enclose, oppress, and grind the faces of the poor; yet haue their hearts exercised in couetousnesse. Those, who though they haue forsaken some sinnes, yet maintaine in themselves one knowne sweete sinne: Those, who though lawes, and feare of danger.
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restrain'd from railing with open mouthes against our State, yet harbour secret repinings, murmurings, unthankfulness, and discontentments. Even a contemptuous thought of a King, or lawfull authority, is a sinne of high nature: and me thinks (for the miraculousnesse of the discovery) is paralleld in Ecclesiastes, to the bloudinesse of actual murther. That which hath wings (faith the Preacher) shall declare the matter.

Lastly, let those examine themselves at this marke, who offerthemselves to those sinfull occasions, breeders of many strange and fearefull mischieses, I meane prophanne and obscene Playes. Pardon mee, beloved, I cannot passe by those abominable spectacles, without particular indignation: For I did ever esteeme them (since I had any vnderstanding in the wayes of God) the Grand empoysoners of grace, ingenuousnesse, and all manly resolution: Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inexpiable staine and dishonour to this famous Citie: The noyforme Wormes that canker and blast the generous and noble buds of this land; and doe by a flie and bewitching insinuation, to empoyson all seeds of vertue, and to weaken and emasculate all the operations of the soule, with a prophanne, if not vnnatural disloquitnesse; that whereas they are planted in these worthy houses of Law, to bee fitted andinabled for great and honourable actions, for the publike good and the continuance of the glory and happiness of this Kingdome; they licentiously dissolve into wicked vanities and pleasures: and all hope of their ever doing good, either vnto God, the Church, their Country, or owne soules, melteth as the winter yee, and floweth away as unprofitable waters. These infamous spectacles are condemned by all kind of sound learning, both divine and humane. Distinctions devised for their upholding and defence, may give some shallow and weake contentment to partiall and sinfull affections, posset with prejudice: but how shall they bee able to satisfie and secure a conscience sensible of all appearance of evil? How can they preserve the incli-
inclinableness of our corrupt nature from infection, at those Schooles of lewdness and Sinks of all sins, as (to omit Dimines, Counsels, Fathers, Moralists, because the point is not directly incident) even a * Politician calleth them. Alas! are not our wretched corruptions raging and fiery enough, being left to themselves dispersed at their natural liberty; but they must be united at these accursed Theaters, as in a hollow glass, to set on flame the whole body of our natural vileness at once; and to inflame it further with lust, fierceness, and effeminateness, beyond the compass of nature? Doth any man think it possible, that the power of saving grace, or the pure Spirit of God can reside in his heart, that willingly and with full consent feeds his inward concupiscence, with such variety of sinful vanities and lewd occasions; which the Lord himself hath pronounced to bee an abomination unto him?

How can any man that ever felt in his heart, either true love, or fear of so dreadfull a Majesty, as the Lord of heaven and earth, endure to be present, especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most precious things in the Book of God, (whereat we should tremble) to most base and scurrilous ends? Certainly every Child of God is of a right noble and heroicall spirit; and therefore is most impatient in hearing any wrong, indignity, or dishonour offered to the Word, Name, or glory of his Almighty Father.

A second marke of difference may be this; The power of saving grace doth subdue and sanctifie our affections with a conscienceable, and holy moderation; so that they become serviceable to the glory of God, and for a more refolute carriage of good caufes, and zealous discharge of all Christian duties. But the bridling of passions in the formall hypocrite, is not so much of conscience; as artificiall, politicke, for advantage, and by the guidance of morall discretion; so that if they be tempted by strong occasions, and violent objects, they many times break out, to the dishonour of God, the disgrace of a Christian profession, and the discovery of their hypocritie.

Let
Let every man then examine himself at this mark, and with a single eye and upright heart take a view of his affections; whether his joy be inward and spiritual, that is, in the assurance of God's favour, in his word, in his children, in prayer, and a continual practice of godliness; or outward and carnal, that is, in the attainment of greatness and worldly pleasures, in the increase of his corn, and wine, and oil. Whether he love the peace of conscience farre more dearly than the favour of men, or his owne life: Whether he be more zealous for the honour and praise of God, then his owne: Whether he be more afraid of secret sines, then open shame; of offending God, then outward affliction: Whether he be more angry in the cause of Religion, and concerning God's glory, or for his owne private wrongs. And so thorowout the rest of his affections.

Let the fierce and desperate Gallants consider this point; which upon every light occasion, and termes of disgrace, are ready, out of a graceles and ungrounded opinion of declining cowardize, to sheath their swords in the body of their brother. And let them assure themselves, that the meek and mercifull Spirit of God will never consist with such bloody and untemed affections; his holy motions will not come into their secret, neither will his savying grace be ioyned with their assembly. For in their wrath they will kill a man, and in their selfe-will they will destroy the Image of God. Cursed bee their wrath, for it is fierce; and their rage, for it is cruel.

Oh, that they would but marke and foresee, into what an inevitiable and endless maze of certaine misery and vengeance they enter, when they enter into the field, upon either offer, or acceptance of challenge! If they bee slain, they are acceleratiest to their owne vntimely murther: They violently and wilfully pull themselves from the land of the living, to the abhorred regions of death: they cruellly and irrecoverably rend their owne poore soules from time of grace and repentance. They extinguish all hope of posterity; and perhaps their house and family determines in that bloody act.
But that which is the accomplishment of all miseries and terror they justly fall into the hands of the lining God, who will certainly judge them after the manner of them that shed their owne blood; and will give them the blood of wrath, and of jealousie. And whereas they looked to leave a name behind them, it shall rot away with as vile detestation as their carcases in the grave: *The memoriall of the iuft (faith Salomon) shall be blessed, but the name of the wicked shall rot.* If it doe lye, it shall lye to their shame and infamy. For I dare say this boldly; There was neuer any man rightly informed, either in the principles of nature, or in the gracious way to heavem, in the sober passages of mortality, or in the justice of state and policie, or acquainted with the fairenesse of true honour, that ever gave any allowance, or ever will, to the reputation of manhood, falsely so called, purchased in private quarrell in the field. This is then all they get: for the losse of soule and bodie, of heavem and earth, of name and politettie, they onely gaine the damned applause of devils, twagge- 

erers, and wicked men.

But if it fall out otherwise, that they be not kild, but kill; mark what befalles them; they depart the field drunken with blood, as with new wine: and therefore they shall be sure at length to be filled with drunkennesse, and with sorrow, even with the cup of destruction and trembling; they shall drinke of it deepe and large, and wring it out to the very dregs. For presently after the murther committed, they haue *Caines* fearefull marke stamp't upon them: *The furies of conscience and cries of blood, shall for ever persecute them with restlesse horrour:* As they cloathed themselves with rage like a raiment, so shall it now come into their bowels like water, and sink like oyle into their bones. In the mean time they shall lye in the hell of conscience upon earth, and expect every houre to be tumbled into the hell of wicked devils for evermore in the world to come.

Let me then in the name and feare of God advise them; if they would win an opinion of true valor indeed, if they looke for any portion in the mercies of God, or honour amongst his
his Saints, to settle and compose such wild affections by the Word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions; and to the wretstling against principalities and powers, against the worldly gouernours, the princes of the darkenesse of this world, against spiritual wickednesse, which are in the high places. This fight is Christian and couragious indeed, the victory is glorious, the reward is Immortalitie.

A third note of difference may be this: Every Childe of God by the power of saving grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heaven, and for his comforting and confirming in a Christian course; and doth make a holy use of whatsoever is either publique or privately laide vpon him for his amendment: and therefore he continuallie profits and proceeds in sanctification by his Word, his judgments and his mercies: by the exercise, observation and sense of which, hee growes sensiible in heavenly knowledge, faith, humiliation, repentance, thankfulness, and all other spiritual graces. But the formal hymocrite doth so farre take notice and regard of them, as they further his temporall happiness; and as his neglect of them, by consequent threatneth danger and overthrow to his outward worldly state. For the present perhaps, he is moved with the hearing of the Word of God, with the terror of his judgements, while they lie with some extraordinary weight vpon himelfe or the whole land; and with the sweeteness of his mercies, because they secure him in his prosperitie. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of every knowne sinne.

Beloued in our Lord and Saviour Chrift Iesus, let vs every one of vs(I beseech you) try himself faithfully by this note of difference: And the rather, because our gracious God hath most plentifully and incomparably vouchsafed vs in this Land all meanes to bring vs vnto heauen. Hee hath visit-
ted vs with his word, his judgements and mercies, to the astonishment of the whole world. Now let vs consider, whether as they have bred admiration in men and Angels; so they have brought saluation to our owne soules.

First, for his Word: For these fifty yecres, you know, he hath spread out his hands all the day long; he hath sent all his servants, the Preachers of his Word, rising vp early and sending them, saying: Returne now euery man from his euill wayes, and amend your workes. Let vs then examine our selves in this point. Hath this glorious Gospel which hath so long shined bright in our eyes, and sounded loud in our eares; hath it, I say, been mighty in operation vnpon our soules, in planting in them the power of true godlineffe? Doe we daily grow more and more by it in the knowledge of the truth; and see more particularly into the way and whole course of Christianity? Doth it continually build vs vp more strongly in faith, repentance, and holy obedience to all his commandements? Why then blessed is our case: for this powerfull experience in our soules of daily growth in godlineffe by the Word, is a notable marke vnfo vs that we are in the state of grace; and so all the blessings in the Booke of God belong vnfo vs, and pleasures more then the starres of the firmament in number. But if otherwise (which is rather to be feared,) if we have either beene no hearers; or but now and then, as our worldly commodities would give vs leaue; or hearers onely of forme and fashion, not of zeale and conscience to profit by it, and yeeld obedience vnfo it; or onely hearers and no doers, why then we may assure our selves, we are yet short of the state of grace; and marke what will bee the end both of vs and the whole land: it must needs be the same with that of Iuda and Jerusalem (for they were as well beloued of God as euery England can be:) Go, faith God vnfo Jerusalem, Go and tell the men of Iuda, and the inhabitants of Jerusalem: I have sent you all my servants the Prophets, rising vp earely, and sending them; but you would not incline your eare, you would not obey mee; therefore thus saith the Lord of Hosts, the God of Israel: Behold, I will bring upon Iuda, and upon all the inhabitants
Difcourfe of true happinesse.

of Jerusalem, all the euill that I have pronounced against them; I will doe unto this house, whereupon my name is called, wherein also ye trust, as I have done unto Shilo, I will cast them out of my sight: And will make this City a curse vnto all the nations of the earth. And the Lord was so vnremoueable and settedly resolued vpon this point ( sith he had so long preached vnto them by his Prophets, as he hath done vnto this land, and it would doe no good,) that he bids the Prophet meddle no more, for he would never heare him againe: Therefore ( faith he ) thou shalt not pray for this people, neither lift vp. cry or prayer for them, neither entreate mee, for I will not heare thee.

The judgements vpon this land haue beene many and fearefull; I doubt not, but wee haue seene with our eyes, euen those which are very neere fore-runners of that great and terrible Day of the Lord. Wee haue seene strange and prodigious apparitions in the ayre: we haue had unheard-of plots and practises against our State. Our land hath long and extraordinarily groaned vnder a fore and durable plague, which hath stucke close to the bowels of this Citie. The sea hath broke out of her bounnds, and swept away many as righteous as our selues: wee haue felt such extremetie of heate and cold, of which I thinke these parts of the world are not naturally capable; so certaine it is that the finger of God hath beene in them. The poore of the Land euin now grieuously sigh, and pine with a present famine. Let vs. then examine our selues in this point. Haue wee laid all these judgements vnto our hearts? Haue we beene truly humbled by them? Haue we by a diligent search taken notice of our sinnes, and grieved for them, and abandoned them? Haue we mourned and cried for all the abominations that are done amongst vs? Why then blest is our case, our state is the state of grace; wee shall be sure to bee marked and sealed in the fore-heads, by the Angell of God for his seruants, before the vials of finall desolation be powred vpon this Kingdome.

But if otherwise ( which is rather to be feared ) if hee hath smitten vs, and we haue not forrowed; if hee hath corrected
for amendment, and we are not bettered, but rather worse and worse; we may assure our selves we yet want a gracious
mark, and effect of the power of true godlineffe; and mark
what will be the end both of vs and our whole land; it can
be no other then that of his owne people. And thus he dealt
with them by his judgements, even as a Physician with his
patient. A Physician, while there is any hope of recovery in
his patient; he seeth the benefit of all the rules of Art, all va-
riety of meane, prescribing diet, letting blood, ministring
pils and potions; but when hee once perceiues the naturall
heat to bee so decayed, and strength of nature spent; that
his Physicke will worke no more good upon him, but rather
haften his ruine then his recovery; hee then leaves him to
the pangs of death, and dissolution of soule and body. Even
to deals God with his people, while there is any hope of
repentance; hee visits them by all kinde of castigations, all
manner of punishments: But when all sense of Religion, all
heate of zele, and life of grace, haue so utterly forlaken the
hearts of men; that they are rather broken then bowed, ra-
ther hardened then humbled by his Judgements; hee giues
them ouer to their owne iust confusion. Hee leauesthem fi-
nally (never more to bee entreated) to lamentations, mour-
nings, and woe; to the feare, to the pit, and to the snare: to
the Lyon, the Wolfe, and the Leopard. Thou hast stricken
them (faith Jeremy) but they haue not sorrowed; thou hast con-
sumed them, but they haue refused to receive correction: they
have made their faces harder then a stone, and haue refused to
returne. Wherefore a Lyon out of the forrest shall say them; and
a Wolfe of the Wildernes shall destroy them; a Leopard shall match
over their Cities: every one that goeth out thence, shall be torn
in pieces, because their trespas ses are many, and their rebellions
are encreased. This course of Gods proceeding in his judg-
ments, we may see most cleere in the 4. of Amos. Hee first
gave them cleanness of teeth in all their Cities, and scarce-
nesse of bread in all their places; and yet they returned not
unto him: Hee withheld the raine from them, when there
were yet three moneths to the harvest; so that two or three
Cities
Cities wandred vnto one Citie to drinke water, but they were not satisfied: and yet they returned not vnto him. Hee smote them with blastinge & mildew; their gardens and their vineyards, their fig-trees, and their olive-trees did the Palmer Worne deuoure: and yet they returned not vnto him. Pestilence he sent amongst them after the manner of Egypt: and yet they returned not vnto him. Therefore (faith the Lord) thus will I doe vnto thee, O Israel. Hee speaks after the manner of a man, in whom just indignation stops passage vnto speech; and who wants words to express the horriblenesse of the punishments hee purposes to inflict: Therefore thus and thus will I doe vnto thee O Israel, euon so as hee threaten'd in the beginning of the Chapter: The dayes shalbe come vpon you, that you shalbe taken away with thornes, and your pesterity with fisco-bookes. As if hee should have said, I will make no more triall by judgements; I will now doe a thing in Israel, whereof whatsoever shall heare; his two eares shall tingle; yea, and all his heart-stringes shall tremble; I will now sweepe you all away with the beclude of ytter destruction. This is certainly now iust our case: (For to cry peace, peace, where there is no peace towards, is wicked, and to no purpose: to bring conceits and smoothings to this place, will never serene the turne; either for the discharge of our conSciencies, or the saving of your soules) I say, this is iust our case; wee are euon already come to this last point and period. By our many impieties and impenitencie, wee have brought our gracious God to that question in the 1. of Isay, Wherefore should Jee bee smitten any more? for ye fall away more and more. Or rather to this conclusion in the 4. of Amos: Therefore thus will I doe vnto thee, O nation not worthy to be loued. He hath made triall by so many Iudgements, and so many times, and all in vain; that the very next judgement we may justly feare and expect, without true and timely repentance, will euent be the beclidean of ytter desolation.

As the judgements vpon this land have beene great and fearefull; so many and wonderful have beeue his mercies, vpon vs, and such I am perswaded, as greater the Sunne ne-
I will onely name two which cannot but be fresh in every mans memorie: The continuing of our peace, at the death of our late Soueraigne of ever glorious memory: And our deliverance from the Gunpowder Treason; of which two, when first every man heard, me thinkes he should have beene afraid, lest he had been in a dreame: as it is said of the Israelites, Psalme, 126. When the Lord brought againe the captivity of Sion, we were like them that dreame. Both that, and these our blessings were things so incredible, and beyond all expectation:

You know, a little before the Queenes death, the wisest were at their wits end, and every one stood amazed and astonished for the feares his heart did feare. The Jesuites from beyond seas insolently insulted ouer vs, and told vs in their booke, that this Kingdome would shortly become a prey to the greedy ambition of all the neighbour nations; that huge clouds of blood hung ouer our heads, and would melt and dissolve at the Queenes death. But it was neither so, nor so. They are the false prophets of the Beast in the Reuelation, no maruell though they lied: For hee that dwels in the heauens laughed them to scorne, our gracious God had them in derision. And when Deuils and Papists looked and wished, that this land should have beene clothed euon with blood and fire, as with a garment; out of the infinite depth of his vnsearceable mercies, he covered it with peace, joy, and happinesse, euon as the seas are couered with water.

In the Gun-powder Treason, the necke of our whole State both of Church and Common-wealth, the glory of this famous and flourishing Kingdome, (the hope of posterity) was laid (as it were) vpon the blocke: The instrument of death was lifted vp by the damned instrument of the Popes malice and cruelty, hee was euon ready to give the mortall stroke: and had not the Angell of the Lord stepped in, in the very nicke; had not our mercifull God, by his most miraculous and immediate providence, put to his helping hand, when our case was desperate, and all hope past, he had cut off from
as the root and the branch, the name and the remnant, the sonne and the nephew. Our land that before was as the garden of Eden, had beene by this time a desolate wilderness: Our Church which was before a harbour of Saints, had been by this time a poole of Snakes; I mean, an habitation of Papists. The faire body of this Citie, that before was enlyued with matchlesse glory and worth, should by this time have been a rent and dismembered carcasse; and that which is worst of all, the neglected and forlorn limmes, inspired with the doctrine of devils.

Let vs then examine our selues in this point. Haue these incomparable blessings melted our hearts into teares of repentance and thankfulness? Haue these cords of loue drawn vs nearer vnto our God in all knowledge, loue, and obedience? Why then we may assure our selues of a good testimony, that our soules are seasoned with grace. But if it be quite otherwise: If these great and undeserved mercies haue bred in vs a more frozen coldnesse in the service of God, a more presumptuous securitie, and a founder and sweeter sleepe in sin: If since our miraculous deliverance, unparalleled by all Nations, times, and stories; there hath beene amongst vs no lesse prophaning of Gods Name and Sabbaths then before, no lesse pride and drunkennesse, no lesse oppression and vsurie, no lesse vnseannesse and vnconscionablenesse in our callings, no lesse ignorance in the Word of God, and backwardnesse in the wayes of holinesse, no lesse contempt of godlinesse and godly men: Nay, if all these gather head and heart, more ripenesse and readinesse to receive the flame of Gods fierce and last wrath: If there be rather, a sensible decay of the feare of God, of zeal, and true sinceritty amongst vs: If Prophanenesse, Atheisme, Popery, and a luke-warmenesse in Religion, like a mighty Torrent, rush in violently vpon vs daily more and more, and fearefully prevaile and domineere in most places: Why then (you are a people of understanding) I leave it to your owne consciences, to consider what must needs shortly befall vs, except we gather our selues, before the decree come fourth; vnlesse by speedie humiliation and vnfai-
ned repentance, wee preuent so great and fearfull judgements. And the rather, because wee may assure our selves, while the Deuill is in hell, and the Pope at Rome; the Priests and Iesuites, those notorious and transcendent instruments of blood and death, will be working in the Vaults of darkenesse for the confusion of the children of light, the subversion of the Kingdome of Christ, and by consequent the ruine of our Church and Common-wealth. Little know wee, what fearfull and hellish plot may be even now in hatching and hammering, or how neere it is to the birth, while we are most secure: And for vs in the meanet ime, without repentance, and rooting out idolatry, to depend still upon immediate and miraculous discoveries and deliuerances, is at the least an unhalowed and desperate presumption.

I cannot follow distinctly at this time, any more differences betwixt the state of saving grace and formall hypocriifie. For conclusion therefore onely, I will acquaint you more fully with the effects of saving grace, and follow in few words the trace and steps of the Spirit of God in the great worke of regeneration; that thereby every man may examine his conscience; judge himselfe, and trie what his state is.

The working and propertie of this saving grace and true godlinesse, vouchsafed peculiarly and onely to Gods Children, which doth translate them from darkenesse to light, from the corruption of nature, to a state of supernaturall blessednesse, you may thus conceive and vnderstand. It is like leauen (for so the power of Gods Word is compared in the Gospell) it is of a spreading nature: First it seates it selfe in the heart; after, it is dispersed ouer all the powers and parts both of soule and body; ouer all the actions and duties of a man whatsoever: It softneth and changeth the heart: It purgeth the inmost thoughts: It awakes the conscience, and makes it tender and sensible of the least sinne: It sanctifies the affections: It conformes the will vnto the will of God: It lightens the understanding with saving knowledge: It stores the memory with many good lessons, for comforts, instructions, and directions in a godly life: It seasons the speech
speech with grace: It so rectifies and guides all a man's actions, that they proceed from faith, they are warrantable out of God's Word, they are accomplished by good means, and wholly directed to the glory of God. Nay, yet it spreads further, and kindles a desire of zeal for the salvation of the souls of others, especially of all those that any way, depend upon us: So that the Childe of God doth ever embrace all means and opportunities for the communicating of his graces and comforts, and the bringing of others to the same state of happiness with himself.

Let then (I beseech you) every man's conscience go a little along with me; and secretly, but faithfully answer to these few interrogatories, which I shall propose very briefly and plainly, that every man may easily understand. Hast thou felt by thine own experience the great work of Regeneration and change wrought upon thy soul? Hast the powerful Word of God, by the inward, special, and effectual working of his Spirit, broken and bruised thy hard and stony heart? Hast it pierced and purged the very closest and most unspeakable corners thereof? Hast it humbled it with the sight of thy sins, and sense of God's judgments? Hast it filled it with fearful terrors, compunction, remorse, and true sorrow for thy life past? Hast it after quieted and refreshed it with a sure faith in Christ Jesus, and a delight in heavenly things? Hast it mortified thy inward corruptions, and broke the heart of thy sweet sinne? Hast it planted a holy moderation in all thy affections; that whereas heretofore they have been enraged with lust, with immoderate anger, with ambition, with insatiable desire for the enlarging of thy wealth, possessions and greatness, and with hatred of God's dearest servants and theirs holiness? are they now in flamed with zeal for God's honour, truth, and service; with a fervent love unto the Lord and his Saints; with Christian courage, to oppose against the sins of the time, to defend goodness and good causes, to contain the lying flanders and prophane scoffes of worthless men? Hast it begot in thy will an hunger and thirst after the spiritual food of thy soul.
soule, the Word and Sacraments; so that thou haddest rather part with any worldly good, then not enjoy the incomparable benefit of a conscionable and constant Ministerie? Are thy thoughts, of which heretofore thou hast made no great conscience, but let them wander up and down at randome, wickedly, idly, and wantonly; are they now, I say, bounded within a sacred compasse, and spent upon holy things, and the necessarie affairs of thy honest and lawful calling? Is thy understanding informed, and acquainted with the mysterie of salvation, which the world, and the wise men thereof, account nothing but madnesse and folly? Is thy memory, which heretofore beene stuffed with trash and toyes, vanities and follies, now capable and greedy of divine knowledge? Are thy words, which heretofore have beene full of prophane, and worldliness, now directed to glorifie God, and to give grace unto the hearers? Nay, yet further besides this inward renovation of the faculties of thy soule; hath the power of grace sanctified all thy outward actions? Dost thou now order (in every particular) all the business of thy vocation religiously, conscionably, and by direction out of the Word of God? Art thou inwardly affected and faithful in the performance of religious duties? as in hearing the Word of God, in sanctifying the Sabbath, in Prayer, and the rest? Dost thou now heare the Word of God, not only of course and custome, but of zeale and conscience to reforme thy selfe by it, and to live after it? Dost not the weeke-dayes duties and worldly cares, drowne thy mind on the Sabbath; but that thou dost the whole day entirely, freely, and cheerfully attend the worship of God? Dost thou exercise daily with fruite and feeling, Prayer, that precious comfort of the faithfull Christians? Thou being converted, dost thou labour the conversion of others, especially of those which are committed any way to thy charge, and for whom thou must giue a more strict account; as if thou be a master of a family, dost thou pray with them, and instruct them in the doctrine of salvation, and ways of godlinesse? Dost thou now not onely slieke at, and forbear great and grosse sines?
but dost thou even hate the garment spotted of the flesh, and all appearance of evil? Dost the tendernes of thy conscience check thee for the least sinnes, and make thee fairefull to offend, though it bee but in a wandring cogitation? After every fall into infirmities, art thou careful to renew thy repentance, and learne wisedome and watchfulness to avoide them afterwards? Dost thou feel thy selfe profit, grow, and encrease in these fruits and effects of grace? And hast thou such a gracious taste of the glory of God, and of eternall life, that thou art euen willing and desirous to meete thy Saviour in the clouds; not so much to bee rid out of the miseries of this life, as to bee freed from the heauie burthen of sinne, which hangs on so fast, and to enjoy his presence in the heavens for euer? In a word, as thy soule giues life, spirit, and motion to thy whole body, and every part thereof; doth the Spirit of God euen so inspire thy soule and body, and all thy actions with the life of grace? Why then, thou hast past the perfections of the formall hypocrite, and art possee of the state of true blessednesse; thou art then happy that euer thou wast borne; thy way is certainly the way of life: And I can assure thee, and I dare boldly pronounce it, that thou art already vitally out of the reach of all the powers of hell: Satan is chained vp for euer doing thee any deadly hurt: All the creatures are reconciled vnto thee, and at league with thee: Thou hast filled the Angels with joy at thy conversion, they will for euer guard thee: Thou shalt never more be afraid for any euill tidings. Though the earth be moved, and though the mountaines fall into the middest of the sea, thy heart shall abide strong, vnshaken and comfortable: When thou fallest downe vpon thy bed of sickness, thou shalt finde no mortall poyson in thy flesh; no sting in death; no darkness in the grave; no amazement at that great and searefull Day. For all the merits and sufferings of Christ are thine; all the comforts of Gods Children are thine; all the blessings in the Booke of God are thine; all the ioyes of heauen are thine; euen all things are thine, and thou art Chrifts, and Chrit is Gods. Onely stand fast in the faith;
faith; quit thy selfe like a man, and be strong; gird thy sword
vpon thy thigh; buckle fast vnto thee the whole armour of
God; ride on, because of the Word of Truth; and the Lord
thy God be with thee. Breake thorow for a while with un-
daunted courage, the bitternesse of the worlds malice; the
keene razours of impoysoned tongues; the teares and ted-
iousnesse of a few and wretched dayes; for thou art neerer the
price of the high calling, then when thou first beleuedst:
Shine more and more in faith, in patience, in loue, in know-
ledge, obedience, and all other Christian graces, vntill the
perfect day, vntill thou reach the height of heauen, and the
full glory of the Saints of God.

I now proceed more distinctly to other markes of diffe-
rence, betwixt the state of grace and formall hypocrisy.
Some notes of distinction for my purpose may be raised out
of those places of Scripture, which I proposed, for to ac-
quaint you with the kinds of perfection, & degrees of good-
nesse, whereof a man as yet vnregenerate is capable, and may
be partaker.

In the 8. of Luke, the hearer resembled vnto the Stonie
ground, is the formall hypocrite. Hee接收es the word of
God with joy, as doth the faithfull Christian, though not in
the same measure. But here is the speciall point and marke
that difference the one from the other. The Word and faith
in the formall hypocrite have no roots. They are not deeply
and soundly rooted and planted in his understanding, con-
science, thoughts, affections, and actions.

First, they are not rooted and fastened in his under-
standing, by those two sacred and gracious habits, which are cal-
led by the Apostle, Col. 1, 9. ὑποτεώσας & ὑπωτεώσας ὑπωτεώσας: Hea-
venly knowledge, or speculative wisdom in the mysteries
of salvation and spirituall prudence, or a sanctified under-
standing in practicall affaires of the soule. These two, as
I conceive, for divine revelations, and matters of heauen, an-
swered in a proportion to those two intellectual habits, Sa-
pientia and Prudentia, mentioned by Aristotle, Eth. 6. for
natural truth, and civil actions. Sapiencia, you know out of
the
the Schooles, is a worthy habit compounded of *intelligentia*; which is a natural light and ability of apprehending and acknowledging speculative principles, the foundations and fountains of all humane knowledge: and of *Scientia*; which is an habituall and exact knowledge of all necessarie conclusions and deductions, by the force of reason, and labour of discourse thereon, and grounded thereupon, But *Prudentia*, though it be feared in the understanding; yet it is practicall in respect of the Object and the end; and is the souveraigne & guide of all other virtues. It doth euer amid the many varieties, uncertainties, & passages of humane actions, wisely, and honestly consult and advice, judge and resolve; manage and execute. Even so, these two heavenly habits, *σοφία* & *σοφίας πνεύματι*, heavenly wisdom, and spirituall prudence, shed into euer sanctified understanding by the fountain of grace, are busied and exercised about supernatuarall truths, and matters of eternall life. By the first, the child of God having the eyes of his minde opened and lightened, doth see the great mystery of saluation, the secrets of the Kingdom, the whole counsel, & the wonders of the law of God; Hee doth know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints: hee comprehends what is the breadth, and the length, and the depth, and the heighth. By the second hee is enabled with a judicious sincerity to deliberate and determine in cases of conscience; in the perplexities of tentations; in all straights, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and every particular, both in his generall and speciall calling. This explication premised, I come to tell you, that the Word of God doth not take sure and lasting roots; doth not dwell plentifully in the understanding of the formall hypocrite, by these two divine habits.

First, there is a right noble branch of divine knowledge and heavenly wisdome, springing out of the mystery of regeneration; in which, as I take it, the formall hypocrite
for the most part utterly ignorant. He knowes not that dark and fearefull passage, which leades from the vanities and corruptions of nature, and out of the dominions of darkenesse and death, through strange terrors and torments offoule, into the rich and glorious happinesse of the state of grace, and Kingdome of Christ. He knowes not the varietie and power of tentations; the causes, degrees, the wofull consequents and recoveries of spirituall defections, relapses and decayes of grace. He hath no skill in the nature, symptomes, and remedies of afflicted consciences: in the secret workings and right uses of afflictions, infirmities, scandals, and disgraces. Hec is not acquainted with Satans transformations into the glory of an Angell; with his body, and visula, as the Apostle calleth them: that is, his depthes, his profound plots and contrivances, moulded by malice and subtillitie in his owne large understanding; furnished with the experience of our corruptions, and the successse of his many tentations for some thousands of yeeres managed with all the crafts and policies of the most darke and hidden corners of hell. Hec is not acquainted with his methodes as they are called, Ephe, 6. 11. his exquisite methods, in the wily conveyance of his stratagemes and insidiations; in ordering his auxilts and discharging his fierie darts. How sometimes he keepes, as it were, a method of nature, in striking at the roote, and labouring to stoppe or poyson the fountain of spirituall life, which is Faith: that so the fruites of godlinesse may wither, and the streams of divine grace may drie vp. Satan knowes full well, that the lively or languishing exerise of other inward graces; the cold, or zealous performance of all outward duties, depend vpon the weaknesses or strength of our faith: And therefore if he perceiue, that (by a free and vitall operation of a strong faith) our zeale, our hope, our patience, our faithfulnesse in our calling, and other graces bee maintained in their heate, vigour, and excellencie; hee labours might and maine to weaken, shake, and beate downe our faith, and that by such meanes as these: 

First, by suggesting to the childe of God, a consideration
of the flourishing of the wicked, how imperiously and prosperous they domineere and reuell it in the world; how they spread themselves like a green Bay tree, and bring their enterprises to passe: while himselfe yeastes strampled upon by their insolencies, oppressions and profane censures; while perhaps he lingers and pines under some heauie crofe and long visitation; and for all his prayers, his groanes, his patience, yet findes small comfort, no deliverance, for ends best known unto his heauenly Father; so that hee may, outwardly even perish in his troubles: This is a shrewd tentation, and in some measure prevailed against David; it made so tall, and well rooted a Cedar to stagger: nay, this tempest had neere over turned him; this blow had wounded his faith to death, had he not in good time stept into the Sanctuary of the Lord, and understood the end of these men; How suddenly they are destroyed, perished, and horribly consumed: and considered how sooner the godly be vexed with men or devils, for the dayes of their vanity in this miserable world; yet it ever goes well with them at the last.

A second meanes, by which Satan enduors the weakening of our faith, is this: Hee curiously observes all seasons and advantages; and therefore if hee spie our minds to bee overcast with some cloud of melancholy, the feate many times of vnecessary distrusts and fears; or to be cast down with some sad and heauie accident, and worldly discomfort; hee presently afresh represents unto the view of our conscience, the many and great sinnes of our unregeneration in their full and shape; that so by their renewed horror, he terrifying and affrighting vs, may raise new doubtings and amazements, and in some measure loosen the hand and hold off faith.

A third weapon, by which hee striketh at our faith, I take to be one of his owne immediate suggestions, and that is this: While the heart of a godly man isrefreshing it selfe sweetly and plenteously with an assurance of his future happiness and eternall enjoyment of endlesse ioyes in heauen; Satan, that out of his cruel malice he may mingle some hellish poys-
for with these seruiers of comfort, labours to cast into his minde, even some thoughts of impossibilitie of the performance of the promises of saluation, and of the attainement of that excellent weight of glory: and would gladly make him thinke it incredible that hee should euer bee crowned with immortalitie; or bee so gloriously partaker thorow all eternity of unspeakable comforts above. This tentation, as I take it, doth not much disquiet the formall hypocrite, or any vnregenerate man. For because his perswasion of happiness to come, is false and misgrounded, and that hee hath no found assurance of heauen; Satan is too wily to suggest vnto him doubts and distractions of this nature. But wheresoeuer it lights, it is of fearfull consequence; and therefore not to bee debated vpon by the thoughts, or disputed with Satan; that is not the way to conquer this tentation: but suddenly, and resolutely to bee repelled by the power of prayer; and out of an holy contempt of so base and lying malice, to bee cast as dung vpon the face of the Tempter. So that the faithfull Christian for all this, may maintain and possesse his heart in patience, and unconquerable comfort out of these two considerations:

First, if hee bee a diuell and prince of hell, as Gods childe feele sensibly and certainly by this present immediate suggestion; why then undoubtedly there is the glory of infinite Majefty in heauen, Angels, Saints, boundlesse and endlesse blessednesse of euerlasting time.

Secondly, he is to consider, that in the dayes of his security and worldlynesse, no such scruples arose in his thoughts: And therefore it is only a malicious tricke of the enemy of all true comfort, to defeate vs of our heauen vpon earth, our assurance of heauen in the world to come.

A fourth way of weakening our faith, is this: If Satan, by taking (in the nick) the tide of our frail and impotent affections, by casting vs vnawares vpon occasions and allurements; or by the suddenesse, subtiltie or violence of some tentation, be able to hale vs againe into some grosse and scandalous sinne; to which, by reason of our naturall disposition
tion and custome, wee were often, and most principally obnoxious before our calling: why then, from thence he drawes and enforceth vpon vs discomfortable, and faith-killing conclusions. He presently infers vpon such relapses; that we have deceived our owne soules, that our holinesse indeed is but hypocrisie, that our faith is but temporary, and our conversion counterfeit: Otherwise the grace of God would bee sufficient for vs, and the power of his sanctifying spirit, would at the least so farre restraine vs, bridle and mortifie our corruptions, that we should not breake out againe, and backslide into a sin so much loathed and repent of. Otherwise, as our sweet, and master-sin in the time of our vnregeneration made the deepest gash, the widest gap into our consciences; so if we were indeed in the state of grace, we should most carefully and tenderly close vp that wound, and be most vigilant and solicitous in fencing and fortifying that breach before any other. By this meanes Satan many times giues a sore blow to our faith, and breeds much heaunesses and discomfort in the soule.

Thus Satan in his tentations, sometimes proceeds by a method(as it were)of nature, in_striking at faith, the root and heart of our spiritual life. But if he bee not able to fasten his sierie darts vpon the shield of faith, why then he takes a contrarie course and method, as it may best fit his advantage, and more casie insinuation. For he attempts the dulling and diminishing of our zeale, and forwardnesse in Religion, and other fruithes of faith, and inferiour parts of sanctification. And that by such meanes as these:

One weapon, by which he labours to wound our serven- cie, and faithfulnesse in duties of holinesse, and to hinder the entire exercis of the graces of sanctification, is prosperitie and freedom from discomforts and miserie. For if he once espie vs to be encompassed with worldly peace, reputation amongst men, honours, and offices, plenty of wealth and preferments; he is ever then in good hope (by the helpe of the natural aptnes of worldly happynes to ensnare and intangle) to beget in our hearts, worldlynesse and securitie, the two
Great and dangerous consumptions of spiritual life. For if worldliness once take possession of our hearts, it wastes by little and little our joy in heavenly things, our comfort in the communion of Saints, our longings for the incomprehensible and everlasting happiness: it banisheth all thoughts of the worth of our souls, of the spiritual state of our conscience, of the vanity and change of this present life, of the glorious rising againe of our bodies, and the immortalitie of the second life: and instead thereof filleth vs with earthly cares, with fears, jealousies, griefe, hopes, wishes, independance upon the providence of God, and a thousand platforms for the encreasement and securing of our outward felicitie and securitie: It makes vs insensible of Gods judgements, of our falling from our first love, of the danger wherein we stand: It makes vs put farre from vs the euill day; and to thinke our mountaine so strong, that wee shall never bee mooned, but continue in our happy state, and dye in the nest.

Secondly, hee seekes to weaken our practise of godlineesse, by fastening vpon vs vncheerefulnesse, and vnprofitablenesse in the meanes of the preservation of grace. For if he can once make vs cold and negligent, or onely formall, and curson in the daily examination of our consciences, in hearing the Word of God, in the godly exercises with our schollers or families, in publike prayer, or our more private strining with God by groanes and sighes, for the supply of some grace or remoueall of some corruption; then there euer follows a languishing and decay of the life of grace. If we but perfunctorily receive the heavenly food into our understandings, and being hindered by distractions, carelesnesse or worldly cares, not digest it by meditation and conference, and by spirituall exercise of fervent prayer convey it into the seuerall parts of our soules; our new man will quickly fall into a consumption.

Thirdly, hee doth notably dull and darken our holinesse and sinceritie, by casting vs vpon vngodly and prophane companie: which hath, I know not, what secret and bewitching
A Discourse of true happiness.

...power to transforme others into their own fashions and conditions; and to make them sometimes to condemne their former forwardnesse and zeal in the service of God. For as the seed cast into the earth, drawes vpnto it selfe by little and little the propertie of that soile, whereunto it is transported, untill at length it becomes like that which doth there naturally growe: So the spirits and manners of men commonly conforme themselves to those, with whom they ordinarily conversfe. Lamentable then is their case, base their resolution, and miserable their comfort; who for advantage, faction, foresight and hope of future gratifications, or any other by-respect, plunge themselves into such companies, where perhaps they may enjoy many pleasant passages of wit, set and artificiall disport and passing the time; direction in their worldly affaires, combination against the power of Religion, and the true Professors thereof: but where they shall finde no furtherance in the way to heauen, no comfort in heauenly things, no encouragement to piety, no counsell in tentations, no consolation vpon their deaths-bed. Oh how much better were it, for these few and wretched dayes, to fort and solace themselves amongst the Saints of God, with whom they might shine as glorious lights together in the earth, and hereafter in the heauens a-boue the brightnesse of the Sunne for evermore: rather then prophanely to sport themselves in Meshech, and for a season proudly to ruffle in the tents of Kedar, where there is no light of grace, no joyned expectation of eternitie; but darkness of sinne, and shadow of death! Mistake mee not in this point: I would not have men goe out of the world, or become Separists. I would rather have them, if they will understand Paul aright, bee made all things to all men, that they might by all meanes save some. That is, I would have the children of God not be wanting in any offices of kindnesse or pietie; but to yeld and communicate themselves so farre, as dutie, charitie, humanity, necessitie of their generall or particular calling vpon good warrant, and most occasion may challenge and exact at their hands. But as for a free...
and full communication of the secrets of their soule, of their dearest affections, of their spirituall estate, of their joyfulllest and best expence of time; I would have that only vouchsafed and conuerted into the faithfull bosome of a true Christian, and confined to grace, as its peculiar and principall Object. Let their goodnesse, and good deeds spread without limit; but their delight and intimateenesse, is to be restrained and appropriated to the Saints that are on the earth, and to the truely excellent, which are onely the godly. Hence it is that Gods children are many times cenured for morostie, unsociablenesse, disdainfulnesse of spirit, and opposition to good fellowship; when God knowes they can find no taste in the white of an egge, no strength in a broken staffe of Reed, no comfort in the men of the world, who haue their portion in this life; and therefore they would not part with their Paradise of communion of Saints, or comfortable communication with God in their solitarinesse, for the company of Kings, and a world of camall contentments.

Fourthly, Satan doth sometimes worke a foule decay of grace, and exercise of godlinesse, by putting into our heads some inordinate plot and forecast, for preferment and greatness. For if hee can once set our thoughts busily on foot for proyeying and contriving (with exceflue desire, ambition and greedinesse) some honour, office or high place; why then, farewell zeale; farewell taking part with Gods children; farewell an vnshaken resolution, in standing for the honour, truth, and service of God; and a Christian courage in reproving sins. For then we must liue reservedly; we must be content to part with our liberty, and bee deprevied of our felues: Wee must labour to satisfie and accommodate our selues to the humours, pleasures, and passions of men. In a word, our whole carriage must hold a necessarie and exact correspondence with the men and means that are able to promote vs: for so vncertaine and irregular are the resolutions of mens favours, that many times, if a man but misse, or mistime one ceremonie or circumstantiall observance, it is enough to cast
him off, and utterly cast him from his hopes & ends. Most miserable and servile is their life, that thus forsake the strong tower of their salvation, and clasp their hand of faith about the arm of flesh. For they do not only bereave themselves of that worthy freedom of spirit, which an honest Heathen would not exchange for his life: but also as they grow into a habit of servitude and base engagements vnto men; so they grow into a slavery vnto sin, and bondage vnto the corruptions of the time. And the higher they rise into favour with profligate greatness and policy, the deeper they sink into the miseries of baseness and flattery, and the higher displeasure of Almighty God: and at length, if they attain their ends, (for sometimes they die in the tedious prosecution of some undeserved dignity) they double their discomforts, and enrich their account. For commonly where the pursuit and purchase of any honor and preferment hath been base and indirect; there the discharge and execution is formal, vain-glorious, and unconscionable.

Thus you see a second method of Satan, whereby he goes about to kill the fruits of faith; & to cause, if not an utter cessation, yet much weakness and interruptions in the operations of grace.

Many more such depths and proceedings he hath in temptations. As for examples:

If he meet with notoriously wicked men; as Drunkards, Swearers, vniclaine persons, and the like; he tempts them to Atheisme, a repugnant sense, contempt of God's worship and service, and to the great offence. To defend their lewd and grasping courses; to glory in their sinnes, and in their dexterity of making others drunk with the same iniquity. He stikles and strikes the bargain betwixt them, and death and hell; and enters (as it were) bond for the performance of the covenant: He tempts them to scorning; and by their scoffings and railings, in some sort, to the despising of the Spirit of grace in the children of light; which is a foule signe of a feared conscience, and a fearfull preparative to sinne against the holy Ghost. These are Satan's standard-bearers;
and therefore he inspires them with extraordinary boldness, and desperateness in sinning; and teacheth them to march furiously in variety of rebellions against the Majesty of heaven.

If he meete with honest civil men, hee labours to persuade them, that just and upright dealing with their neighbours, good meanings and intentions in matters of religion, are the very life of the service of God, and a sufficient way to heaven: And to conceive, sinne and sincerity to bee nothing else but moral vertues and vices; the power of sanctification, to be nothing but good education; the practice of godliness to bee nothing but sober and honest behaviour; and the whole mystery of Christiannity, to bee onely a grave and stayed ciuitility; And the much ado about faithfull and conscionable preaching, to bee onely the humour of some odde fellows, that would bee accounted singular and socrapicall.

If he meete with formal hypocrites, who besides immunitie from grosse sinnes, and their civil honesty, are careful and fashionable in the outward duties of religion, yet short of a sound conversion; he labours might and maine to settle in them an opinion, that the state of regeneration is nothing but preciseness and puritanisme; that saving sincerity and a true practice of holiness is onely a transcendent Idea, consisting in pure abstraction, conceited in the irregular and stirring heads of some busie and pragmaticall fellows, shadowed onely with a number of faire Hewes and pretences, but really existent and acted no where. And that they may more securely and obstinately rest upon this persuasion, hee furnisheth them with a notable art of misconceiving and mis-interpreting the actions of grace; and of making, by odious exaggerations, a little hole in the coate of a found Christian, as wide as hell. Hence it is that David is many times made sport with, and merrily jested vpon by them, with the false scoffers at their feasts and banquets; and hath things laid to his charge with much confidence, but without all conscience, which (God thou knowest) hee never knew.

Hence
Hence it is, that many times those actions, in which, for the truth and uprightnesse of his heart, and the integrity and innocency of his cause, he dare appeale to the tribunall of God, (the impartial searchor of the inmost thoughts, and severer renenger of all falsehood) yet are racked by vile and base misconstructions, and interpreted to be the workes of darkness and deceit. And if they take a godly man but tripping in some lesser error in his carriage, and that perhaps but forged in their owne wilfull misconceit; they thence raise matter, not only of triumph and insultation, but (which is much more fearfull) of chearing, applauding, and confirming themselves in their present wretched estate.

But if Satan meete with a man, that by the grace of God is alreadie entred into the pangs of his trauell in the new birth, and with sorrow for his sins is smitten downe into the place of Dragons, and couered with the shadow of death; then hee eagerly strives to stifle the new man in the wombe; and by presenting to his view the vglie vifage of his many and outragious transgressions, the curse of the Law, and the wrath of God (which hee yet makes more grisly and fierce by his owne hellifh malice,) to plunge him into the bottomlesse gulfe of irrecoverable horror and desperation. But if by the mercies of God he sinke not, but betimelie lay hold upon the justice of Christ, and that boundlesse compassion, which never knew how to breake the bruised reede, or quench the smoaking flaxe; but holds a broken and contrite heart farre more precious, then the sacrifice of the beasts on a thousand mountaines, and then ten thousand rivers of oyle: why then hee stands like a great red Dragon in his way, at the very first entrance into the Kingdome of light, and profession of sinceritie, and casteth out of his mouth floods of persecutions, vexations and oppositions; that so he may overwelmme and crush him before he come to any growth or strength in Christ, and a full comprehension of the mystery of grace. And to this end he sets on foote, and fire too, and whets with keene razors many a lewd and prophan tongue, to scoffe, disgrace and discourage him in his narrow, but blessed passage to immor-
mortality, by reproaches, flanders, exprobration of his former life; by odious names of Hypocrite, Singularist, Puritane, a fellow of irregular conscience and stirring humour, of a factional and contradictory spirit, and such like. But if hee also passe these pikes, and these sharp swords (for so David calleth swift tongues) out of a consideration of that truth in Paul: Every one that will live godly in Christ Iesus, shall suffer persecution; and that in the calmest time of the Church: amongst many other, he shall be sure at the least to bee continually scourged and vexed with strife of tongues: for every faithful Christian knowes by good experience, that now and then, as hee shall stirre in a good cause, stand against the corruptions of the place where he lives, with conscience and faithfulness discharge his calling; he shall presently have the spirit of prophaneness to flie in his face, with brutish and implacable malice and insolence: but yet, I say, if he be able with his Lord and Saviour to endure this speaking against of sinners; and to esteeme it, as it is indeede, his crown and comfort: why then Satan casts about another way; and hee labours sometimes to fasten upon him some unwarrantable opinions thereby scandalously and unnecesarily to disquiet him, to defraud him of an entire fruition of the comforts of holiness, and to hinder and interrupt him in the prosecution of his glorious service of God. Sometimes to pisse him vp with a selfe-conceit of his owne excellencie, seing himselfe advanced as farre above the common condition of men, and the richest and happiest worldling: as heauen above earth, light above darkness, endless happiness above eternall miserie: that so, as the Apothecaries ointment by a dead flie, his good actions and spirituall graces, may receive stain and infection by privy pride: of the nature and remedies whereof I haue before discoursed. These and many others be the tentations of a babe in Christ, and fitted to the infancie of regeneration.

But if Satan meete with a strong man in Christ, he tempts him by those two methods I told you of before; sometimes by waisting his zeale, sometimes by weakening his faith, and a thousand
thousand moe. Amid which infinite variety, he is for the most part constant in one point of policy, and that is this: He conceals his greatest surie, his most desperate assault unto the last: He referves his fierist darts, his deadliest poiso, his sharpest sting, his Gunpowder-plot, vntill hee meete vs on our deaths-bed. Wherefore, beloved in Christ Iesus, we had need euery man to be strongly and soundly prepared and armed against that great and last encounter with Satan: vpon which depends our everlasting estate, either in the ioyes of heavens or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our depe reaches and unfathomed policies and projects, the countenance and patronage of great personages, our merry and pleasant companions, or the plurality of livings and preferments, that can yeeld vs any comfort or assistance in that terrible and fearefull combate. Nay, though we now little thinke vpon it, all the worldly contentments, that wee haue either directly purchased, or unconscionably imploied, hee will then turne vnto vs into Scorpions stings, and Wormes of conscience. Onely at that day a good conscience will hold out as armour of profe ; which, as it hath bee on earth a continuall feast, so then it will be vnto vs a great and everlasting Jubilee for evermore.

By this time you easilie perceiue, and I am very sensible of the digression I haue made: but I haue done it, onely to giue you a taste of that part of divine knowledge about the depe depths of Satan, and spirituall state of sanctified soules and afflicted consciences; which I take to be Gods childs peculiar, and in which the formall hypocrite hath little skill or exercize. For the depe and divine ponderations of this nature vpon these points, doe not much take vp or trouble his mind and meditations. It is a precious knowledge, abstracted by an holy experience from the practife and actions of true and sound regeneration; and therefore it is transcendent to his most happ natuall capacity, to the depth of his worldly wisedome, and to the greatest height of his speculations, though otherwise never so vninsall and profound.

Now as concerning other parts of divine knowledge, and other
other points of religion; hee may bee furnished with store of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controversies; he may bee endued with subtiltie in disputing and defending the truth of God: yea, and in resolving cases of conscience too, so farre as a formal observation, and Popish Doctors can leade him. For their resolutions in that kinde, are only busied about cases incident to their Antichristian Hierarchie; about perplexities arising out of their will-worship and bloodie superstition, and determination of some particulars in the commandements, which may fall within the capacitie of an unregenerate man: but their profession, I meane the Papacie, cannot possibly reach into the heart of godlineesse, the mysterie of regeneration, and the saving power of the life to come. Nay, yet besides this, the formal hypocrite may be made partaker of some degrees of the spirit of illumination, in understanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many haue much light of judgement, that haue little integrity of conscience; and are inspired with the spirit of illumination for the good of others, that haue no part in the spirit of sanctification and sound conversion for their owne happiness. But yet me thinks there may bee conceived some difference betwixt the childe of God, and the formal hypocrite, in the very speculation and knowledge of Gods truth, and in apprehension of things divine in the understanding: Which I take to bee such as these,

First the light of divine knowledge in the formal hypocrite, doth onely discharge his beams and brightness vpon others; but never returnes and reflectes on his owne soule to an exact discoverie of the darkenesse of his owne understanding, the disorder of his affections, the slumber of his conscience, the deadnesse of his heart: but every childe of God isuer in some measure both a burning and shining Lampe; he is both illightened and inflamed inwardly in his owne understanding, heart and affections; and also the brightness of his Christian vertues, are ever dispersed and working vpon others. Wheresoeuer he lines hee shines as a light, amid a naughty
naughty and crooked generation, in the light and cenure of God, the blessed Angels, and good men; though to the judgement of the world, and eye of prophaneness, his glorious graces euer did, and euer will appeare to bee nothing but darkeness and dissembling. You may conceive this difference thus: The sun-beames (you know) are not only cast and shed into the inferiour Orbs and aire; but are first rooted in the Sunne, and doe inwardly and univerfally fill with light that faire and glorious body: It is otherwife in the Moone; for howfoever the receive light, for the cheering and comforting other bodies, yet she remains darke within, and in respect of her felfe, it serves only to make her spots more conspicuous. It is iust so in the point we haue in hand: The light of divine knowledge in the child of God, doth not only shine vpon the foules of others for their instruction & refreshing; but doth first fully illuminate his owne, though not to an excellency of degree, for that is reserved for heaven; yet to a perfection of parts, of which onely our mortality is capable. But in the formall hypocrite howsoever it may sometimes dispell ignorance and errors from the mindes of others; yet within hee is darkenesse in the Abstract in respect of fauing light, as is euery vnregenerate man, Ephel. 5.8. And his light of knowledge in respect of himfelfe, cerues onely to make his sinnes more soule and sinfull, his damnation more iust, and himfelfe more inexcusable. For hee that knowes his masters will, and doth it not, shall be beaten with many stripes.

Secondly, the knowledge of divine mysteries in Gods child, is entertained and enjoyed with a peculiar kinde of sweetness; with an impression of incomparable joy and pleasure: It is farre sweeter vnto him then honey, and the honey combe: Hee hath more delight in it then in all manner of riches: It is more precious vnto him then the gold,yea then much fine gold: It begets and stirs in him flagrant desires and affections correspondent to its preciousnesse and excellencie. But it is not so with the formall hypocrite; for his earthly-mindednesse, by which his affections are (as it were) glued
glued vnto the fashions of the world; if hee were sensible of it, would tell him that it is many times not so sweet vnto him as his pleasures: His close courtousnesse, or other vnconscionablenesse in his calling, if his conscience were illighted, would informe him, that many times it is not so deare vnto him as gold.

Thirdly the child of God hath an humble and gracious resolution, a sweete and willing submission euer mixt with his divine knowledge, of being mastered, guided and governed by it; though against the violent bent of his owne inclination, and the current of the time: but the formall hypocrite, (if he deale faithfully with his owne heart) may feele in himselfe a secret subordination and subjection of his understanding therein, to his wealth, honours, and worldly preterments.

Fourthly, in apprehension of divine truth in the formall hypocrite, the power of naturall discourse, and light of reason beares the chiefest sway; and therefore he stickes (as it were) in the bone and barke, in generalities, and uncertainties: but in the child of God, the sacred illustration of Gods spirit doth plentifully concurre; and therefore he is able to pric into, and pierce the narrow and pith of Gods holy truth, the particular veins and sauing sense thereof.

I come now to the other habit, which the Apostle calleth σκοπισις πνευματικη, spiritual prudence, by which the Word & faith take no roote in the understanding of the formall hypocrite.

This habit, I told you, is a spiritual prudence, or a sanctified understanding in the practicall affaires of the soule; by which a regenerate man is inabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the perplexities of tentations, in all straits, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spiritual discretion to guide and conduct all the actions of grace, and every particular both in his generall and speciall calling.

This wisedome (as I take it) is an attendant vpon iustifying
ing faith, and only and inseparably annexed vnto saving grace; and therefore the formal hypocrite, though I place him in the highest perfection that is attainable in the state of unregeneration, is utterly incapable of it, and a mere stranger vnto it, as he is vnto the life of God.

By this holy wisedome, David, Psalme 119. verse 99. is said to be wiser then his adversaries; that is, then Saul, and all his politicke States-men, then his teachers, then the ancient. If wisedome were lost, methinks it should be found amongst Politicians (the Oracles of imperiall depths and secrets of State; the pillars of Common wealths and Kingdoms;) amongst profound Doctors and Rabbins (the fathers of knowledge and learning;) amongst the ancient, whose age is many times crowned with ripeness of judgement, with variety of experience and observation. And yet by this νόεις πνευματική, spiritual prudence (for the same word v-

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fed there by the Septuagints, which the Apostle hath, Col. 1. 9 ) David farre surmounteth them all; in respect of which, the flower and quintessence of all their wisedome and policies, was nothing but glorious folly and profound simplici-

ty. Hence it is that many a poore soule, illiterate and neg-

lected, proudly pasted by, and many times trampled vpon with disgrace and vexation, by worldly wise men; yet li-

ing vnder a constant and conscionable Ministerie, is infi-

nitely more wise then the greatest Clerkes, and learnedest Doctors; both in giving counsell and advice in spirituall affa-

daires, and in conducting their owne soules, in these strangely

 prophane and desperate dayes, thorow the straight way to heauen.

Hence then you may see a cleere difference. The formal hypocrite, so farre as naturall wit, goodness of education, ci-
mill honesty, moral discretion, politicke wisedome can in-

lighten and leade him, may mannage his actions and affaires with exactnesse and reputation, gloriously, and without ex-

ception in the sight and judgement of the world. Nay, be-

sides, sometimes by an addition of some inferior and more generall graces of Gods Spirit, bee may set vpon them such
an outward glittering, that they may dazzle the eyes of the best discerning spirit, and deceive his owne heart with a false persuasion, that they are the true actions of piety, and pleasing vnto God. But ouer and above all these, (which is never to bee found in the unregenerate) there is in the understanding of the child of God, a more excellent and superiour vigour, that inspires his actions with a high and more heavenly nature; that breathes into them the life of grace; that guides them with truth and singleness of heart, and sincerity in all circumstances, to the glory and acceptation of God, the comfort of his owne conscience, and good of his brethren. There is a farre clearer and brighter eye shining in the soule of every regenerate man, in respect whereof, the fairest lights of all other knowledge and wisdome are Egyptian darkness; which doth ever faithfully descrye and discover vnto him the straie though unbeaten path to immortalitie, thorow all the passages or particulars of his life: It reveales vnto him the wisest and most conscientable resolution in all spirittuall debatements; the best and fittest seasons of reproving sines and winning soules vnto God; many obliquities of actions, iniquitie of many circumstances; the right vises of his owne afflictions, disgraces, and infinities, which the formall hypocrite cannot possibly discern, because he is starke blind on this eye.

A mongst infinite, I will give one instance of the gracious workings and power of this divine habit.

Let vs imagine an euill report or false slander to bee unjustly raised (and without ground) vpon the formall hypocrite, though it seldom befall such; for commonly profane men are more countenanced, better conceiued and spoken of by the greater part, and by great men, then they deserve. Yet if it so fall out; this or the like is his behaviour: Hee perhaps proclaims and protests his cleerenesse in the case too ambitiously and impudently; not with that humilitie and spirituall discretion: Hee pleath and applaugeth himselfe in his innocencie, for this particular, boyishly, and with clamour; which perhaps secretly breeds a more
more general Pharisaical self-conceit of the rest of his ways: He angrily contests with the iniquity and ingratitude of the world, for casting such base indignities and aspersions upon goodness and virtue: He would gladly bear it out bravely, and make others think that he passes it without wound or passion; but indeed he inwardly chafes and frets, and is much grieved and galled with worldly sorrow for it: the reason is, his reputation with men is dearer unto him then the glory of God; his chiefest good and comfort in this world, is the world's good opinion of him. But in all this, he is so farre from working any spiritual good out of it, that he rather entertains a secret encouragement to bee that indeed which the world censures him to be, then for a bare concealed conscience of his innocencie, to debarre himself of a full fruition of the present times.

But let vs now on the other side, conceive a Child of God to bee wickedly and wrongfull slandered: for it is properly his lot and portion in this life, to bee loaden with lewd and lying censures, with vntrust and odious imputations; sometimes to have many grievous things and fearfull abominations fathered upon him, without all sense, honesty, or probability; which he never did, hee never knew. And if once ill reports raised falsely upon the godly, be on wing they fly as swift as the Eagles of the heauens. Devils are speedie Drobedaries to carry such newes: They presently passe thorow Taurernes and Ale-houses, Citie and Country, Gath and Alcalon; they runne farre and wide, as currant and authenticall, vnder the Broad-scale of good fellowship; never more to be controlled and reuerst, vntill the matter bee brought before that high and everlafting Judge. But mark, I pray you, the carriage of Gods Child in these cases: he doth indeed sweetly and comfortably enjoy the consciousness of his owne uprightness; though his adversaries hee never so potent or cunning to thramp him down, yet vntill he die, as Job speaks, hee will not take away his innocencie from himselfe. When the sharpe and empoyioned arrowes of bitter malice and calumnations come thickest upon him, even with haile-shot, his
his truly noble, and diuinely resolued soule is infinitely satisfied with that in Iob: Behold now, my witnesse is in the heaven, and my record is on high. Yet he doth labour to cleere himselfe so farre, as the honour of God, the satisfaction of the godly and danger of insft scandall require.

But the gracious considerations and holy practise, which (in these afflictions of his good name) spirituall prudence principally ministers and suggests vnto him, are such as these:

First, hee considers, that howsoeuer hee be innocent from the slander, yet the finger of God is in it, as it was in directing the dogged malice of cursed Shimei, vpon the royall person of David; and therefore he gathers, that the Lord would thereby give him notice, that some other things in him are amisse: that some secret corruption, by which his blessed Spirit is grieued, is to bee subdued and mortified; that some grace is to bee repaired; some of his wayes to bee amended: perhaps his languishing zeale is to bee renewed and inflamed; his heart, much duld with the contagious prophanenesse and formality of the times, is to be quickned, and more enlarged for Gods service; repentance and humiliation for some former sinne, not thorowly repented of, or in part resumed, is to be renewed. Perhaps the Lord hath thereby an holy purpose to reucale vnto him, the omission of some duties in his calling, or some smaller faults (yet scandalous) whereof before he was not sensible. Or it may bee, to prevent some sinne to come, either that with which he is falsely charged; or some other to which his fraile nature is more inclining. Or lastly, by this experience to prepare him with courage, and furnish him with wisdome to comfort others in the like case; or to glorifie his name by patience, in some more publike and notorious disgrace and vexation to bee inured in this kinde.

Henceupon the Child of God doth presently make a priuie search into his soule, doth narrowly lift the state of his conscience; and after due and impartiall examination, feelingly and faithfully address himselfe to prayer, practise of these considerations, and reformation of what he finds amisse.

Secondly,
Secondly, this outward cross upon his good name by false surmises and suspicions, makes him retire into himselfe; and more fruitfully and cheerfully to enjoy all his inward comforts, his hope and delight in heavenly things, the assurance that his name is written in the Book of life; which no malice of men, or policy of hell is ever able to blot out. It makes him with more fervent and greedy attention to listen for the trumpet of that last and fearful day; more longingly, and with fixed eyes, to wait for the Lord Jesus in the clouds; who, as hee will punish all prophane Opposites to holiness with everlasting perdition from the presence of the Lord, and from the glory of his power: so undoubtedly, with the brightness of his coming, he will then at the furthest, before men and Angels, bring forth his righteousness as the light, and his judgement as the noone day.

Thirdly, by the mercies of God, for any such wretched and lying slander, hee is not so cast downe with worldly sorrow, hee doth not so farre gratifie Satan and malicious men, as to joyn the hands with them for the afflicting of his owne soule, with needless discommodities, or discouraging himselfe in his calling: but rather hee raiseth matter of comfort, encouragement, and rejoicing. For thereby hee is made more like and conformable to his Head Christ Jesus; who endured the cross, and such speaking against of sinners, and despised the shame for the joy that was set before him. He hath thereby more weight and degrees added to his blessedness; more magnificence and brightness to his Crowne of immortality: Blessed art thou (faith Christ) when men revile you and say all manner of evil against you for my sake falsely; rejoice and be glad, for great is your reward in heaven. And therefore in despite of malice and falsehood, he runs on joyfully in his race: and having the attestation of a clear conscience, the acclamations of Saints and Angels, hee little cares for the barking of dogs by the way; but followes hard towards the marke, for the price of the high calling of God in Christ Jesus.

Such as these, are the thoughts and behaviour, spirituall wisdoms doe acquaint the Child of God with; when his good name
name is wronged, & wounded with flanders & false reports.

I conclude the whole point: The knowledge and practical wisdome about heavenly matters in the formall hypocrite, are dull, cold, plodding, formall, serviceable, and subordinate to his worldly happiness. His knowledge is μηροντς τις γνώσεως, a forme of knowledge, Rom. 2.20. His practice is μηροντς ευελπισεως, a forme of godliness, 2. Tim. 3.5. All is forme and outwardnesse: they are not deeply and soundly rooted in him by sanctifying grace: not inwardly inspired with supernatural and spiritual life. But divine knowledge in the Childe of God, is called the Spirit of Revelation, Ephel. 1.17. his practical wisdome is spiritual, Colof. 1.9. that is, quicke, active, ferment, zealous, stirring; not into irregularities and exorbitancies, as worldly wisdom many times misconstrues, but against the corruptions of the times; and working out of all actions, occasions, and occurrences (euen out of miseries, flanders, and infirmities) some glory vnto God, some good vnto his children, some comfort vnto his owne soule.

I now proceed to tell you, that the Word of God is not rooted in the conscience of the formall hypocrite; which is the hearer resembled vnto the stony ground.

The whole and entire worke of conscience, as you well know, out of the Schooles, consisteth in a practical Syllogifme: The proposition ariseth out of the συμπόρημας, an habit of practical principles, and generall fountaines of our actions: The assumption is properly συνειδησις conscientiae, an actual application of our knowledge to this or that particular act or object. Whence follows, the immediate and necessarie issue and office of conscience; to testifie, in respect of things simply done or not done: In respect of things to bee done, either to excite and encourage, or to restraine and bridle: In respect of things done well, or wickedly, to excuse and comfort, or accuse and terrifie. For example: The συμπόρημας, which is, as it were, a treasurie of rules and lessons for direction in our actions, proposeth the iniquitie of a lye euen out of nature. Aristotele condemnes it, Eth. 4.7. κατ' αυτὸ δὲ τὸ λεηος, παλαιον καὶ θετικον, a lie is stark naught and
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and discommendable. The founder Schoolemen demonstrate every lye (though it bee oflicious, and for a greater good) to be against nature, and indispensible. Natures purpose is frustrated, and her law transgressd, when speech & words, which shee intends to bee ever the true messengers of the conceits and apprehensions of the minde, are abused to falsehood and equivoocation. But this practicall principle of not lying, however it be clear in nature, yet it receives further illustration from the Booke of God. Therefore the proposition may bee thus framed:

Every lyer shall bee banished from the holy Mountaine of the Lord, Psal. 15. and shall bee barred out of the new Jerusalem for evermore, Reuel. 22.15.

The conscience of the lyer doth assume and tell him: But I have thus and thus lied for advantage, and greater good: Then it followes:

Therefore I must bee banished from the holy Mountaine of the Lord, and barred out of the new Jerusalem for evermore: A conclusion of condemnation and terrour:

Such is the arguing of conscience for things past: But thus it worketh about things to be done:

Let vs imagine a man to deliberate with himself, whether he should be Non-resident or no. His habit of practicall principles (if hee will deale faithfully with his owne soule, especially by the helpe of the honester Caufes) may yelde him matter enough out of nature against Non-residency, as might easily appeare if the point were incident. But sith the case is cleere, Ezech. 33. hee may thus frame his practicall Syllogisme:

The Non-resident must answer for the blood of those soules, which by his unconscionable and unwarrantable absence, & negligence in his charge, have perished in their sins.

But sith I know not how soone I shall come to judgement, my poore soule shall not appeare before my bleffed Saviour, red with the blood of those soules, for which his precious blood was shed.

Therefore I will not bee Non-resident. You see here a re-
Difcourfe of true happinesse,\footnote{112} from Non-residencie, that bloodie gangrene, that (with remorselesse greediness) eates and devours the precious soules of men.

This short explication of the nature of conscience thus premised, you may easily conceive with mee thus much; that

Accordingly as the practicall understanding of a man is furnished with principles and rules for guiding his actions, according to the nature of them, and soueraignty they hold in the conscience, such and thereafter commonly is his life and actions.

I except the grosse hypocrite; for hee sinneth against the knowledge of his heart, and light of his conscience: Therefore the found of feare is already in his cares; and in his prosperitie the destroyer shall come vpon him. Hee beleeveth not to returne out of darkenesse, for hee feeth the sword before him. Affliction and anguish shall make him afaide: They shall preuaile against him, as a king ready to the battell. God shall run vpon him, euyn vpon his necke; and against the most thicke part of his shield: because hee hath covered his face with falehood, and inwrapped himselfe in a cloud of hypocrifie.

The point then must bee exemplified in other sorts of men.

First, the notorious sinner (by reason of his delightfull conuersing with the wicked, and custome in the workes of darkenesse) doth obscure, smother, and in some measure extinguish in his conscience, not onely the light of supernaturall truth, but of nature too: Therefore hee runnes headlong (without restraint or bridle) into desparate villanies and outrageous rebellions. Hee drawes in sinne with cart-ropes, and worketh all manner of uncleanness with greediness: Hee is bound with his sinnes, and covered with iniquities, as a field is hedged in with bushes; and the path thereof covered with thornes. Whereby no man may travell. It is sent vp, and is appointed to bee delivered by fire.

Secondly, the Papist hee entertaines and treasures vp for
his practicall principles, the bloody Dictates of the Pope of Rome, that man of finne, and Vicegerent of Satan; which are so farre from receiving strength or warrant, either from nature, or divine truth, that they hold strong contradiction and eternal opposition to both: and therefore his conscience is enlarged like Topher. For it can without scruple or remorse, nay, with hope of heaven, and a brighter Crowne of glory, digest even the sacred blood of Kings, and swallow downe with ease the ruines and desolations of whole Kingdomes. Hee can meritoriously butcher his brother in the streets with prodigious cruelty, as in that horrible massacre at Paris. Hee can be dispensed with, and discharged from oathes, and truth of speech, the necessary and soueraigne instruments of all justice and society amongst men. He may expect canonization for blowing vp of Parliaments, and tearing in pieces the royall limbs of the Lords Anointed, and the strong sinewes of the worthieſt State under heauen: and after faile towards the Popisſh Paradice, which is indeed the pit of hell, throw a sea of innocent blood, without any check or counterblaff of conscience.

Thirdly, the civill honest man hath his conscience informed with rules of naturall honesty, and generall notions of right and wrong, and therewith contents himself. And therefore he frames himself with sober carriage, faire conditions, just and upright dealing towards men; so that hee is well spoken of, and reputed by the world a good neighbour, a sober wife man, of harmelesse behaviour, no medier, a peaceable man: and these are excellent, if not feared, but fruitfulable to true piety and saving knowledge. Peace is a precious thing, if it may be purchased and posset without impeach and preindice to holinesse and a good conscience. Follow peace with all men, and holinesse, without which no man shall see the Lord. Peace and holinesse must goe together: If otherwise, it is an holy peace to bee at warre with the corruptions of the time: and to be at peace with sin, is to warre against God and his owne soule. But the meereely civill honest man, by his practicall principles, is led no further, but
to the executions of moral honesty, as for instruction in heavenly mysteries and divine knowledge, he doth not much meddle with, care for, or seek after; but only for company and fashion.

Fourthly, the formal hypocrite, besides the direction of natural light in his conscience, doth interest and acquaint himself with practical principles out of supernatural truths and the Word of God, for the performance of religious duties and services; but he puts them in practice with reservation, with his own exceptions and limitations: He is only so farre guided by them in his life and conversation, as they are compatible with his worldly happiness: And therefore in the time of persecution, as it is in the Parable, he falleth away. But by persecution you must understand, not onely the fiery triall and refining unto blood; but also inferior, and not so smarting afflictions and tentations; as it is cleere, if wee compare the three Evangelists in their narration of the Parable. It is many times, disgraces, and contumelies for his profession, displeasure and discouragement of great Ones, the hazarding of some profit and preferment, the losse of friends, and favour of the world, or the like, that makes him flinke and yeelde, and desperately to cast himselfe into the current of the times, there to swimme with others for a while, with full saile of outward prosperity; vntil he drowne himselfe in perdition, and sinke suddenly into the gulf of endless woe and miserie. Hence it is that Matth. 13. 31. hee is called παρασκινος, a Temporizer: Hee is not thorow, sound, resolute, and true-hearted for godlinefse, good causes, and good men. For many times, when the honour of God is put (as it were) in the one scale of the balance, and his owne contentment in the other; hee suffers some worldly profit or pleasure, the gratification or satisfaction of some great man; the purchase of some Fellowship, Benefice, or spiritual dignity, (for sometimes it prooues perhaps as deare as a purchase; the greedy desire and pursuit of some undeserved office or honour; the enjoyment of prophanes company, or coherence with worldly wise men; the pleasure of some
some secret and sweete sinne, or such like; I say, hee suffers these to weigh downe the exceeding weight of heavenly bliss, the unvaluable treasure of a good conscience, and the infinite glory of God. Which is strangely miserable; Sith all the world, wisdome, power, excellency, and whatsoever other happiness of man, all the highest and greatest treasures and glory vnder the Sunne, without the fear and favour of God, if they were put in the weights with vanitie, vanitie would weigh them all downe. So thought David, Psal. 62. The children of men are vanitie, the chiefe men are lies: to lay them upon a ballance, they are altogether lighter then vanitie it selfe.

Lastly, the Child of God, besides the better and more special apprehensions of note, stores his conscience, his treasure of practicall principles, with many sacred and saving lessons and rules out of heavenly truth and Gods holy Word; but so, that in his practice of them, he stands not vpon terms of pleasure, profit, or preferments; but doth wholly and entirely resigne vp himselfe in obedience and humilitie, to be guided and governed by them, without restriction or easion in his thoughts, affections, and actions, thorow the whole course of his life. Therefore, Luke 8. 15. the hearer compared vnto the good ground, (which is the Child of God, to whom in all my Discourse I oppose the stony ground, which I call the formall hypocrite) is said to be of an honest and good heart: that is, downe-right for godlinefle and good men, without hollownesse, faintheartednesse, or flinking. Hee makes Christianitie as it were his trade, he sweates and toiles in it, as the end for which he was created, and placed in this world: And as he recieves the word of God into his honest and good heart; so there he treasures it vp, and keeps it faithfull. The word in the originall is _SOURCEaiaeda_He keeps it, though it be with much difficultie, struggling and colluctation with his owne corruptions, the tentations of Satan, and vanities of the world; who cunningly conspire and labour joyntly to plucke it vp, and wrest it from him: and hee brings forth fruit with patience. He yeelds no ground, though he meete a
Lyon in the way, or a Tyrant in the face. In the day of triall and encountering with dangers and vngodly oppositions, hee shrinke not; but stands fast, and sufferes himselfe rather to be overflowne, then to hee carried downe the streame of the sinfull fashions and wicked wayes of the world. Hee knowes full well, howsoever hee goes now on his way weeping, yet hee carries precious seede; and therefore the time will come shortly, that hee shall doubtlesse come againe with joy, and bring his sheaues with him. Crosses, disgraces, and tribulations, may beget in the formall hypocrite, fainting and defection: but in Gods Childe they bring forth patience, experience, hope, and resolution. Euer when hee enters consultation with himselfe, whether God must bee obeyed and glorified, or man pleased and satisfied; hee is quickly resolued out of that in Isa. 5 1. 12. I, even I, am hee, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grass: And forgettest the Lord thy maker, that hath spred out the heavens, and laid the foundations of the earth? He considers the heavy judgement determined, and referred for all fearfull men, all spirituall cowards, and saint-hearted in the Christian warfare; who more feare men then God, and for their fauour and countenance, part with the protection of the Almightie, and the comforts of a good conscience: They shall bee punished with unbelievers, with the abominable, with murderers and whoremongers, with idolaters and liers, in the Lake which burneth with fire and brimstone, which is the second death, Rev. 21. 8.

You may now cleerely conceaue the point I haue in hand; how the Word of God is not rooted in the conscience of the formall hypocrite. The ordinary intelligencers to his conscience, are examples, custome, opinion, worldly wisedome, common prejudice against a strict course of sanctification; precedencie and practice of greater men, for true goodness, many times overprized, and mis-valued by the worlds flattering condition; the common natural notions of right and wrong. But if upon some extraordinary good motion, by guidance of divine rules, hee sometimes crosse the current of the
the times, enter a profession of sinceritie, and some corres-
donse with Gods Children, it is but for a spirit, an essay,
like a morning cloud, and as the morning dew. For as soone
as his serour in religious affaires, and furtherance of good
things doth once by the furie of hell, cruelty of prophane
men, malice of the world, enkindle and stirre vp against him
(If say, not onely a ferie triall, but even some smarting heat of
lesser persecution, some railing and flanderous tongue, which
scorches like coales of Juniper) a disconceit and dereliction
in his friends and old acquaintance, disgrace with the world,
discountenance of Greatnesse, unlikelihood of rising and
preferment; if it once raise against him storms of jealousies,
enemies, and molestation; why, then he is gone, he flinkes and
starts aside like a broken bow. All his former good motions,
purposes, and endeavours, melt as the winter ice, and goe a-
way like the morning dew. For the formal hypocrife ever
when hee feeth disturbance in his present security, intem-
pition of his former contentments, hazard of his temporall fel-
licitie, hee begins strongly to suspect himselfe of too much
forwardnesse, of unreasonable and preposterous zeale, of di-
stemper, and indiscretion in matters of Religion; and there-
for, giues backe, and falles away into his former plodding
courte of formalitie; and that perhaps without any checke
of conscience: But if any scruples and reluctation arise in
his heart, out of his worldly wildome, he interprets this yeel-
ding to the times, to be but an ordinary and pardonable in-
sfirmity, and therefore notwithstanding flatters and deceives
himselfe with hope of Ieauen; which is a strong barre to keep
him out of the state of grace, and acquainted with the glo-
rious comforts of sound and saving sinceritie.

But the sacred light of Gods holy truth, is habituated and
incorporated into the conscience of Gods Child; and is the
only and constant rule and square, by which, with all humi-
litie, uprightness of heart, a free, entire submission and obe-
dience vnto it, he frames all his thoughts, affections, and a-
tions. And in this light, hee walkes with a settled constancie
and grounded resolution, through pouertie and oppres-
contumelies and contempt, flanders and indignities, good report or ill report. For hee hath his eye still fastned vpon et-
eraity; he hath the Crowne of glory already in sight; the in-
eftrimable preciousnesse and everlafting beauty whereof, ra-
usheth and possesseth his truely free and great heart, with
such a longing and feruencie, that hee is at a point with all
that is vnder the Sunne; that he doth not onely contenme, pa-
tiently endure, and vanquish all asperities and difficulties;
but euen with rejoycing entertaine and embrace (if the tyrann-
ny of the times so require) the vmost, that malice and cruelty
can inflict vpon him. There is no other consideration or crea-
ture, either in heauen or earth, can separate him from the loue
of God in Christ Iesus, or from his glorious seruice in al good
conscience.

And as the Word of God is planted and rooted in the con-
science of Gods Child, for his direction and constancie in the
wayes of godlinesse: so is it also there fastened for his forbea-
rance of finnes, by these three properties; which are not to
be found in the formal hypocrite:
Remorse for finnes past, by which hee is saued from relap-
ses and backslidings.
A present sensiblenesse of all manner of finnes, whereby his
present integrity and vnoblameablenes, is happily preserued.
An habituall tendernesse, by which he is armed and fenced
against the corruptions of the time, vnoconscionable coustes,
and commiision of finnes to come.
In remorfe for fins past, I comprize a more full knowledge,
an vniversall revelation of his finnes, by the light of Gods
Word, and power of his Spirit: and that both in extenston and
intension, both in number and grievousnesse: a sense and feel-
ing of them in their true weight, as they are able to sinke
him downe into the bottome of hell. Much sorrow and an-
guish, for the staine and guiltinesse they have left behind
them; and for that they pronoke to just wrath, so loving and
gracious a God. And laftly, a loathing of them, so that hee
neuer caueth his eyes backe vpon them, but with an addition
of a new and particular detestation. Hee neuer enters medita-
tion
tation of the foule and hainous passages of his former life, but with shame and horror. Every solemn review of his time of darkness and vunregeneration, makes the wound of his remorse to bleed afresh.

By sensiblenesse, I understand a quicke and present apprehension and feeling of every sin; whether it be publike or private, open or secret, in our solues or others, as well in our thoughts & affections, as in our words & actions; in our general or particular calling, more grosse and infamous, or slips and stumblings, scandals, and appearances of euill.

Habituall tenderness, is a gracious temper & disposition of the conscience, whereby it is apt to be gaunted & smarit at the first interview with the iniquities of the time, and at every occurrence of corruptions and all vunconscionable attempts.

These properties of tenderness, aptness to smart, easiness to bleed at the apprehension and approach of sin, are peculiar to a conscience illightened, sanctified, and purged by the blood of Christ; never incident to the best natural conscience, or furnished with the choicest notions and perfections of civil honesty and formality: for these are never so strait laced, but can let down, at the least, without distaste or check, common sins, lesser euils, the gainesfull and honourable errors, and obliquities of the time.

Hence it is, that all prophane and vunregenerate men, wanting the curbe of a sober and sanctified conscience, haue eu-uer infinite advantage, for getting the start and precedencie, in compassing the comforts, glory, and preferments of the world. For they, when the achievement of any honour, happiness, or high place is on foot, advise presently with the ordinary informers, and counsellors of their conscience, custome, example, multitude, worldly wisedome, the way of the times; and such like: but with the Word of God and godly Christians, onely so farre as they doe not crose their ends, and contradict those plots and contriuances, which they haue laid for their advancement into high roomes. And thus they may passe with reasonable quietness, without grudging or grieving of a conscience so guided thorow a thousand
thousand corruptions and inductions, baseness, flatteries, sinfull engagements, unwarrantable courses. Any of which, if it should meete with a conscience once soundly frighted with horror of former sines, softned and sanctified by the blood of the Lambe, would not onely rubbe' off the skinne and gaule it, but make it bleed to death. But worldly men are at a point, they must and will enjoy the world; for here they have their portion and heauen. They esteeme it their greatest happinesse to bee admired and adored above others: and therefore venture upon whatsoever unlawful and indireet procurements, which may bring them to high places; rather then they will bee defeated and disappointed in the pursuit of worldly happinesse, they will thorow, whether it bethicke or thin, right or wrong, force or fraud, staine of reputation, or wound of conscience; Simony or flattering, friend or foe, all is one: though in the meane time they strike their owne poore soules thorow with many sorrowes; though when they are most glorious in their owne conceit, and in the eye of the world; in the just censure of God, Angels, and sound Christians they bee most vile and contemptible; and indeed in this seeming sun-shine of worldly prosperity, they treasure vp vnto themselves strange feares and astonishments shares, fire and brimstone and stormy tempests against their latter end.

It is otherwise with Gods child in such affaires: Hee still takes counsell and direction at the Oracle of God; with Cornelius resolution, to heare or forbeare whatsoever is there commanded or forbidden; and so followes the comforts of this world, onely so farre as it will give him leave, warrant, and assistance. But if hee bee to enter any corrupt course, or passe thorow any uniueltiable means, for the attainment of his purpose and preferment; there presently comes into his mind such considerations as these: Hee conceiues with himselfe, that the passage into any place of office or honour (by corruption) is meerly attended with the curse of God; and so no true comfort to bee expected in the enjoyment & execution: That the restless humour, and proud spirit of ambition
tion, ever haunts and possesseth men of least worth, and worst conscience: That hee which truly fears God, never desires height of place for the glory or gaine; but onely with a sober indifferencie, thiser inclines and carries his affections and hopes: and that with trembling at the weightinesse of the charge, where it pleaseth divine providence by honest and lawfull means to plant or transplant him, for the employment of his talent, and where hee may most glorifie God, benefit the Church, and keep a good conscience. He thinkes upon the vanity and miserie of all things wee enjoy in this world; of that strict and great account hee must very shortly make vnto the Lord, and Judge of all the world; of the length of that eternity, through all which is uneauoidably to bee endured an everlafting estate, either in the ioyes of heauen, or paines of hell. Out of such thoughts as these springs his truly noble and Christia resolution; that he had rather want preferment while the world standes, and end his dayes in a retired and innocent obscurity; then by casting himselfe into the common fashions and corruptions of the world, forfeit the fruit and comfort of his former integritie, wound his conscience, and servse the time: That hee is farre more willing to endure any affliction or disgrace with Gods children, then to enjoy the pleasures of sin, and glory of the world for a season.

Inow come in the third place, to tell you that the Word of God, is not rooted in the thoughts of the formall hypocrite; which is the hearer resembled vnto the stony ground: and thence riseth a very notable and most speciall difference betwixt him and the child of God cruely possesseth of the glorious state of Grace.

And I beseech you marke mee in this point. For the thoughts of a man doe farre more cleerely, and impartially distinguish the power of sanctification from the state of formality, then words, actions, and all outwardnesse of carriage. For in these (many times) is much cunning and enforcement, artificiall and fained behauiours; counterfeit and formall conveyances, disguisements, and hypocrisies. They
are liable to the lawes of men, open, and obvious to the eye and judgement of all; and therefore fear of punishment, reproch, and base reputation: shame, and speech of the world; hope of reward and rising; desire of maintaining a good opinion for honesty and religion; of holding some gaineful coherence with God's children; are of great power to restrain them, and to keep them within good compasse and moderation. So that a man's words and actions may bee faire, ingenuous, and honourable: whose thoughts are base, profane and abominable. But thoughts are the free, immediate and invisible productions of the heart, neuer taken within the walke of humane justice; by their naturall secrecie exempted from mans most private search, and all executions of State. Their aberrations are onely censurable by the searcher of all hearts; no eye pries into these secrets, but that which is tenne thousand times brighter then the Sunne: And therefore millions of thoughts, many thousand forms of imagination spring continually out of the hearts of men; which without feare or maske, without restraint or reftrauation, doe undiflemblingly resemble and represent the true state and disposition of the heart: So that from them wee may be ever sure to take infallible notice, whether the heart as yet onely workes naturally, in framing them in its owne sinfull mould, and feeding them with content and delight; or else bee taught and guided by a supernaturall power, to compose them according to the light of God's Word, and holy motions of his sanctifying Spirit.

Let us then consider, what deepe rooteth the Word of God doth take, and what speciall soueraignty it doth exercise in the thoughts of a sanctified man; whereby he is cleerely differenced from all states of vnregeneration, eu en that of formall hypocrite, which I place in a degree aboue civill honesty, and in the highest perfection attainable by an vnregenerate man. Wee will then for owr present purpose conceive these differences betwixt the child of God, and the formall hypocrite in this point of thoughts.

First, in respect of their nature, forms, & manner of working.
Streames doe resemble and express the nature and properties of those fountains whence they spring: so ordinarily, thoughts and imaginations follow the temper and constitution of the heart, wherein they are moulded. I say, ordinarily: for as we do not pass our judgements of the depth of a river, or quality of the water, when by suddenness of inundation, or incursion of neighbour brooks, it is grown into a torrent, and become muddie for a while: so neither are we to censure or take measure of our thoughts, by some uncouth motions, and extraordinary stirrings, we sometimes feel in them; but according to the ordinary current, and general sway, they commonly hold and exercise in our hearts. For sometimes, even the unregenerate may have good purposes and inclinations towards sincerity, earnest longings for the happiness of the Saints, and the heavenly lines of their latter end; some flashes of comfort, and persuasion, though from false grounds, that the spiritual state of their soule is safe and found; but such thoughts as these in such men, spend their life in their birth; as they arise, so they glide and passe away without all fruit, true comfort, or profit to their owne soules. On the other side, the calmnesse and serenitie of sanctified thoughts in a good Christian, may sometimes be fouly disquieted and interrupted; either by some sudden eruption of the relics of our owne sinfull nature, by violent invasion of some enticing objects from abroad, or by the malicious, and immediate injections of Satan. But because such thoughts as these oppose against the generall and settled purpose of Godschild; he well knowes out of his spirittual wisdom and holy experience, how to repel and bridle them; how to repent of them, and pray against them; how to be humbled, and bettered by them, in setting a stronger guard, and more narrow watch over his heart for afterward, lest he be vnawares surprized the second time.

Sith therefore the heart of a notorious sinner is hardnesse it selfe; for besides natural obduration, it is yet further, and more fearfully hardned by a desperate extinguishment of those lesser sparks of a generall inclination to civill honesty;
by a long custome in a dissOLUTE course, by the contagious company of lewd and gracelesse companions, by the curse of God upon his wilfull continuance in sinne; therefore I say, his thoughts are all continually, and resolutely sinne, and that in a high and horrible degree: Wickednesse hath so enwounen it selfe into his heart, that within he is very corruption. And whereas amongst all other comforts of life, sleepe doth most sweetely feede and refresh nature; yet the humour of sinne is farre more naturall vnto him, and more dominant in his affections, then desire of sleepe. For he cannot sleepe except hee hath done euill: and his sleepe departeth, except hee cause somes to fall. He imagines mishiefe vpon his bed, Psalm. 36. 4. When he is compassed with the feares and darkenesse of the night, an image and representation of his grave, and of the horror of that great Day: when his minde is retired from worldly affaires, the noile and tumult of men, when it is most active, powerfull, & fitted for divine contemplation; even then are his thoughts as blacke as hell, and deepest in the workes of darkenesse; then is he plotting and continuine mishiefe: how to compass his pleasures, and accomplish the lusts of his heart, where to crowne himselfe with fresh Rose-buds; by what means to set forward the trade of drunkennesse, and to enlarge the number of Satans recullers; that with more contentment and company hee may leaue some tokens of his pleasures, and swaggering in euery place: how to supplant his brother, oppresse his neighbour, grieue and disgrace Gods servaunts; indeede, how to become an absolute villaine vpon earth, and the fouleST fiend in hell.

You see what are the thoughts of the notorious sinners obdurate heart, which is full of hardnesse, as the Moone of light; and therefore inforced, as it were, to empty and discharge it selfe of some stoniness, by transfusing an iron sinew into the necke, and a brazen brow into the face. Neither judgement nor mercy will bend and encline him to grace: no admonition or ministry of the Word, will make him blushe at his open and profeft impiety. So that his heart doth not onely greedily entertaine, what lewdnesse doth ordinarily.
spring from the corruption of nature, and is suggested by others; but being past all fence, both of shame and sinne, becomes one of the diuels new inuentors, and sets the thoughts busily on worke for the device of strange villanies and mischiefes, and for addition of new formes, fashions, and circumstances of sinning.

No better are the thoughts of the grosse hypocrite, another kind of sinner, but fully as soule and abominable. For if we could looke into his heart, though his outward life be ordered smoothly and civilly; yet we should see within, a bloody slaughter-house of malice, cruelty and reuenge; an hatefull stews of impure imaginations and adulteries of the heart; a forge of much mischief, of furious and fiery rage against the power of grace, an infatiable gulfe of greedy desires for wealth and riches, for vndeferved respect and reuerence in the world; indeede, a cage of all vnclene and ravenous birds. Here is onely the difference; the notorious sinner dares act and execute the abominations of his heart in the sight of the Sunne: but the grosse hypocrite would gladly sinne vnseene, and goe to hell with as little noise and notice of the world as may be; and therefore he draws a curtaigne of coozenage and hypocrisy betwixt the sight of the world and foulenesse of his sinne. In the hearts of Ahab and Iezabel was nothing but blood and murder, covetousnesse, oppression, and mercifllesse enclosure; onely upon the vgly visages of these foule fiends, they put a vizard of a fast, formall witnesses, and legall proceeding. The ordinary thoughts then of the grosse hypocrite are the same, as vile and hellifh, as those of the notorious sinner. Nay hee doubles his iniquity, and addes weight to the vengeance preparing for him; in that hee strailes the utmost veine of his wit, and founds the depth of his damned policie, to clothe them with faire pretences, and colourable shifts, as they passe and present themselves into the world in words and actions; and in that hee labours to seeme a Saint, while he is in truth an incarnated diuell.

But the thoughts of the formall hypocrite; for with him I am specially to deal. (I have onely added in this point; the
notorious sinner, and grosse hypocrite, for further distinction and illustration) I say, his thoughts, as they come certainly short of true sanctification, so they are farre better then these now mentioned. For wee suppose his heart to be seasoned with goodness of nature and civil honesty; to have tasted of the generall graces of Gods Spirit, and in some sort of the powers of the world to come; & therefore his thoughts are more faire, ingenuous, sober and moderate, then those foule and hatefull Ones of the notorious sinner, and grosse hypocrite. His heart will rise, and be affrighted with suggestions of infamous consequence and markable horroure; as those of Atheisme, Cruelty, Drunkennesse, Adultery, Heresie and such like: but notwithstanding, because it is not softened and sanctified by speciall grace, (without much scruple or conscience) it will let the imaginations loose to much idleness and vanitie, to many fruitless conceits, impertinences and prophanne wanderings; but especially into the endless maze of worldly cares and earthly-mindednes. For he doth in some sort in his practice approve and justify that wicked and pestillent proverbe: Thoughts are free: They are free indeed, in respect of obnoxiousnes to humane justice, in respect of discovery and danger from any creature; but the eye and vengeance of heauen takes first and speciall notice of them, and holds them punisheable, as the principals, and chiefe plotting of all transgressions. Words and actions are as it were sinnes at second hand, the very first life and freshest vigour of all ill is immediately received, and inspired into the thoughts. Hence it is, that Peter aduifeth Simon Magus, to pray God, if it were possible, that the thoughts of his heart might be forgiven him: as though there lay the greatest guilt, and deepest staine before God.

By the way before I passe to the thoughts of Gods child, obserue one speciall marke of difference in this point, betwixt the true Christian, and formall hypocrite.

The formall hypocrite doth euer harbour and maintaine in himselfe, one sweete pleasing bosome sinne or other, as voluptuousnes, worldlinesse, a greedie pursuit of temporall felicity,
licity, an excessive desire of greatness and note in the world, an opposition to sincerity, a delight in good fellowship, or some such like carnal contentment, or secret sinne, on which his mind most runs; whereupon the best and the flower, the fervency & dearenesse of his thoughts are spent. Gods Word, honor, and service, checks of conscience, motions of the Spirit, ministry of the Word, admonition of friends, saluation of soule (by an unreasonable and inconsequent discourse of his sensual reason) all are made subordinate and serviceable to this Idol: To which with much delight hee daily sacrificeth the noblest and immediate works and issues of his soule. As for the state of his conscience, spirituall affairs, care of heaven, that One necessary thing; these things take vp his thoughts but at recuscion, by startes, by accident; and when they come into the heart, their entertainment is very cold and strange, their abode short; and while they stay, they are apprehended and enjoyed with much wearinesse and weakness. I conclude this to be the reason: Hee hath a full taste and present feeling of the pleasures of his sweete sinne; hee hath sensible and certaine possesion of worldly contentments, but no reall and sound assurance by saving faith, and his forsaking all sinne of the joyes and comfortes aboute; and therefore doth greedily follow and feede upon the present, with consent of his erring judgement, delight of heart, the best of his affections, and most of his thoughts. And as for hereafter, sith he is conscious to himselfe of an honest civil life, of a sober formall carriage in the affaires of religion, and that he is not infamous with any notoriousnesse in the world; but as good as the best, a few precise fellowes of purer straine only excepted, whose pretence and profession of extraordinary sanctity, is nothing (in his conceit) but humour and hypocrisy; he therefore, I say, for henceforth refers himselfe at all adventures unto the mercy of God, and to the lot and condition of many thousands which are in the same case and state with himselfe.

But it is otherwise with Gods child: For by the power of sanctifying grace, as hee hath also mortified all other to

speciallly
specially hee hath broke the very heart of the sweete sinne of his vnrregeneration. And as in a besieged City, where the greatest and most dangerous breach is made, there the inhabitants concurre with chiefest care, and highest resolution, to fortifie and make resistance: even so sith he knowes and feeleth, that before his calling, his delightfull and darling sinne most fearefully wasted his soule, and wounded his conscience, heemakes sure to employ his thoughts with speciall edge and indignation, to countermine, prevent, resist, abominate and abandon all thought of that sinne: And now by the grace of God, sith the heart, the fountaine, is purged and sanctified, the streame and heate of their intention and delight is carried another way. For hee hath found that rich and ineflimable Treasure in the Gospell; and therefore hee sett all that hee batb; hee parts with every pleasure; he casts out of his conceit whatsoever hath bene formerly deare and precious vnto him; and lets all his thoughts, with loose reines, greatest joyfulnesse, and oftenest meditation runne after it, and sweeptly refresh themselves with the glory and comfort of it. If a man upon the way should finde some precious orient pearle, hardly could hee kepe his eyes from gazing vpon it (his excess of joy would easily command and confine the sight to so rare and hopeful an object,) vntill hee meete with some skilfull Lapidarie, or come where he might thorowly bee acquainted with the worth, and fully enjoy the wealth of it: Even so, after a man by the illightned eye of the soule, and the hand of sauing faith, once seaze and lay sure hold vpon the pearle of great price, the grace of Gods Spirit and eternall life; the heart is pre-ently so filled with love and admiration, that for euer after it spends the most, the dearest, and the noblest thoughts vpon it: and they once set on foote, are so cheered and rafhied with the heavenly beauty thereof, that they follow with continuall encrease of fervencie and longing; vntill they come vnto the cleere vision and full possession of it, at the right hand of God, in the endlessse joyes of the world a-boue.
The thoughts then of a true Christian are of a farre more heavenly temper, divine nature, and higher straine, then the largest heart of the best unregenerate man can, or doth possibly comprehend. The formal hypocrify may have his minde worthy busied in points of deepest learning, in the mysteries of State, and affaires of Kingdomes, in the best and highest considerations, which nature, art, morality, or policy can affoord; nay, he may sometimes entertaine into his thoughts with joy, the promises of grace, the happiness of the Saints, the joyes of heauen and the like; though these have never any root or long residence in him. But that the Word of grace should so implant it selfe into the inner man, that the thoughts should never bee so well or welcome to the heart, as when they are wading in the great mystery of godliness, and with an holy wisedome plotting for the inlargement of Christs glorios kingdome, in himselfe and others: That it should make all other discourses of the minde subordinate and contributary to such heavenly meditations; and to this end set bounds and limits to the millions of imaginations that daily arise, and erect an holy regimen amongst them; I say, this is the speciall prerogatiue of a sanctified man. For hee alone, because of his truth, sincerity and vprightnes in the inner parts, makes conscience of idle, vaine, and wandring thoughts, (of which the formal hypocrify, either takes no notice at all, or not much to heart.) He is as much cast downe, vexed and grieved with their disorder and exorbitancy, as with the errors and infirmities of his words and actions; and therefore establisheth (as it were) a gracious government amongst them, to keepe out confusion, idlenes, and rebellion. Hee confines them to a reverent and feeling meditation upon Gods Word and works, to a care of conscionable managing the affaires of his calling; onely sometimes, but sparingly with many cautions, exceptions, and seasonablenes, letting them out to honest recreations. Whatsoever thought is wandring without this compass, or within it vn sincere, is sinfull: so that if hee take any straggling, without these limits, any enticers to vanities & impertinencies, any obtruders and disturbers of so happy inward
ward peace; he presently apprehends them by the watchful eye of his spiritual wisdom; examines them by the law of God, arraigns them in the consistory of an illightened conscience, and so cuts them off in time by the power of grace, and sword of the spirit; that is, by opposing against them at the first rising in the heart (by present repentance) prayer, and after-watchfulness; he blessedly rids himself of the miseries, and distraction of prophane and troublesome thoughts. That this is no Idea, I now propose vnto you; howsoeuer it bee so to every vnregenerate man, and so when he hears it, he conceives of it; for little knowes he what aoe every child of God hath with his thoughts; I say, that this is no Idea, or idle abstraction, appears pregnantly and plentifully in Davids practice; who for all the strong enticements, ordinarily incident to the pleasures of a Court, and natural liberty of Princes; although the cares and weight of a Kingdom lay upon him, and that his Royall innocencie was still haunted and affailed with such indignities and vexations, which might almost have swayed the blessed and quiet thoughts of a glorious Angell to distraction and discontentment; yet for all this, the Law of God did still principally take vp his heart, and that day and night. Gods Word and workes, his statutes and judgements, were meate and drinke vnto his minde, and his meditation continually, as is more then plaine in many places of the 19. Psalme. Ob, saith hee in the 13. portion, how love I thy Law! it is my meditation continually. So vnexpressable heere was his pang of holy love vnto Gods Law, that hee prefixeth a particle of zeal, and extraordinary passion: Ob (faith hee:) And where the heart hath once truely and fixedly set its love, there all the thoughts feast themselves with dearest apprehensions, and with greatest impatiency of all other employment. This is the very case then of all Gods servants; they meditate on the Word of God most contentedly and continually, because they love it farre before and above all earthly things; and so dearly doe they love it; because in it with speciall security are conveyed vnto them all the rich treasures of mercie, remission
remission of sinnes, spiritual comfort, and eternall life, and particularly sealed vnto them by the spirit of the same word. Salomon confirms this worthy practice of his father, by his testimony, Pro. 12. 5. The thoughts of the infa. are right, judgement or justice; for so the word signifies in the Originall; but the subtle devices of the Wicked are deceit. The thoughts of all vnrregenerate men are commonly, either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging vp and downe idly and prophane, or fruitlesly melancholike: or if sometimes they glance, or settle themselves upon good things, they are still as a menstruous clout, and abomination to the Lord: because their consciences are not renued, their hearts purged, their persons sanctified and accepted. But the thoughts of every child of God are ordinarily working for the maintenance and furthering of Gods glory and good causes; for procuring true good to their brethren, especially in spiritual things; for increasing grace in themselves, and their store of comfort against the day of trial. And if so be (which sometimes bealles the best) they be crost by sinful motions in themselves, or suggestions of Satan; yet by their surprizing and suppressing them at the very first rising and assault, and by present repentance, they are undoubtedly ever pardoned vnto them in Christ Jesus.

Give me leaue, I pray you, to illustrate this varietie and difference of thoughts (which I have now largely laid downe vnto you) in our selves, for the neerer pressing of our consciences, and that in the matter of Elections,

Let vs imagine a notorious sinner to have a voice and hand in such businesse: his very first thoughts would bee to have no thought at all of Oath or Statute, of conscience or honestie, of honour of his Colledge, or good of the Church: but would resolue out of the prophane principles of his vast conscience, and by the benefit of a large acception of charitie, to bee indifferent for all commers. Onely in his choice, hee would have an eye to the maine, that the state of good fellowship should take no disparagement or diminution; and therefore hee would most carefully cast about with himselfe.
himselves by all means, to defeate and prevent the purposes, and to stop the passage especially of all Puritaines. You must know by the way, that these are a very dangerous kinde of men, able to blow up whole houses, by their too fierie zeale against idlenesse, drunkennesse, other shamefull corruptions, close and politike carriages of many rotten and unconfionable causes and the like. For by * Puritanes in this place, I onely understand them, (foreven such are so branded:) who make conscience of study, and Religious education of Schollers; who are ready ener, and resolute to uphold goodnes in a House, though they be culft, disgraced and disofficed: who out of a gracious and ingenuous freedome of Spirit, will bee their owne men in Elections, and other Collegiate services; and not suffer their consciences to bee led hood-winkt, to serve other mens humours and private ends; who chuse rather in a neglected state, sweetly to enjoy the continuall feast and perpetuall paradise of a sincere heart, true and inward comfort, the society of Gods servants, than for many times full dearely bought favours and offices, to enthrall and violence both their indigements and affections, to liue ratherly, under a maske, and at a haires breadth for all occasions and observances; so wearing out a little miserable time in a glorious and countenanced slauery. In a word, who of the two, would rather saue their soules, then prosper in the world. Now such fellows as these, thinkes he with himselle, which seeme, as it were, by an hypocritical Monopolee, to have engroft all sinceritie, honesty and good conscience, must bee kept out; or if by some disaster they creepe in amongst vs, be curbed and kept vnder, else shall not wee swaye and domineere. Hereupon all the labour of his wit, and toile of his thoughts would bee, to plant a thome, where a vine should grow; and to burthen these sacred and honorable Mansions, designed onely for gracious, and golden wits, with leaden drones, and swarmes of worthlesse and witleffe creatures.

Secondly, the thoughts of the grosse hypocrite in this weighty busines of Elections, would be as vitellly void of all confionable, and ingenious consideratons, as the notorious sinners.
finners. First, he would commune with his own covetous heart, (for commonly worldliness is the master-sin in the grosse hypocrite, therefore I follow the thoughts rising thence) hee would within him selfe cast a greedy & ravenous eye vpon the condition of all the competitors for the place; and at length conclude, & be sure to seaze vpon that party (let his learning or honesty be what it would) where in all likelihood he might make the richest prey, and sucke out the greatest advantage: Either purchase a great friend, strengthen his faction, gratifie his fauyorites, receive a present bribe, or else, which is a secret but a sinfull policy, by weighing circumstances, marking insinuations, and former carriages, expect the largest after-gratification, close and indirect considerations, and the most liberrall New-yerses gifts, (for in them certainly sometimes lurkes corruption.) These things thus thought vpon, there followes now in him an addition to the iniquitie of the notorious sinner. He is not content to bee thus starke naught, but hee must double his sin by seeming good; it is not enough for him to bee thus cursedly pestilent to the place where he liues, but hee must enlarge the mischief, by putting on a vizard of pietie: He therefore in a second place would beate his brains, how hee might varnish ouer this villany, with most probable and fairest pretences. The bribe must come in vpon other termes, with other circumstances, then the grossenes of that vile sin is wont to be conuained; hee thinkes how hee may deale openly, and in the eye of the world with men, without all suspition, while the matter is carried vnder hand by subtile, mediate, and most exercis’d agents in the goodly affaires of abominable corruption. Lastly, he is much troubled in mind, how for all this he may continue a good opinion with good men, and giue satisfaction to those, whom he deceiues by his seeming: but by much pratiue he makes this reasonable easie; for politicke hypocrisie hath so many faces, turnings & easions, that it can too easely insinuate with, and satisfie vnuspicious, innocent and charitable sinceritie. He can tell them of some depths in the mystery of government, which every precise vnderling cannot comprehend; that some liberty and dispensation must be
bee given to statute-discretion, against the bare letter, and strict meaning of the statute; that wee line not in Plaetos Common-wealth, or Moore's Eutopia, but in corrupt times, in the very confuence of all the sins of former ages; and therefore it is utterly impossible to kepe a mans selfe so passingly pure from all spice of contagion; that something must needs be yeelded to the time, else there is no lining, at least, no prospering in the world. Thus the grosse hypocrite is ever as thoughtfull for outward plaistring, as secret plotting.

Thirdly, let us conceive what would bee the inward discourse and workings of the heart in the formal hypocrifte, about disposing his voyce in Elections. His thoughts in these cases perhaps, would not be extremely base, nor grossely wicked; it may be, he would be able to cleere euyn his conscience and inmost conceit; much more to wash his hands from the hatefull and crying sinne of downe-right bribery. This horriblenes is onely for notorious sinners; and grosse hypocrites. Nay, out of some sudden pang of highest resolution, that ingenuouinesse of nature or moral honesty can produce, hee might take heart to answere and withstand the suits and importance of Greatehnesse and great meanes: onely with this resolution, so that his present happines bee not thereby mainly hazarded, nor hope of his future preferment certainly cut off. For we must still hold this principle concerning the formal hypocrite; if hee bee brought to a jumpe, he will never make euyn Gods holy Word, conscience, religion, desires and intreaties of Godly men, and all to yeeld and stoope to the worldly comforts he presently enjoyes; but vpon as faire termes, and with as plausible conveyance as may bee. It may be, he will be good in many things, and outwardly in all; but say the Prophets what they will, hee must into the house of Rizenon; God must be mercifull vnto him in one thing or other: hee is short of the state of grace, and by consequent, hath found and reall assurance of heauen aboue; and therefore hee will have some sweetenes in the mean time, hee will enjoy some shadow (at least) of one heauen or other vpon earth. So that if we suppose such an one to take a view in his thoughts of
of all that stand for a place, he would resolve for goodnes and honesty, so farre as the security & safety of his maine contentments would give him leave: so far as the light of reason, and glimmerings of generall graces were able to leade him: but because he is still too respective of his owne particular, wants the eie of spirituall discretion, and suffers his conscience to be cooled and countermanded by worldly wisedome, he may (I grant) by constraint, occasionally, or by accident, consent and concur upon the worthiest; but ordinarily, for meere loue of religiousnesse, he doth not make within his owne heart, a free, unpassionate, impartial, sincere and conscionable choyce. For let him otherwise bee neither so wise or honest, yet he is a meere stranger to the mystery of godliness, utterly vnapprehensive of the singular and supernaturall operations of the life of grace; and therefore cannot diserne betwixt resolute sinceritie, and true turbulency: whereupon it may often come to passe, that by a promiscuous confusion of these two most different spirits, he may (so much as in him lies) repell farre the best, to the unsatiable wrong of the party, and the vnvaluable losse of the house which should enjoy him. There is one point further in deliberation of this nature, in which hee would jumpe with the notorious sinner: In adusing with himselfe for a fit man, if by the way his thoughts should be crossed, with a man of knowne, professed, and practised forwardnesse in religion; hee would passe him ouer with contempt and indignation; for thus would hee thinke with himselfe: If such a fellow come amongst vs, wee shall have all moulded anew after the strict modell of his irregular conscience; wee should be troubled with new tricks and erections, for the encreasement of study and reformation of manners; hee would be still standing and strining for an Ideal and abstracte purity in Elections, and other affaires of the Colledge; so that our former quietnesse and peace would be much dis-sweetned with his tartnesse, and too much precisenesse. Thus would hee bee as hot and heady against the power of grace, as the notorious sinner. Forththough there be many different degrees of illnesse,
A Discourse of true Happinesse.

vnreregenerate men; some are farre more sober, tolerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Opposites to the profession and practice of sound and saving sincerity. God's faithfull Ones euer were, and euer will bee Signes and Wonders euен in Israel: ISA. 8, 18. Monsters unto the * great men of the world, as David was, Psalmo 71, 7. A scorn, reproch, and derision to them that are round about them, Psal. 79, 4. They shall euer be accounted men of an odde fashion, and singular carriage from other men. Wisd. 2, 15. precise, humorous, hypocritical and the like. Mistake me not; I apologize not for any unwarrantable opinion tending to Separation; it is only sanctification, true and undissembled holinesse, without which none shall euer see the face of God, or glory of heaven, which I stand for, and intend in all my Discourse. But by the way let mee tell you this, in this generall and joynt conspiracy of all kindes of natural men, against the spirituall state of true Christians, and the soueraignty of God's sanctifying Spirit in them; the meere civil honest man, and formal hypocrite ( as I take it ) are transported with more fiercenesse and rage against them, than the grosse hypocrite, and notorious sinner. This I take to be the reason; the grosse hypocrite, he sinneth against the light of his owne conscience, and with the certaine knowledge of his heart; and therefore doth not much enuie and grudge the righteous man his excellency, above his neighbour, and salvation of his soule: The notorious sinner in his more sober mood, and cold blood, will confess himselfe to be out of the way, promise and protest amendment; or at least refcrues in his heart a resolution to repent when he is old: but the meere civil honest man, and the formal hypocrite thinke their owne state to bee as good as the best; and whatsoever is more, and besides that which they finde in themselues, to bee but needless precision, and affected singularity; and therefore are many times gauld and grieved, that the truly-gracious and conscionable carriage of Gods servants, doth censure and condemn their outwardnesse and formalitie in religion;
religion; and make it plaine, that their case (without conversion and imbracement of sinceritie) is the very state of wretchednesse and of death.

But now fourthly and lastly, in Elections, the thoughts of God's Childe, in whose heart alone the Word of God doth chiefly rule, and is deeply rooted, would bee these or the like. In the first place there comes into his minde a reuerent feare of that God, who hath mercifully advanced him to his place, wherein hee expecteth conscience and faithfulnesse; He considers that solemnne and sacred oath which hee takes (in the sight of him who seeth all hearts and cogitations) for a resolute and vnswayed vprightnesse in the disposing of his voyce; that vpon the integrity or v unconscionablenesse in Elections, depends the misery and confusion, or hapinesse and flourishing of an House. Hee further calleth to minde out of his experience, that commonly those fellows who thrust into societie, offices, and high rooms, by shuffling and violence, by faction and preposterous favoure, by cunning or corruption, become pernicious and dishonourable to the places where they liue: they are still thornes in the sides; and prickes in the eyes of all that love grace and goodnesse: they either turne idle, truely factious, or notoriously scandalous, by mis-spending the vnvauleuable preciousnesse of their golden houres, in TauerneS, Ale-houces, or some other course of good-fellowship, to the inexpiable and eternall dishonour of these Hous es, of which they should bee ornaments. And when they haue done much hurt and mischiefe here, they are the onely ment to bargaine for, buy, or compass by indirect and sinister dealing, Benefices, and spirituall promotions abroad: of which being possesse, they either by unconscionable and cruell negligence, and Non-residence in their charge, betray the soules of their people to wildnesse and barbarisme, to ignorance prophanenesse, or Popery; or else by a prophanne and vnhalowed handling of God's word, by daubing with vntempered mortar, as the Prophet speakes, so strengthen the hands of the wicked, that they cannot returne from their wicked wayes, and kill
the heart of the righteous; and make them sad, whom the
Lord hath not made sad; and the bruised reede is quite bro-
ken, and the smoking flax utterly put out. Now thinkes the
Child of God with himselfe, out of his spirituall wisedome,
If such an one as these should bee chosen by my default and
faint-heartednesse; I should in some sort and measure bee
injustly guilty, and answerable before that high and everlastung
Judge, of the many miseries and mischiefes, which ordinarily
enue upon so unhappie a choyce. Hereupon (after a ma-
ture and imparitall summay of all circumstances consider-
able in the party, the statute and whole businesse) he singes
out him with sincerity and singlenesse of heart, whom in
conscience he thinkes most sufficient; and there he stickes
with a truly Christian and unshaken resolution, pitcht by
the very power and strength of heauen: and come what
come will, tempests, or faire weather; preferment, or po-
verty; threatnings, or slattery; policy, or perswasion; pri-
nate importunities, or frownings of Greatnesse; hee is at a
point, infinitely rather to keepe a good conscience and saue
his soule, then to enjoy the present, and gaine the whole
world. For he well knowes that the day is at hand, euen that
great and fearfull Day, when the consciousness of one gra-
cious action, performed with uprightness of heart, will breed
more comfort, then the glory, riches, and sovereignty of the
whole earth.

To conclude this point: As vnregenerate and sanctified
thoughts differ much in their workings euyn about the same
Objects; so there are some, which are Gods child's peculiar,
with which the state of vnregeneration is utterly vnacqua…

First, thoughts full of feare and astonishment, all hell
and horror, which rise out of the heart, when it is first
stricken with the sense of Gods wrath at the sight of his
sinses. These are scorched, in very many, euyn with the
flames of hell in their conversion. They burne sometimes
the very marrow out of their bones, and turne the best
moysture in them into the drought of Summer.
A Discourse of true happiness.

Thirdly, thoughts of these woeful and wounded thoughts, appearing in the heart of the formal hypocrite. This hell upon earth, is only passed thorow by the heirs of heauen, while the children of hell have commonly their heauen upon earth.

2 Secondly, thoughts composed all of pure comfort, joy, heauen, immortality, the sweet and lovely issues of the Spirit of adoption. These flow onely from the fountaine of grace, and spring vp in that soule alone, which hauing newly passed the strange agonies, and sore pangs of the new-birth, is presently bathed in the blood of Christ, lulled in the bosom of God's dearest mercies; and secured with the seale, and secret impression of his eternall love and sacred Spirit; not only from the rage of hell, but also of an everlastinge and royall inheritance above. Oh the heart of the vnregenerate man is far too narrow, base, and earthly, to comprehend the vnmixed pleasures, the glorious Sunshine of those blessed and joyfull thoughts, which immediately follow upon the storms of feares and terror, ordinarily incident to a found conversion!

3 Thirdly, thoughts of spirituall rauishment, and vnutterable rapture, flashes of eternall light, raised sometimes in the hearts of the Saints, and occasionally inspired by the Spirit of all and endless comfort; which with vnconceivingable amazement and admiration feed upon, and fill themselves with the ioyes of the second life, in such an vnconceivable excess, as is farre above, and without the compassie and conceit of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conscience of the true Christian, (for I know full well that all my discourse is a parable, and paradoxe to the prophane) whether hee hath not sometime as it were, a sea of comfort rained upon his heart, in a sweete showre from heauen; and such a sensiblle taste of the everlastinge pleasures, by the glorious presence of inward humbled and broken heart, already healed, and sweeteely closed vp with the blood of Christ: whereas in others, they commonly either worke but a halfe conversion, are expelled withoutward mirth, or end in despair. I meaneth those blessed stirrings of the heart, unspeakable and glorious, when the seale of remission of sinnes is first set va-

to the soule by the Spirit of adoption.
joy and peace, as if hee had the one foote in heaven already, and with the one hand had laid hold vpon the crowne of life: especially after a zealous heate, and feeling fervuence in prayer: after an entire, gracious, and profitable sanctification of the Sabbath; at the time of some great and extraordinary humiliation entertained, and exercised with fruit and sincerity; when he hath freely with deepest groanes and sighes, and new struglings of spirit, renewed his repentance, vpon occasion of escape into some old, or fall into some new sinne; when the impoisoned arrowes of cruel and fiery tongues, pointed with malice, policy, & prophanenesse, come thickest vpon him: and yet retiring into his owne innocent heart, he finds no cause of such merciless vexation, but defence of God's truth, and profession of holinesse. Nay, sometimes vpon the deaths-bed, to a soule conscious of an upright & unsotted life, the joyes of heaven present themselves before the time; (so longing a sympathy is there betwixt the life of grace & endless glory.) Such like joyfull springings, & heavenly elevations of heart as these which I haue now mentioned, are the true Christiennes peculiar; no stranger can meddle with them, no heart can conceive them, but that which is the Temple of God's pure and blessed Spirit.

Thus farre of the difference of their thoughts, in respect of their nature and manner of working: Now in a second place, Gods child is notably differenced from the formall hypocrite, by the seasonablenes of his thoughts, and their wholly serving the time.

In a body of best and exactest constitution, the senses are quicke and nimble, and sharpest discente, with greatest life and vigour apprehend their objects; and are most sensibly affected, or displeased with their convenience or antipathy: Even so in a heart of true spiritual temper, seasoned and softened with the dew of grace; the thoughts are active, ready and addrest with zeal and contentment, to encline and apply themselves to the condition of the times, and variety of occasions offered for some holy use, to the bettering of the soule and the enlarging of God's glory. In the time of fasts and sackcloth: if God's judgements be threatened out of the Pulpit, or

executed
executed from heaven; when the Church weares her mourning weed, sincerity droopes, and the godly hang downe their heads; in such blacke and dismal dayes, they are impatient of all temporall comfort, they willingly put on sadness, to entertaine penitencie, humiliation, and sorrow: but they are clothed with joy and lightnesse, when mercy and salvation are wisely and seasonably proclaimed out of the Booke of life; when Religion spreads and prosperes, and divine truth hath free passage; when whole States have escaped the bloody Papists Gunpowder, and the royall breasts of Kings their empoysoned kniues, and in such like joyfull and happy times. Thus the thoughts and inmost affections of Gods child have their changes, their several seasons and successions, as it pleaseth the Lord to offer, or execute mercy or judgement out of his Word, or in the world abroad. But the thoughts of the formall hypocrite, though they suffer indeede many alterations, and distractions about earthly objects; they ebb and flow with discontent or comfort, as his outward state is favoured or frowned upon by the world: yet spirituall occurrences, observable with devotion and reuerence for the good of the soule, have no great power to worke upon them. Sacred times, or dayes of affliction, are not wont to make any such impression, or to breed extraordinary stirrings, and motions in them. Let judgements blast, or mercies bleffe a Kingdom; let Gods Word finde smooth and even way, or rubs and opposition; let prophanenesse be countenanced, or sincerity cherished, hee takes no thought: so hee may sleepe in a whole skinne, and keepe entire his worldly comforts, his thoughts continue heauy, dull, and formall. Hee may conforme and comfort with the times in his outward gestures, words and actions; but ordinarily his thoughts admit no change, save onely so farre as his private temporall felicitie is endangered by publicke judgements, or enlarged by showres of mercies and blessings from heaven. I cannot enlarge this poynct at this time: onely I will give one instance in their difference of thoughts vpon the Sabbath day.

The Sabbath day is, as it were the faire-day of the soule,
wherein it should not only repair and furnish it selfe with new spirituall strength; with greater store of knowledge, grace and comfort: but also feast with its heauenly friends, the blest Saints and Angels, vpon those glorious ioyes and happie rest, which never shall have end. Every Child of God therefore, which hath already a reall interest in that eternall rest, makes not only conscience of doing his owne wayes, seeking his owne will, speaking a vaine word on that day: but also in some good measure makes it the very delight of his heart, the loue and comfort of his inward thoughts, so that hee may consecrate it as glorious to the Lord. Hee doth not only give quiet and cessation to his body from worldly business, and works of his calling; but also empties his head, and disburdens his thoughts of all earthly cares, that so they may wholly and entirely intend the holy motions of Gods Spirit, and spend themselves in godly and extraordinary meditations, fitting the feast day of the soule, and the Lords holy day. This is the desire, longing, and endeavor of his heart, thus to sanctifie the Sabbath; and if at any time hee be turned awry from this uprightness by company, or his owne corruptions, hee is after much grieued and vexed with it; repents and prays for more zeale, conscience, and care for the time to come. But the formal hypocrize, howsoever hee may on that day forbear and abstaine from his ordinary sins, labours, sports, and idlenesse; howsoever hee may outwardly exercise and execute all duties and services of Religion; though indeede more of custome and for fashion, then with heartie and true devotion: nay, he may have other thoughts on that day, but only so farre, as the bare solemnitie of the time, and the greater Presence can alter them: yet I dare boldly say it, no formal hypocrite, no kinde of vnregenerate man can possibly make the Sabbath his delight, as is required, Isa. 58. 13. And which is presupposed to make vs capable of the blessings following in the same place: Then shalt thou delight in the Lord, and I will make thee to mount upon the high places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it. Hee cannot for his life sequester his thoughts at
at all, not even on that day, from worldlinesse and earthly pleasures, to divine and sacred meditations. Doe what hee can, he cannot beate and keepe them off from worldly Objects; they will not leave their former haunts, or be restrained from plotting, or pleasing themselves with weeke-day businesses.

Lord, it is strange that the soule of a man, so nobly furnish'd with powers of highest contemplation; being so strongly and sensibly posseth with consciousness, and conceit of its owne immortality; and having the restlesse and unsatisfied desires of its wide capacity, never fill but with the Maiesty of God himselfe, and the glory of an immortall Crowne, should be such a stranger to heauen, the place of its birth and everlasting abode; that vpon that day, whereon, (as vpon the golden top and Pearle of the weeke) the Lord hath stamped his owne sacred Seale of institution, and Solemne consecration for his owne particular service, and speciall honour; yet, I say, vpon that day it cannot settle and continue its owne thoughts and motions vpon those vamixed and blessed ioyes, and the way vnto them; without which it shall bee everlastingly miserable, and burne heereafter in that fiery lake, whose flames are fed with infinite rivers of Brimstone, and the endless wrath of God for euer and euer!

Now I pray you tell mee, when wee shall haue raigned heereafter many millions of yeeres in heauen, what thoughts will remaine of this little inch of time vpon earth? When wee haue passed thorow a piece of eternity, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued vnto the world, as though eternity were vpon earth, and time onely in heauen? You are men capable of worthieest and highest elevations of spirit. I beleeue you, resume this meditation at your leisure; mee thinks it should be able to breede thoughts of a farre more noble and heavenly temper, then ordinarily arise and are nourished in the hearts of men.

But to follow my purpose: Certaine it is, not the best vn-
regenerate man can endure an entire and exact sanctification of the Sabbath; it is not a Jubilee to their hearts, and the joy of their thoughts: for they cannot abide to have their minds stay long in a feeling meditation upon spiritual affairs, upon the examination of their former life, the state of the other world, the slights and tentations of Satan, the day of death, the tribunal of heaven, and such like. For though the best of them may have a persuasion of their being in the state of grace, as I have largely proved heretofore; yet if it is wrongly and falsely grounded, it cannot abide the search and touchstone: Hence it is, that of all things they love not to be alone. They may please themselves well enough in solitariness, upon some private business; for the more profound plotting and continuing worldly matters; for a more free, but filthy exercise of the adulteries of the heart, and contemplative fornication; to feed upon dull and fruitless melancholy; to let their thoughts wildly range, and mone riot into a world of imaginations; to dive into the mysteries of nature, or depths of State; but to be alone only for this purpose, that the mind may more fully and immediately work upon the spiritual state of the soul, and impartially enquire into the conscience; they cannot, they will not endure it; and therefore commonly cast themselves into one knot of good-fellowship or other, that they may merrily pass away that time; for an hour of which (the time of grace being once expired) they would give ten thousand worlds, yet shall never be able to purchase it again.

But God's Children, when they are alone, have inward comfort, and heavenly matter enough to work upon: a pleasing contentment and satisfaction, arising from an humble and sober remembrance of a well spent life, doth infinitely more refresh them, then all the recollections and pleasant devices of merrie companions: nay, many times in their seasonable solitariness, divine graces are more operative and stirring, and raise inflamed motions of delight and joy.

Now in a third place, we are to consider that the Child of God
God is yet further very much differenced from the formal Hypocrite, by his skill and dexterity in ruling; by his holy wisdome, and godly icalousie in watching over his thoughts.

The heart in which God’s Spirit is not resident with special grace and sanctifying power (howsoever the words may bee watched over, and the outward actions reformed) lyes commonly still naked and open, without special guards or settled government. For the best natural man is too impatient of restraint and severity, over the power of imagination and freedome of his thoughts; they being naturally exempted and priviledged from all humane and created soveraintry; and the unceasingnesse of their workings and perpetual presence in the minde, would make the abridgement of their liberty more sensible and distastefull. It may bee out of the natural grounds of civil honesty, and some general apprehension of the power of the world to come; hee may be so farre solicitous about his thoughts, that if any start vp of more soule and monstrous shape, enticing him to some gresse and infamous sinne, which would disgrace him in the world, or breed extraordinary horror in his conscience: hee presently sets against it, disc‘lames, abandons, and expels it. Hee may bee of experience and skill to conquer and suppress thoughts of hauntinesse, and melancholy; although in this point hee many times fearfully deceives himselfe, taking the holy motions of God’s Spirit, inclining him to godly sorrow for his sinnes, to bee melancholike thoughts, tending towards too much faintnesse and unnecessary discomfort: Sorguening the good Spirit, and stopping against himselfe the very first and necessary passage to salvation. Thus the formal Hypocrite may have sometimes and in part, a slight, misguided, and general care and oversight of his thoughts: But because the depth of his deceitfull heart, and the many corruptions that are daily and hourly hatch’d in it, were neuer ript vp and revealed into him by the power and light of saving grace, hee cannot hold that hand over his heart as hee ought; hee doth not keepe a solemnne
particular, and continual watch and ward over his thoughts, which is little enough to keep a Christian in sound comfort and inward peace; he hath no heart with such anxiety and care to look into his heart: he doth not so often and seriously think upon his thoughts, holding it the last and least of a thousand cares. But every Child of God certainly makes it his chiefest care, and one of his greatest Christian toiles, to guard his heart, and guide his thoughts. Hee followes in some good measure (by his practice) that holy counsell of Salomon, Prou. 4. 23. Above all watch and ward, keepe thine heart. The word in the originall is borrowed from the affairs of Warre. Let vs imagine a City not onely begirt with a straite and dangerous siege of cruel and blood-thirsty enemies, but also within infested with lurking Commotioners, and traitors to the State; how much, doe you thinke, would it stand that City upon, with all vigilant policie, to stand upon its guard for prevention of danger? It is just so with the heart; not onely Satan is ever waiting opportunity, to throw in his fiery darts, and sensuall Objects from abroad, like false Sinons to insinuate themselves; but also, it feeleth (to its much vexation) many rebellious stirrings within its owne bowels. The tender conscience of a true Christian is very sensible of all this danger; and by his owne experimentall and practicall knowledge, hee is acquainted with the many breaches and desolations made in the soule, both by these open enemies, and secret Rebels; and therefore furnisheth himselfe daily with much holy wisedome and watchfulness; with experience and dexterity in this great spirituall affaire of guarding and guiding his heart. Wee may take a view of this his sanctified and Christian wisedome in governing his thoughts, in these foure points.

In a timely discovery and wise defeatment of Satans stratagems and policies; whether hee daile by suggestions raised from the occasions, and advantages of his temper and natural constitution; of his temporal state, either happinesse, or contempt; of his infancy, or growth; weakness, or strength in Christianity; of the condition of his calling, company,
place where he lives, or the like: Or whether he come ad-
drest with his owne more scarefull immediate Injections; which he sometimes presents in his owne likenesse. As when hee casts into the Christians minde, distrusts and doubts about the truth of heauen, and of divine and heavenly truth; concerning the certainitie and being of all that Maiestie and glory aboue; for such thoughts as these, are sometimes offered to the most sanctified soule; Bernard calls them, *terribilia de fide, horribilia de diminutate*. But marke heere the carriage of Gods Childe, hee doth not wrestle with these hell-bred thoughts, he sets not his natural reason upon them; for thence perhaps would follow inclinations to Atheism, desparate-
ness in sinning, and other scarefull consequents: but at the very first approch, abandons and abominates them to the very pit of hell whence they came; he prays, repents, and is hum-
bled by them, and thence cicarately sees they are none of his; and so in despite of such dejiifh malice, walks on comfort-
tably in his way to heauen. If Satan speede not in this blacke shape; he at other times puts on the glory of an Angell: and perhaps may bring into his remembrance, euen good things, but out of their due time, that hee may hinder him of some greater good. As at the preaching of the Word, hee may cast into his minde unseasonably, godly meditations, that soo hee may distract and deprive him of the blessings of a profitable hearer: At the time of Prayer, hee may fill his head with holy instructions, that soo hee may coole his fervency, and bereave him of the benefit of so blessed an exercise. With these, and a thousand moe such like vexations in his thoughts, the Childe of God is sore troubled and much exercised.

Secondly, another branch of spirituall wisedome in watch-
ing over his thoughts, is busied about those sinfull pleasures, which upon the remembrance of his former old iniquities may re-infect the soule. For a man may commit the same sin a thousand times, by renewing the pleasures of it in his thoughts. Though the act be past, yet as often as the minde runnes over the passages and circumstances of the same sinne, with the same delight; so often the soule is polluted with a
new staine, and laden with more guiltinesse. Whereas therefore the sensuall sweetnes of a mans beloved sinnes, hath before his calling, got such strong hold and haunt in his affections, that it will bee still afterward with baits and allurements, soliciting even the renewed heart, if not to the iteration of the grosse act, yet at least to enjoy it in thought: it doth very much behoue the Child of God, to bee wary and watchfull in this point. If hee remit but a little of his heat of zeale against sinne, and fertility of his first love, or grow regardless of his thoughts, it will presently gather power and opportunitie for re-entrie. Here then is the toile and tryall of Christian wisedome and watchfulness over the thoughts. If when the soule pleasures of former sinnes be represented unto the mind, hee hath either learned to smother them at their first stealing into the heart, by opposing against them a consideration of the many wounds, and much waste they have formerly made in his soule: Or else by his growth and strength in grace, becaused to looke backe upon them without delight, to retaine them onely for renewing repentance, and to disinlie them with loathing and detestation: Full sweete is the comfort, and great the happiness of that Christian, who hath his corruptions so farre mortified, and the remission of his sinnes so surely sealed unto him; that the thoughts of his former pleasing sinnes can neither tickle him with delight and new desire, nor affright him with *horour. For the one, Ob (faith blessed Austin in his Confessions) what shall I returne unto my gracious God, that I can now looke my sinnes in the face, and not be afraid? But here the willest Christian may bee easly plunged over head and cares into one of Satans most deceitfull depths, except hee be very wary: For in the solitary musings upon his former sinnes, to this good end, that he may utterly grow out of love with them, and further lothe them; Satan is ever ready (for both his craft and malice are endless) secretly to add tinder to the fire of his affection, so to inflame him with fresh love and liking of that sinne, which at thattime hee most labours, and hath ever greatest reason to abhorre. And the tide of affections being once on foote towards

*I meane horour of judgement, not detestation.*
towards an old pleasing sinne; it is a great measure of grace must stop the torrent of them. In watching therefore over the thoughts, the brightest eye of spiritual wisdom hath need to attend this point, to descry this depth.

Thirdly, another special care the Child of God hath in guarding the heart, is to banish and keep out idleness, vanity of mind, melancholy, worldly sorrow, inward fretting, enuil desires, wandering lusts, wishes without deliberation, and such like. He holds a waking and jealous eye over those many baits and lures, which spring and sprout eftsoons from the fountain and roots of original corruption; which the state of mortality never suffers to bee utterly plucked vp, and dried away in this life: He knowes full well, if these yong Cockatrices be not crushed while they are in hatching; that is, if wandering and wicked thoughts bee not stifled when they begin to stirre first in the minde, they will first enenome the understanding, the understanding the will, the will the affections; the affections once enraged, and having the reines (like wilde horses) will carry a man headlong into a world of wickednesse. Above all, hee makes sure never to haue in readiness and at hand, preservatives and counter-poysons against the baits of those three grand empoilnners, the lust of the flesh, the lust of the eyes, and the pride of life. There are these maine objects, about which especially actual concupiscence is sinfully exercised, riches, pleasures, honours: if he once let his thoughts claspe about any of these with immoderate desire and delight, hee is gone. For so riches will bring forth covetousnesse, and covetousnesse begets vnhire, oppression, inclosure, buying and selling offices and dignities, grinding the faces of the poore, and a thousand more mischieves: It devours all natural and honest affections, and turns them into earth; it makes kindred, friends, acquaintance, contentments, servicable to its greedy humour: Nay, it makes a man to condemn himselfe body and soule for this transitorie trash. Pleasures inflame lust, and lust so emasculates all the powers of the soule, that its noblest operations become brutish, it begets a wanton eye, a lascivious ear, obscene talke, filthy
filthy lefts, delight in playes, and hatefulfull pictures, besides many other secret and searefull abominations, not to bee conceived without horror, much leffe to bee named. Honours breed ambition, and ambition bids the soule speake vnto a man, in the language of Neros mother; Occidit modo inspexeres: Bee some body in the world while thou stayest heere, though I lie in the flames of hell euerlastingely heereafter. Deepely then doth it concern every true Christian with jealousie and trembling, narrowly to watch and obserue the first and secret motions of the heart; lest hee should vnawares bee woefully caught, and enshared in that blacke and accursed chaine: the first linke of which, growes out of natural corruption, and the laft reacheth the height of sinne, and depth of hell. We may see foure linke of it: James 1. 14. 15. about the breeding of sin: and other foure, Heb. 3. about its growth and perfection. First, an idle sinfull thought begins to draw, as it were, the heart aside from the presence and consideration of God Almighty, to a sight and survey of the pleasures of sinne. Secondly, it hauing, as it were, the heart by it selfe, puts on a baite; allures and entices, holding a conference and parley with the will, about the sweetenesse of pleasures, riches, honours, glory, and such like. Thirdly, the will accepts of the motion, consents, plots, and forecasts for the accomplishment, the affections adde heate and strength, the heart travels with iniquitie; and so at length by the helpe of opportunitie, sinne is brought foorth. If you looke vpon the Originall in Saint James, you will easie gather these foure degrees. Now further, by often iteration of the act of sinning with delight and custome, the heart is hardened; so that no terrors of judgement, nor promise of mercy will enter. Secondly, it becomes an euill heart, and is wholly turned into sinne, it drinkes vp iniquitie like water, and feedes vpon it, as the Horseleech on corrupt bloud. Thirdly, it growes an unfaithfull heart, and then a man begins to say within himselfe, there is no God; at least in respect of prouidence, and care ouer the world, and executions of judgement vpon sinners: he bids him depart from him; and sayes to him, I desire not the knowledge
knowledge of thy ways; Who is the Almighty, that I should serve him? Or what profit should I have, if I should pray unto him? Fourthly, followes an utter falling away from God, grace, and all goodness, without all sense, checke, or remorse of sinne, shame, and his most accursed state; and so immediately from this height of sinne, into the fiercest flame and lowest pit of hell. For if the first degree defence external death; what confusion must befall this Babell? You see in what danger hee is that gies way vnto his first sinfull motions.

Lastly, a principall imployment of holy wisedome in guarding the thoughts, is spent in giuing a wise and humble entertainment vnto the good motions of Gods blessed Spirit: and in furnishing and supplying the minde with store of profitable and godly meditations. For as vnregenerate men giue commonly easie passage to pleasing worldly thoughts; but suppress gracious stirrings and inclinations to godly sorrow, repentance, and sincerity; as though they were tentations to precifenes: so contrarily Gods childelabours by all meanes to stoppe the way to the first sinfull sensuall thoughts: but alwayes desires, with speciall humilitie and reverence, to imbrace all the motions of Gods Spirit, warranted and grounded in his Word: Hee dearely and highly esteemes them, cherisheth and feedes them with spirituall joy, and thankfulness of heart, with Prayer, Meditation, and Practice. For if a man begin once to bee neglesst of godly motions, by little and little he grieues the Spirit; at length hee quencheth it; at last hee is in danger of despising it; if not by profession and directly, yet in his practice, and by an indirect opposition, in flandering and perfecuting spirituall graces in Gods Children. Besides this worthy care of entertaining and nourishing good motions, hee is prouidient to gather and treasure vp store of good matter and heavenly businesses, for the continuall exercise of his minde: lest that noble power of his soule should bee taken vp with trifles and vanity, feede vpon earth; or weare and waste it selfe with barren and lumpish melancholy. Hee is much grieued and vexed,
if hee findeat any time his heart carried away with transitorie delights, carnall and unprofitable thoughts; or his minde mutting impertinently, and gazing vpon the painted and vanishing glory of the world: especially fith there is such plentiful and precious choyce of best meditations, obious to euery Christian, able to fill with endless contentment all the vnderstandings of men and Angels for ever. As the incomprehensible gloriousnesse of God, in the infinite beautie of his owne immediate Majesty, and sacred attributes; in his Word and workes; in his judgements and mercies; in his Church and Sacraments. The miraculousnesse of our Redemption, and all the comfortable and glorious passages thereof. The great mysterie of godlinesse, the power of grace, trade of Christianity, and course of sanctification; matter of sweetest contemplation. Concerning our setues, there is to bee thought vpon all the affaires of our calling, the particulars, perplexities, and cases of conscience incident vnto them. Our present vilenesse, and fearfull infirmities; the miseries and frailtie of this life; the traines of Satan, the terrores of hell; that great judgement even at hand. In our spirituall state, how to preserue our first love, escape relapses, grow in grace, keepe a good conscience, come to heauen. And when the eye of our vnderstanding is dazled with those higher considerations, or wearied with these inferiour; it might refresh it selfe with the speculative fruition of many invisible comforts; with variety of heavenly things, concerning the immortality of our soules, the large promises of everlasting blessednesse, the glorious rising againe of our bodies, the ioyes and, rest of Gods Saints aboue; and that which is the Crowne and conclusion of all, our owne most certaine blissful state of happinesse and eternity in the second world. If men had grace and comfort to enlarge their hearts to such meditations as these; what roome would there bee for earthly mindednesse, vanities and impertinencies; much lesse for proud, ambitious, covetous, lustful, envious, and revengefull thoughts?

Thus far of the care and conscience of the true Christian, in watching
watching over and guiding his thoughts; which is a special mark of difference from all states of unregeneration: for the regenerate onely keep the last Commandement; which rectifies the inward motions of the heart.

Now lastly in a fourth place, and in a word; God's child is distinguished from the formal hypocrite, in respect of the issue of his thoughts.

The most comfortable and sanctified soul, is never in such perpetuall serenity, but that it is sometimes as it were over-clouded with dumps of heavinesse; and inwardly disquieted with its owne motions, or the suggestions of Satan. While this flesh is upon it, it shall be sorrowfull; and while it is in this vale of tears it must mourne. There is not an heart so sweetely and resoludely compos'd for heauen; but is sometimes dissetted with thoughts of indignation: And that especially as appeareth by David, Psalme 37. and 73. When follen is set in great excellencie; when men neither of worth, conscience, or ingenuitie, are advanced to high roomes, dominicere in the world, and imperiously insult outer sinceritie; when the wicked prosper, and spread themselves in fresh pleasures and honours like green Bay trees; when those have their eyes standing out for fatnesse, more then heart can with; to whom pride and insolencie are as a chaine, and who are couered with prophanenesse and crueltie, as with a garment. But heere mark the difference: Discontentfull discourses in the minde of the formal hypocrite, either break out into desperate conclusions, and fearfull horror, although this bee but seldome (for commonly this kinde of unregenerate man liues flourishingly, and dyes fairely in the eye of the world; ) exemplary, and irrecoverably despair in this life, doth onest beefall either the notorious sinner, the meere civill honest man, or especially the grosse hypocrite; therefore I would rather say, that in him such discontentfull deatements, are either appeased by some opposite conceit of stronger worldly comfort; abandoned by entertainement of outward mirth; diverted by companie, pleasures, and joyfull accidents compos'd by
by worldly wisedome or the like. But heauei-hearte
d thoughts in Gods Childe, though for a while ( not vterr
without some aspersion of distrust ) fretting and discon	
yet commonly at length being mingled with faith, and ma-
aged with spiritual wisedome ; by the grace of God, breake
out into fairer lightenings of comfort, greater heate of zeale,
more liuely exercise of faith, gracious speche, and many
blessed resolutions. I will but onely giue one inffance, and
that in David, a man of singular experience in spiritual aff-
faires.

Looke the beginnings of the 62. and 73. Psalms, and you
shall finde David to have beene in a heavy dumpe, and sore
conflict in his owne heart with strong tentations vnto impa-
tiency. He recounts the issue of the dispute with himselfe, in
the beginnings of these Psalms. Yet faith he in the 73. for all
this God is good vnto Israel : even to the pure in heart. In the 62.
Yet let diuels and men rage and combine, yet my soule keepeth
silence vnto God, of him commeth my salvation, &c. His many
wrongs, vexations and indignities, together with the impla-
cable malice, and impotent insultations of his aduersaries,
had no doubt a little before much runne in his minde. Let vs
conceive such as these to have beene his thoughts; and that thus
or in the like manner, he communed and conferred with his
Royall selfe.

Lord, thinkes he with himselfe ; I haue with lowest humi-
lity, and vprightnesse of heart resigned mine owne soule ; nay
I haue vowed and resolued that my Crowne and Scep-
ter, my Court and whole kingdome, shall for ever bee fer-
viceable to my gracious God, and that great Maiestie above.
My minde is ever truely pleased and ioyfull; but when it is
gazing and meditating vpon the excellent beauty of his
glorious Being; vpon his bottomlesse goodnesse, and immea-
surables greatnessse. His word and sacred lawes are better and
dearer vnto mee, then thousands of gold and siluer. His
Saints vpon earth are onely my solace, and their sinceritie
the delight of mine heart. For mine innocence from those
imputations which are charged vpon mee, I dare appeale vnto
to the strictest Tribunall of heauen. Why then, how comes it to passe, that I am become a spectacle of disgrace and contempt to heauen and earth, to Men and Angels, to Gods people, and that which grieues me more, to Gath and Askelon? Saul, for all the service I haue done to him, and to the State, hunt me vp and downe like a Partridge in the mountains. Dogged Doeg, hee hath informed against Abimelech for relieving mee; and so caused the sacred blood of fourescore and fiue Priests to be spilt as water vpon the ground. Malice and furie drue mee into the wildernesse (for Lions and Tygers are more mercifull, then madded and enraged prophane,se,) but there the barbarous Ziphims haue betrayed mee to the Kings; I am railed vpon, not onely by base and worthless companions, by fellowes of prostituted conscience and conversation (that were tolerable,) but euen Princes, and those that sit in the gate speake against me. Not onely drunkards make songs and iefts vpon mee, but euen great men, with authority and imperiousnesse carry in triumph my distressed and forsaken innocency. Nay, and that which is the complement of miserie and discomfort; mine owne familiars, with whom I haue many times sweetly and secretly consulted, they have also deceived mee, as a brooke; and as the rising of the rivers, they are passed away. But markenow the issue of this conflict, and inward dispute with himselfe. Had a notorious sinner beene in these straits, perhaps hee would haue burst out into desperate conclusions and furious attempts. Had a Papist beene heere, hee would presently haue had recourse vnto the Iesuites, fellowes which are by definition refined and sublimated Friers, composed all of fire, blood and gunpowder; inspired by the powers of darknessse, with a transcendent rage against Gods truth, sworn solemnly in the blackest confistory of Hell to the death of Kings, desolation of States, combustion of the whole Christian world, and destruction of infinite soules. These men would presently haue addressome bloody and prodigious villaine with a knife, poyson or gunpowder to haue killed the King, and so haue blowne vp Saul and all his Court. Had a for-
mall hypocrite beene in this case, seeing these crosses and miseries befal him; hee perhaps would have presently recoyled from these courses of opposition, though in a good cause; closed with some great man in the Court, and cast himselfe into the current of the time. But marke David's carriage in this point: his noble heart, like a glorious Sunne, breaks throw these clouds, and stormes of inward troubles, these strong tentations to impatience and discontent; hee puts on more strength of faith and patience, and shines brighter in all spirituall graces; meethinkes he reacheth the very Meridian of all Christian comfort and high resolution.

For as you may see in the forecited 62. Piaume: Hee doth not only fortifie his owne heart with unconquerable confidence in Gods protection, but also with an holy triumph, inflaets over the insolencies of his adulteraries, and already washeth his princely feete in the blood of the wicked. Hee tells them, they shall bee slaine every mothers sone of them, and that, in fearefull and horrible manner: As if a man should come vpon the backe of a rotten and tottering wall, and with great strength and fury push it downe: even so, when they were most swelled with pride and prophaneness, the wrath and vengeance of God, should like a fierce tempest and whirle-wind, seaze suddenly vpon them, and hurle them out of their place.

Now in the fourth place I am to tell you, that the Word of God is not seated with a sanctified soueraignty, or foundly planted by its suauing power in the affections of the formall hypocrite, which is the hearer resembled vnto the stonie ground.

That noblest and highest power, the vnderstanding part of the soule, as it is immateriall, and more abstracted; so its operations and stirrings are more immanent and invisiblie, acted with lesse noise and notice; and therefore by consequent afford markes of distinction (in the point I prosecute) not fully so sensiblie to our selues, or easily obuous and discernable to the Christians eye, (for vnregenerate men are meere strangers to such discretion and acknowledge-
ments) as our affections, and actions.

Our affections in their exercises, and employments, being much mingled with matter and materiall objects, and originally actuated with life and motion, from the heate and agitation of the heart, are naturally more actiuie and stirring; and ordinarily represent more feeling & visible impressions, both to our owne sense and observation of others. Mark therefor I pray you with reverence and conscience the differencing markes betweene the power of sanctification, and formall profecion which spring thence.

Some good affections even in relation to spiritual things, and the affaires of heauen, are incident vnto, and may be found in the state of formall hypocrisie; which many times doe not onely dazzle and deceive the eyes of the worlds observation; but also strengthen and encourage a false conceit of a sound estate towards God; and a good ( though groundlesse) opinion about the high and important point of a mans owne salvation. But being onely but the effects and excellencies of a more ingenuous and well bred disposition, or at beft, the issues and weaker productions of a temporarie faith, they are not so deeply implanted in the heart, with that universalitie, sinceritie, and rootednesse; which Gods sanctifying Spirit is wont to worke vpon those soules wherein it dwels. Neither are they seasoned and enlyued with that speciall vigour, of sauing grace, which should guide and conduct their maine current, and resolued purposes, with cheetfulnesse and true heartednesse, to the advancement of Gods glory, the enlargement of Christs Kingdome, the refreshment and support of zeale and forwardnesse; which are strangely in disgrace and discountenance with the world, at this day.

They are such as these;

Reuereonce, and a respectfull observation of Gods messengers. Of which there be two sorts: 1. Some are like these falle Prophets, Ezech. 13, there you shall haue their Character: who out of their owne diunitie, and lying visions, cry peace peace vnto the consciences of unholy men,
men, when there is no peace towards, but vengeance and
horror is their natural portion; apply lenities and cor-
dials to the ranking and festred fores of carnall hearts,
whereas, by the holy rules of that great Art of saving soules,
the cure rather requires Corrosues and Cauterizations; for
want of Conscience or courage, applaud and secure the
great Ones of the world, in the unblessed sunshine of their
outward glory, and unsanctified greatness; whereas snares,
fire and brimstone, and stormie tempest is ready to be rained
upon their heads, and upon the hairie scalpe of every one,
which goes on in his sines. Who, in stead of striking home
into the heart of prophaneness, with a powerful and parti-
cular application of that two edged sword, low pillows under
mens elbowes, with the vpiercing smoothness of their
generall heartlesse discourses; against the current of divine
truth, and concurrent experience of all that ever went to
heauen, enlarge the straigther gate, and strow the way to life
with Violets and Roses, delicacies and pleasures; feed many
hollow hearts with false hopes, fill the cares of fools with
spirituall flatteries; and many times fearefully flourish over
with their vntempered morter of all mercy, the crying sines
of the time, and plausible cruelties of great men. Lastly, who
mixing with their heauenly messages, the prophane partiall
distempers of their owne angry passions, and their particu-
lar misconceits of the wayes of God, make sad the hearts of
the righteous and sincere Professors, whom the Lord hath
not made sad; by a proud intrusion into the Throne of God,
censure their hearts; and many times audaciously proclaine
those to bee hypocrits, hard hearted, too precise, or the like,
whom the Maieftie, and mercifull Tribunall of God, the
Word of life and truth, their owne consciences, and the mu-
tuall acknowledgements of discerning Christians acquit
and justifie: but towards the wicked and Good-fellowes, as
they call them, they doe not onely put of such passions, and
peremptoriness; but for their sake and securitie, they even
bereave the sword of the Spirit of its edge, sinne of its sting:
the Law of its curse, that dreadfull day of terror, hell of dam-
nation,
nation and God of his injustice: by blessing where hee curses, and promising a Crowne of life to carnall liuers. They strengthen ( faith the Prophet ) the hands of the wicked, that hee should not returne from his wicked way, by promising him life. For want of experimentall skill in the mysteries of sincerity (out of a fretting indignation against the faithfulnesse of their fellow Ministers, and forwardnesse of the Saints, or flattering suggestion of some lying Spirit) they many times speake peace and pleasing things to those hearts, which are so farre from being enkindled with kindly zeale, and the fire of the flame of God, that they lie drowned in seas of gall and bitterness against grace, and godly men. For you must know, that the common conceit of these men is, that ciuill honest men are in the state of grace, and formal professours very forward, and without exception: but true Christians indeede, are Puritanes, Irregularists, exorbitants, transcendent to that ordinary pitch of formal piety, which in their carnall comprehensions, they hold high enough for heaven. They either conceive them to be hypocrites, and to the only objects for the exercise of their ministeriall severity, and the terrours of God; or else though the Lord may at last pardon perhaps their singularities, and excesses of zeale; yet in the meanes time they dis-sweeten, and vexe the comfort and glory of this life with much unnecessary strictnesse and abridgment.

Now of all others, such Prophets as these especially, are the onely men with the formal hypocrite; exactly fitted, and sutable to his humour. For howsoever they may sometimes declaime boisterously against grosse and visible abominations, and that is well, yet they are no searchers into, or censurers of the state of formality: and therefore doe rather secretly and silently encourage him, to sit faster upon that sandy foundation, then help to draw him forward to more forwardnes, and the salvation of Christianitie. Though they may bee able to sit, and furnish his ear and understanding with the affected excellencies of choyle inventions; yet they want power, or will, or conscience, or resolution,
or something, to divide betweene the soule and the spirit, the ioynts and the marrow, and therefore their visions to him are visions of peace; he blesses himselfe in his heart, and hopes to be saued as well as the precisefull.

Hence it is, that the current of his best pleased affections runne that way, and he heartily loves the ministrtry of those men, because it heals the wounds of his Conscience, if any be, with sweete words; suffers him to walke on merrily, and fearlessly towards the plagues of hell, and is content he be damned without any contradiction. Neither doth he onely entertaine into his owne thoughts, this powerlesse, speculatious, man-pleasing preaching, with speciall acceptation and reverence: but also openly applauds it in his protestations, and ordinary censures, with extraordinary attributions and admiration. Especially if it be gilded over, and set out with gallantnesse of action, pompe of words, exquisitenesse of phrase, elaboratenesse of stile, ambition of quotations, witful luxuriancies of Popish Poetlers; with affected ostentations of pregnancy of wit, variety of reading, skill in tongues, profoundnesse of conceit, happinesse of memory, rarenesse of inuention, and such other humane artificiall accellions. An invisibill, vn-ambitious, and conscionable use and exercise of which helps (so farre as they may bee sanctifiedly behooofeful, and seasonably contributary to that greatest and noblest business under the Sunne, the worke of the Ministry, with best exactnesse can possibly bee had) I require and reverence in the messengers of God: for I would have the worke of the Lord, honoured with all sufficiencies attainable by the wit and art of man, or grace of God; so that they be sacrificed and subordinate to his glorie; sanctified to the soule of the owner, and salvation of those that heare him: and not in a base and mercenarie manner, with a boisterous visible pompe, enthralled and made serviceable to that, the now reigning fearfull soule-murthering sinne of selfe-preaching.

But found the depth and disposition, aske the sense and resolution of the Christians heart in the present point, and
though we bee bound to reverence with proportionable praisefulness, the graces of God's Spirit, whether general or special, whereof we finde them; and hold it a part of religious ingenuity, to honour commendable parts in whomsoever; yea assuredly (I appeale to the experience and conscience of God's Children) it feeleth and acknowledgeth itself more soundly comforted, and truly Christianized, that I may so speake, by one Sermon written and wrought out of a feeling soule by the strength of meditation, spiritually schooled in the experimental passages of the wavves of God, secrets of sanctification, and methods of Satan; supported and sinewed by the true, natural, and necessary sense of the Word of life; managed with the powerfull incomparable eloquence of Scripture; and enforced with the evidence and power of the Spirit; then with a world of general, common-place, declamatorie discourses, workes onely of memory and reading; not compositions, as is commonly conceived, of true and judicious learning; spent many times unprofitably in the generalities, and impertinencies of speculative Divinity, without that Orthotomie, and particular insinuation into the hearts and consciences of men; hunting after an accursed commendation, with selfe-pleasing conceits, in the wearisome mazes of an unsanctified wit; though they should be stuffed with the flower and quinteflence of all the Arts, humanities, Philosophies; and conveyed vnto the eare with the Seraphicall tongue of the highest, and most glorious Angell in heauen. So apprehensive, tastefull, and holdfast, is the spirituall hungry soule of that kindly foode of immortality. So dearly doth it preferre one soule-searching period of a conscionable Sermon, before the glorious care-pleasing pompe of all humane eloquence:

Some other Messengers God hath, of a more noble nature, and sanctified temper; who with faithfulness and conscience, with more holy and heroicall resolutions, by the power of mortifying grace, euen against the natural current of their original pride, seek the glory of him that sent them,
them, and not their owne; which is the truest marke of a true Minister, as we have received it from the gracious lips of the Lord himselfe, John 7. 18. who heartily confe-crate and address with much zealefull devotion, and a re- solued utmost, all the powers, and possibilities of their soules, with their seuerall acquisitions, and endowments, to that heavenly trade of saving mens soules, and setting them forward in the way of life, as to their proper and principal aime and object. Who not without a continuall godly jea- lousie over their owne infirmities, and deceitfull hearts; nay, many times, with much feare, and trembling under the dreadful importance of their ministeriall charge, labour might and maine, to preserve themselves pure, to faire as it is possible, from the bloud of all men, by keeping nothing backe, but shewing them all the counsell of God, which is revealeed unto them for their good; who by the grace of God, dare (if need be) tell eu en two Kings vnto their faces, and all their Courtiers, with foure hundred false prophets; that they are all fearfully and fouly transported, and delu- ded with a lying spirit; and that their royalties, greatnesse and high roomes shall never be able to pruinledge; or pro- tect them from the wrath of God, if they bee enemies to his wayes; that confusion and vengeance will bee the certaine conclusion of all their imperious and boysterous brauerics, if they will needs disgrace and persecute his faithfull Mi- chaiel. In a word, who being sensible of the preciousnesse and majestie of Gods sacred truth, the matter of their mes- sage, and of the horrible guilt of spirituall bloudshed, if they should be negligent, or Non-resident; gird their swords vp- on their thighs, ride on because of the Word of truth, and quit themselves like the men of God; and who having their tongues touched with a coale from the Altar, and hearts taught experimentally in the great mysterie of Grace, deli- ver their embassies from that highest Maiesty, with autho- rity and power; and not as the Scribes and formall Doctors. For you must conceive, that besides more generall ministeriall sufficiencies, there is a kinde of holy art, and particular heauenly
heavenly wisedome of winding a mans selfe with a practical intimation, into the consciences of men; of working remorse, and meditations of returne, vpon mis-led and sensuall soules, by a reasonable application of the Law; of fairely wooing, and winning by little and little disaffected passions, vnto the love and pleasures of Gods wayes; of drawing bruised hearts and troubled spirits, with a compassionate hand and feeling heart, vnto the Well of life; of training vp babes in Christ, in the neglected and unbeaten paths of Christianitie, with spirituall instructions, predictions, and caueats, for prevention and safety against Sathan's dangerous insiditations of securitie or horror, formalitie or exorbitancies of zcal, &c. Vnto which, if the man of God do not address his heart with vprightnesse, prayer, and resolution; hee shall never bee able to purchase that comfort vnto his owne soule, happinesse, or inexceivable to his auditorie, and that measure of glory vnto his great Master in heauen; which one employed in his most immediate and dearest service, being the highest aduancement that mortall creatures vpon earth can bee raised vnto, shoule, and is bound to desire. Admit a Physician to bee an absolute Aristotelian, Galenist, Anatomist, Herbalist, excellent in all speculative accomplishment of his Art; yet except hee bee furnished with a further dexterity, and enabled to take speciall notice of a mans constitution, the peccant humour, strength of nature, growth of the disease, and other particular and personall circumstances, ordinarily observable in all successfull cures; and thereafter proportion and apply his prescriptions; well may he goe for a learned man, but with wise men hee shall never winne the reputation of a good Physician. Give mee a Minister admirable for the profoundnesse and varietie of as much knowledge as you will; let him be as it were a greedy Inclofer, an inlatiable Monopolist of all kinde of learnings, both ancient and moderne, of positive, textuall, controuerse, Case-divisione, with all other speculations of that holy Art; yet, except hee bee further sanctified with an experimentall insight into the great mysterie of Godlinesse, and into the
particularities of that heavenly Science of sauling soules; which (me thinkes) is the addition of a more speciall superior vigour, that actuating the generalities and contemplations of Divinitie, gives life and soule vnto our ministeriall function; except hee desire with Conscience to divide the Word of truth aright, and zealously endeav'ur to apply himselfe powerfully to the various exigents of mens spirituall states; well may hee carry away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not see how hee shall ever bee able to purchase in the hearts and consciences of discerning Christians, the honour and reverence of a good Pastor. Amongst the rest, one reason, why in this glorious Noonetide of peace and profession, wee haue so many Preachers, and little planting of grace, is, because we haue so few truely skillfull, and well schooled in the secret passages, and practise of that high and supernaturall Arte of soule-sauling. Because the Word is not handled with that conscience, feeling, and affection; but formally, & Frier-like: for selfe-praise, and private ends.

Now the ordinary conceit which unregenerate men generally entertaine of this second sort of Gods Messengers, is the very same which was habituated in the heart of Ahab against Elias and Michaiah; of those prophane Princes against Jeremy; of Amaziah against Amos; of Tertullus against Paul: that they are troublers of Israel, Preachers of terrour, Transgressors of policy, unfit to prophesie at the Court, or in the Kings Chappell, pestilent Fellowes, Seditioners, Factionists, borne only to disquiet the world, and vex men's conscience. Where by the way, let me in a word support and fortifie the fainting resolutions of all faithful Ministers, & true hearted Nathanaels, against the disgracefull oppositions and plausible cruelties of the times; by assuring them of the truth of this Principle, in the Schoole of Christ, confirmed by infinite experiences: that,

In these dayes of ours, especially which are strangely prophane, and desperately naught, in what mansoever, the power
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Power of grace, Graces of God's Spirit, undaunted zeal, resolute sincerity, are more working, eminent, and markable, ordinarily, the more and more implacable, outrageous, and inflamed Opposites shall that man finde, wherefore he lives. But let him build upon it, he is bound, and ought to bind the very utmost rage of the worlds basest insolencies, and indignities; nay, were there charged upon him even whom volumes of most stinging invectives and contumelies are far greater corruptions to generous spirits, and doe more nettle them, then any other outward crosses or wrongs) deviled by the exquisitest malice, and pent with the bitterest gall of his most enraged Adversary; yet I say, he is bound to bind them all as a Crown vnto his head, and joyfully to set, and scale them with prayer and patience upon his heart; as so many glorious testimonies, and infallible assurances, not only of the nobleness of his courage in God's cause, and eminency of zeal against the corruptions of the time, here upon earth: but also of a richer reward in heaven, and brighter crowne of immortality.

But to the point, to which I have thought this preface a seasonable preparative: though carnal conceits do commonly out of a naturall disconceitfullness, with much gallful antipathy, distaste the sincerity and powerfulnes of conscientious Ministers; yet the formal hypocrite figured vnto vs by the stonie ground, which I place in the highest ranke of unregenerate men, for perfections attainable in that state, may sometimes in some sort, even reverence the Jeremies, Michiahs, and John Baptists of the time; I meane those men of God, which deliver his mesage with conscience, and courage, with power and demonstration of the Spirit; who lifting vp their voice like a trumpet, dare, and do tell the people their transgressions, and the house of Jacob their sinnes. In short, who are not men-pleasers in their Ministry; but the servants of Christ; which in the sense of the Apostle, stand opposite and distant with a strong, everlasting, and incompatible contradiction.

For the clearing then, and resoluing the point, concite the different
different grounds, and motives of this formal respect to godly Ministers, which springs out of the stonie ground; and may be found in an vuregenerat man; and that hearty reverence towards them, which is dearly and deeply rooted in the good and honest heart.

The formal Hypocrite may reverence euen Gods faithfull Messengers thus, and for such causes as these:

If hee bee but naturally of more noble and worthy inclinations, towards the matchlesse fairenesse of the worstest truth; and suffer reason to carry his affections, without prejudice or partiality, vpon the truest worth; hee shall find, even out of a moral congruity, and grounds of common sense, that the most respectfull denotions, and addictions of his heart, are due by right, and by a proportionable observation of different excellencies, to an Ambassador of God; especially sanctified with holy abilities thereunto; as to the onely Angell vpon earth, and noblest creature vnder the Sunne; and to those secrets of heauen, resealed by the power of his ministry, which are so transcendent to the depths of nature, and all created inventions, that they ravish euen Angelicall understandings with extraordinary admiration and longing. And truth is amiable to ingenuous apprehensions, and (at the first approach and impression) possesse them with a secret lonely ravishment; but if it bee mingled with visible markes of majeusty, and divinenesse, as Gods truth is, no maruell though by its ordinary attractuennesse and nature excellencie, it draw on an addition of some kind of reverence from more generous mindes, though viregenerates; and better spirited men, though not yet spirituall. So that the man, which doth soundly unfold the sacred mysteries of that supernaturall truth, may euen in that regard grow sometimes into a reverent estimation with unsanctified men; who though as yet they want all true and reall interest in those blessed tidings of eternity and peace, which he brings from heauen; yet they regard and reverence him for the majefty of that message, which he delivers with integritie and power.
As more cholerick and cruell dispositions, doe many times in a very base and barbarous manner discharge the utmost of their gall; and doe every way their very worst against all sincere Professours of grace, especially the powerful Planters thereof: so others there are better borne, of more manly breeding, and worthinesse of nature; who doe out of a natural compassionatenesse, and pang of common humanitie, commiserate the miseries and oppressions of innocency, whereasoeuer they see it groaning under the insolencies of crueltie and malice. And therefore sith the conscienceable Minister is an ordinary & eminent Object, whereon profaneness, and policy, hatred to be reformed and conformall Popery; hell and the world, doe execute the extremity of their rage and poyson; these more impartiall and milder-tempered men, though they doe not favour his forwardnesse, or concurre with him in a right conceit of salvation; yet they cannot chuse, but looke vpon him (so unworthily vext) with pitying eyes, and morally-melting inclinations of heart. Nay, when they further consider in their better mindes, that he is so despitefully loaden with varietie of wrongs and indignities; and trampled vpon, as it were, even vnto dust, by the feet of pride and vnmanly insultations, for no other cause in the world, but because hee labours with sincerity and zeale, to pull the precious soules of men out of the Devils mouth, and the damnation of hell: and when they see that he stands on his Masters side, and for the glory of his cause and truth, with such patience, constancie, and undauntednesse of spirit; even against his owne particular welfare, the countenance of the world, current of the times, and face of man; they are forced to reverence those high and heroi-call resolutions of his, as certaine venerable impressions of Divinitie, and infusions of heaven; though they cannot away with the holy strictnesse of his waies, or heartily loue the singularity of his sanctification.

If hee bee of a more politique and servuad deportment greedy of popularitie and applause, ambitious after a promiscuous reputation, from all sorts of men; hee may from a
generall forme of addressing and accomodating himselfe
with a pleasing convenient carriage to all humours, degrees
and professions, proportion and single out (amongst the rest)
an artificiall formall respectuinesse, to those faithfull Mes-
fengers of God, which hee knowes and acknowledgeth in
his owne conscience, to be truly due by the rules of Dimi-
ty, and royall challenge of heauen; but performs only outwardly, in policy, for by-respects, or private ends; out of the
vaftnesse (perhaps) and universality of his popular ambition,
to winde himselfe with a more plausible infinuation into
the affections, and to win the good wills, and word of that
kind of people also, which in the worlds language are nick-
named Purtians; but in Gods stile are honoured with the
Elogie of the onely excellent vpon earth, This happens
sometimes, especially, if hee line in a veine of good Chri-
tians, and where goodnesse, and godly men (if any place bee
so blest:) be predominant, and beare the greatest sway.
There, because otherwise hee cannot hold correspondance
with the good opinions of the best, hee joynes and concures
with them (for his credit sake) in outward estimation, and
countenauncing of the Ministry. Yea and besides, as I con-
ceive, there may bee (which may bee a further means to
draw on this reuerence) even a true-hearted secret desire,
sometimes in unsanctified hearts, to purchase a good con-
ceit from a gracious man, although they will by no means
sympathize with him, in sinceritie, either by judgement, or
practice, yet if it might be enjoyed, with the sensuall enjoy-
ment of their darling pleasure, and were they any ways ca-
pable of coincidency; they would, with all their hearts, and
speciall deareness, (though perhaps their height of sto-
macke would disdaine, and not descend to the acknowledg-
dement,) embrace his warrant, and allowance for their
spirituall state: and could they possibly procure it, they
would esteeme his voyce, for election into the society of
Saints, the rarest Jewell in the crowne of all their ciuill cre-
dit, and commendations. So it is, that sometimes unregene-
rate men stumble vpon the right way to true reputation.
For indeede there was never man upon earth had a good name in the right sense and interpretation; but it was honored with the approbation and testimony of good men. I would not care a pin-end, concerning a true and right estimate of my state towards God, what all unregenerate men in the world (though ennobled with an incomparable concurrence of wisdom, knowledge, policy, greatness, or what other remarkable excellencies) say, or conceive in the point: for I know they are starke blinde, and cannot see; they are in more then Egyptian darkness, and cannot possibly comprehend the invisible brightness and spiritual glory of sanctified men, and thrice-blessed state of Christianity.

But now in this case, I must tell you, I would infinitely prefer the aduised good opinion and dis-affectationate assent of the poorest indusive Christian, before the shining favours, and all those adored influences of Princely grace, which can possibly flow from the glorious circle of the brightest Imperial Crowne upon earth.

Fourthly, this impression of reverence towards the best Ministers, that may in some sort for a season, at the least, possess the heart of the formal Hypocrite, may also spring from that natural sovereignty, and powerfull command, which the Word of God, prest with power and conscience, doth exercise ouer mens consciences. From the dazzling astonishment of that invisible piercing light of divine truth, which doth sometimes vpon the sudden, rush violently like a flash of lightening, from the mouth of the Minister, into the very inmost closets of his heart; and there discover (not without some horror) his most secret lusts, and dark hypocrisies. From that sacred character of heavenliness, and awfull terror, which Gods dreadful hand doth many times stampe (as it were visibly) vpon those men, whom himselfe designes with speciall address, and sanctifies with Ministerial Grace, to reveale and represent the mysteries of heaven, and his owne great Maiefty in that eminent and glorious manner. From a conscience comparing of his owne secret guiltiness, and duller passages of vn-zealousnesse and formality.
formality, with the searching unresistablenesse of their Ministerie, and zealefull sincerity of their life. From a conceit, that a faithfull man of God, by his Ministeriall mediation, doth stand in the gappe against the irruptions of threatened judgements, and deferred vengeance; and by the piercing key of his fervent prayer, vnlocks the richest treasuries of heaven, for the effusion of all manner blessings, comforts, and protections vpon the place where hee liues. Or at the best, from a superficiall sense, and generall apprehension of those many excellent refreshments, and glorious graces, which by their Ministry are shed into, and shine full sweetely vpon the sad distresse of truly-troubled soules; and are comfortabely conveyed (through Christ's bloody wounds) into the gasping agonies of bleeding hearts. Though that precious blood never melted his marble heart into teares of true repentance, nor God's infinite mercy won his hearty affection to the wayes of grace; yet hee hath a kinde of glimmering hope (but from false and flattering grounds) that a Passion of such vnuvaluable price, and blessed store-house of vnlimitted tender-heartednesse, shou'd never possibly be stinted, or restrained, before hee haue his part in the purchase, and a share in those rich compassions. Especially lath incongruity of justice, and probability of God's proceedings, there is such a large harvest for hell, before he be laid hold on. For his present perfection giveth him precedencie before notorious sinners, grosse hypocrites, meanly enimill honest men, back-sliders from profession of grace, and a world of wicked men, worser then himselfe.

But whence soeuer it springs, or what grounds soeuer it hath, this reverence to God's faithfull Messengers, in the formall hypocrite, is ordinarily turned into heart-rising against them, in these three cases:

First, when by direction of the very first rule in the sacred mysterie of saving soules, and following that onely method for plantation of grace, chosen, & chalked out vnto vs by the precedency and practice of the Prophets, Apostles, Christ himselfe, and all those happy Ones, that euer set their hearts...
with courage and sinceritie, to the salvation of men; and behaused themselues with dextertie and conscience, in the Lords harvest; I saie, when thus, by the guidance of an holy wisdom, they first begin to lay about them, with the hammer of the Law, amongst a number of stonge hearts; and to lay it on with a witnessse, with full weight and iteration of strokes, from the best strength of a spirituall arm, upon the hairie scalp of every one which, hates to bee reformed: when he seeth and feeleth, that they wield that two-edged sword, with resolution and power, and send it home, with a fearelesse and faithfull hand, even into the very center of a feared conscience, and to the heart of prophanenesse and rebellion: when hee findes by experience, that men can have no place or rest vnder their Ministerie; but they are still grating with piercing and terrour vpon their guilty consciences, stinging their carnall hearts with sense of those flaming horrible which hang over their heads, and so restesly tormenting them before their time; I say, then and in this case, he begins to coole the heart, and rebate the edge of his estimation. A distastfull prejudice against such boisterous proceeding, as he conceits and calles it, begins to nurse out of his affections that former reverence, and hereupon you shall heare him sometimes out of a pang of formalitie, and selfe-guiltiness, break out against them to this sense especially when himself hath beene lately stung and galled vpon the fore: though I take such and such to bee well meaning and honest minded men, and can be content to heare them now and then; yet me thinkes they marre all with too much judgement, and prefting the law with that peremptoriness and rigour. I do not like that they should assume and excreete such dexteritie and impetuositie over mens consciences. These particular applications, and secret singling out of mens sines, taste too much of malice and private revenge. I will stand vnto it, this doctrine of differencing mens spiritual states, of perfections attainable in the state of vnoregeneration; and how farre a reprobate may goe, and yet bee damned, is able to drive men to despaire. They do heare them-
themselves, in their Sermons, and straiten the way to heaven; as though none should bee saued, but the Brethren, and those Christians (as now by an excellency, they call one another) that reach in former the same straine of purity and precisenes which they in their fancifull abstractions erect above the ordinary. Well, well, let them looke vnto it, by such affrighting points as these, and dil-heartyning the people with scarfull sentences, they may make such wounds in weake consciences, that all the Balm in Gilead, perhaps the precious bloud of Christ will never after revive, or binde vp and close with comfort, &c.

I would not for a world of golde, give any shadow of justification, or least allowance, to the vnsesonable terrifying of any trembling conscience: God forbid. It were prodigious cruelty to powre the wine of wrath and horror into the mournfull groanings of a bruised spirit. It were a cursed cure & that hand was hewed out of the hardest rocke, which can endure to apply a biting corrosifie to a bleeding soule. As I dare not vpo penalty of answerablenes for the blood of their soules, cry, peace, peace, to unholy men, were they gods vpon earth; or promise pardon and pleasure in another world, to any that nestles and nuzzles himselfe sensually and securely in an earthly Paradise, were he an Angel of heauen; so I infinitely desire to convey the warmest blood that euer heated the hart of Christ; the sweetest Balme that euer dropt from the pen of the blessed Spirit, vpon the sacred leaves of the Booke of life; the dearest mercies, that euer rould together the relenting bowels of Godstenderest compassiones, into every broken and wounded heart. For as promises of saluation to a worldling are like honour to a foolke; so terrors of the Law, to a truly humbled penitent; are as snow in summer, and raine in hartest, both, both vnseemely and vnsesonable.

And I hope all the wise Ambassadors of God, make conscience of a seasonable reveauling vnto the sonsne of men, that highest and transcendent excellencie of their Master his mercie. Many glorious expressions and representations whereof, purposely stamped by his owne hand, doe shine most
most oriently and visibly, to every understanding eye, both in this and the other world, infinitly beyond all created comprehensions: in all the passages of his Booke; in those joyfull Palace of Heauen; in the many capitol characters of his goodnesse and bountie, which wee may runne and reade in every leafe, and page, and line of this great Volume of Nature, round about vs; in the hourly compassions to his creatures; in those Angelicall guards about his chosen; but principally, and farre above all conceite either of man or Angel, in the passion of his Sonne. And these three occasions, especially exact from them a discoverie of this bottomless depth.

1. When they open unto their people his divine Attributes, and unfold with sobriety the incomprehensibleenesse of his Being; Mercie then is to march the first, so farre and in that sense, as infinitie admits precedencie, and to take vp her seate in the highest Throne; as the fairest flower in his garland of Majestie, the brightest ray that issueth out of that unapproachable light, the holiest dew that crownes all his boundlesse, immeasurable, imperial glory.

2. Secondly, in their ordinary discoveries of the damnablenesse of mens states, and those endless woe which are treasur'd vp. for them aginst the day of wrath, they must wisely mingle some lightnings of the Gospell with the thundring of the Law; some veses of comfort, with those of confusion; marks of sincere Professors, with their distinctive characters of the many sorts of unregenerate men; cordials of compassion, with corrosives of terrour. When they are driving desperate sinners, by their denunciations of judgement, towards the brink of despaire; they must head into their sinking souls some glimpses of mercy, vpon condition of amendment, and hopes of pardon, in case of penitencie. Hopelesse hearts doe curiously affict themselves with much affected horror, and imaginacie hells: which if Satan once see, hee plies the advantage with all the craftinesse and cruelties of hell: Hee presently by his accursed Alchymie, will turne the least sinfull vanitie into a crying vil...
Ianie; aberrations of youth, into scarlet abominations; every transgression against light of conscience, into sinne against the Holy Ghost. In such a point of spiritual extremity, hee doth strongly suggest, and is eager to perwade a man, that though the arms of Christ, and gates of grace stand wide open for entrance and embracement, until the Sunne of the natural life be set; yet in this case, the case is altered: for the period of his gracious day, and turne or time of visitation is expired, and already past: that though the blood of the unspotted Lambe, upon repentance, launced euen the soules of those that spilt it; yet it belongs not to him: though the promises of life, in the word of truth, be made vintous, without limitation of time, or exception of sinnes; yet hee hath no part in them, his name was never writ in the Book of life, he is out of the decree of election, he stands reprobate vnto the coevenant of grace, &c. Ministers then, so much as in them lies, must meete with this malice of Satan, and labour by all meanes to preserve and maintaine the life of hope, and possibilitie of pardon, in heanie hearts: amid their greatest horror, If there bee no hope of being receiued to grace, there will bee no desire to returne into the state of grace. They must bee taught and forewarned, that there are two wayes, out of the dreadfull visitations of conscience, and the perplexed straits of a vexed minde: they may either follow Indai the cursedst man that euer breathed, from horror to the halter; and so poast after him out of the hell of a despairing conscience, to the hell of fire and brimstone, burning for euer before the throne of God; which God forbid: or else they may tract Christ Iesus, blessed for euer, by his bloody drops vnto the Cross, which is the right path, and as God would haue it. If they take the first, a thousand times better never to have bee: for they dishonour the Majestie of Heauen in the highest degree imaginable, by dishrobing God of the brightest beams of his glory, his mercie; and they wilfully and senselessly danne their soules and bodies in the lowest dungeon of the bottomleffe pit, in the very same roome with that incarnate deuill the betrayer of Christ.
But if they take the second, they are blest that ever they were borne. Neuer did tender-hearted mother so sweetely lull her dearest infant in her bosome and armes of loute after a fall; as the Sonne of God doth in such a case bend his bruised body, even to the expression of bloody drops, with loueliest embracements and compassions, to heale and bind vp such broken hearts. Nay, in his esteeme (this is onely a pearle for true Penitents, let no swine trample vpon it, or stranger take it vp) his precious blood is made (as it were) more precious and orient, by courting crimson sinnes, if a ground be first soundly laid with teares of true repentance. And God himselfe is thereby singularly glorified, who then longs the most to shew mercy, when it is neereft to be utterly despaird of. Oh! hee holds himselfe mightily honoured, when a poore soule miserably mangled, and hewed and hackt vpon, by Satans malice and wounds of sinne, comes bleeding and weeping to the throne of grace, for pardon and comfort. He cannot posibly bee better pleased; hee thinkes nothing too deare for such an one; were it a draught of the hearts-blood of his owne Sonne; be it the delicious Manna of his dearest mercies, or the most rauishing comforts of that blessed Spirit. Oh! faith he, out of a pang of that loue, which brought Christ Iesus from his bosome, into the bowels of the earth; Oh! faith he, O thou afflicted and tossed with tempest, that hast no comfort; behold, I will lay thy stones with the Carbuncle, and lay thy foundation with Saphirs, and I will make thy windows of Emeralds, and thy gates shining stones, and all thy borders of pleasant stones. That is, I will turne thy depths of sorrow, into seas of comfort; thy bitter teares, into spiritual triumphs; thy former horrors into heavens of joy. I will fill thy heart with those unmixed pleasures, which no man shall take from thee: thy conscience with peace that passeth all understanding; thy Crowne of life with shining glory, which thy utmost conceit cannot possibly comprehend. At such a time he puts on (as it were) his Imperiall robe, his robes of state; and riseth vp with great majestie into his highest and most glorious Throne, to grace and honour.
I may so speake, that happie match and marriage of an humbled soule vnto his only Son. He feasteth those pious spirits, the blessed Angels, with extraordinary ioy, triumphant Halleluialhs, and new songs of congratulation, at the solemnization of those sacred Nuptials. So natural, and pleasing to the incomparable sweetnesse of his mercifull disposition, is showinge of compassion and pardoning of sines.

3. Thirdly, the most natural, and proper object of Gods pietie and commiseration, is a broken and contrite spirit. True penitents onely, are persons rightly qualified for the pardons of heauen. And therefore the choset, and chiefest season of all, for the Ministers of God to rain downe refreshing flowers of mercy from the Throne of Grace, is, when mens hearts are (as it were) chapt, and drie with true-hearted sorrow, and shedding teares for sines; sorely scorch'd and wasted with sense of that devouring wrath, which is a consuming fire; and eagerly gaspe for grace, as the parcht and thirsty land for drops of raine. *Oh how faire a thing is mercy in the time of anguish and trouble!* It is like a cloud of raine that commeth in the time of a drought. Let the power of the Law first brake and bruise, which is a necessary preparatiue for the plantation of grace; and then powre in (and spare not) the most precious oyle of the sweetest Evangelical comfort. But many, very many marre all, with misling this methode: either for want of sanctification in themselves, or skill to manage their Masters businesse; either by reason of their seruing the time, or society with good fellows, as they call them, or the like: they audactiously bless with cowardly silence, or accursed flatteries, where God himselfe doth curse: and all their life long, purposely spill many a golden viall of the well of life, and largest doles of gracious promises, vpon stonie hearts, and formal Pharises. Our deare Redeemer, that great Minister of the Gospell, and Mediatour for mercy, teacheth another lesson, and told vs when he was vpon earth, that the Lord had anointed him: *whereunto?* to preach good tidings: but to whom? vnto the poore, to binde vp the broken-hearted, to preach deli-
A Discourse of true happinesse.

uerance to the Captives, to comfort all that mourne, to set at liberty them that are bruised; to put a fairer flame into the smoaking flaxe, and more strength into the bruised reed; to take off with his owne holy hand, the burthen from the backe of all those that groane vnder the weight of their sins, and to coole their fainting soules with his sauing and sacred blood. Bruised spirits and mournfull soules only, are capable of the comforts of grace and divine compassions. The wife Ambafladours of God then, may be bold in this point; they have their warrant vnder the Broad Seale of the King of Heauen, and commisſion from the Offic of his Sonne: if they finde that the Ministry of the Word hath wrought true remorſe; and that the hammer of the Law hath strucken thorow the rebellious loynes of prophane obstinacy, and the iron fivelves of fensual pride; if they meet with hearts toucht to the quicke, and conſciences ransackt to the bottom: there, there, let them plie it with mercies, and sweetely lull such weary soules in the softeft armes of tendernesſe, reſt, peace, and all heauenly delicacies. A concurrence of their best eloquence, ferventest prayer, spirituall experience, and compasſionate feeling, is too little to comfort in ſuch a case. Let them let ſuch mourners in Sion know, that if they waite but a little with patience, longings, and those vnutterable groanes, in the Word of life and truth, they ſhall haue eafe, and drinke their fill out of the rine of the pleasures of God. Yet a very little while, and he that ſhall come, he will come and will not tarrie; and when hee comes, he will bring with him a pardon writ by Gods owne hand, with the blood of Chrift, and feale it vnto their soules by his speciall sanctifying power, with ſuch a strong and everlaſting impression, that neither man nor deuill, the strength of hell, or length of eternity, ſhall euer be able to vnloſe.

These things are ſo: Gods Messengers are Ministers of mercy, in ſuch points as I haue pointed at: but yet for all this, the formall Hypocrite muſt not carry it away ſo. For the truth is, formall Professours cenſure with ſuch feneritie, and fretting: and with much diſdaigne and indignation cry
out against pressing the Law, and preaching of judgments; particular piercing application, and torturing men's consciences with amazements and feare; because (if a conscionable course of preaching goe for currant) they are cast and condemned; and if the way to heaven bee too narrow, (as indeede it is, if Christ Iefus bee of any credit with them) they must neuer come there, except in the meane time they come on to the forwardnesse of the Saints, and that true-hearted holinesse, without which no man shall ever see the face of God. Hence it is, that besides their own secret dislaffe, and reluctation, they labour with much prophane and boysterous opposition to bring the faithfuller Paltours of Gods people into disgrace and dis-account; as though they were fellowes of furious spirits; sonnes onely of thunder and lightning; Doctrors of despaire, and vnmercifull dispensers of damnation. Nay, ordinarily these men exclaime with more discontent and clamour, against preaching of judgments for sinne, then notorious sinners: for these many times (out of a sense of their guiltinesse, and with an ingenuous acknowledgement) confesse them to bee just: but put them off with a flattering presumptuous conceit that God is mercifull; or referuation to repent hereafter, or with a purpose for the present to become new-men, though such holy motions are soone after drowned in the prophane renellings of good-fellowship: but the other out of a proud errore, of mistaking their spiritual states, and Pharifaical confidence, justifie themselues; and would gladly perswade their hearts, that inward astonishments and apprehensions of terror in such cases, arise rather from the distempered terrifying zeale of the Preacher, and unseasoneable pressing of judgement, then from the sting of their guilty consciences, and invisible finger of an angry and displeased God.

To deale plainly, this is the very true cause of their impotent out-cries and complaints, that these precifer Preachers come still with nothing but damnation and vengeance: out of their sowre and imperious austerity, cast nothing but wild-fire, brimstone, and gunpowder, into the consciences of men,
men, and take the ready way to drive them to despair: Whereas God knowes, if they were fittted for mercy; would they submit the naturall pride of their guilefull hearts, with humility and vnreferuednes to the soueraignty of the Word, and simplicitie of the Saints; they would with all their hearts powre whole Occans of softest oyle into their wounded soules, and fill their bruised spirits with a joyfull converuence of all the precious sufferings of Christ, promises of life, comforts of grace, merces of God, and joyes of heauen. What comfort in the world can any Minister haue in vexing mens consciences, and standing at statues end with the whole world? but that they dare not (for the life of their soule) be false to their great Lord and Soueraigne; and doe heartily thirft to draw their brethren out of hell, and to saue their immortall soules out of those eneralasting flames. To conclude the point, they cast vnto themselves in the mould of their worldly wisedome, a religious mediocritie; and pitch with resolution and securitie vpon a measure of profession and degree of zeale, compatible with their mane carnall contentment; and that must be a competent sufficiency of holinesse for heauen, and serue their turne for salvation. Which glorious formalitie, if Gods Messenger out of a zealous impatiencie against luke-warmenes, tranfgresse and cen-4  

fure, and square not with an exact proportion all his resolutions and applications from the Word thereunto; he speakes in their sense, either not to the purpose, out of private humour, or too imperiously.

These distempered boysterous exclamations, or at least secret impatiencie and fretsfulnesse against conscionable press-4  

ing the Law, and just denouncement of judgements for sin, is a common marke to the formall Hypocrite, with all sorts of vnregenerate men; and constant property of all the sons of Adam, while they yet lie softly reposed vpon their beds of pleasure and hate to bee reformed, for such causes as these:

1. They thinke themselves all the while arraigned at the barre of God. Their gauled consciences cry guilty.
The sound of fear and cries of vengeance are in their ears, & their hearts broken thorow (with flauish horror) tremble as the leaves of the forest that are shaken with the wind: except they have paused them with obstinacie and Atheisme, and made them like the high wayes, and Satans ordinary roade.

2. They have no shelter vnder the shadow of the most High no succour vnder the wings of Christ, from the plagues of God, and curses of the Law. They cannot yet pleade any privilege or protection by the blood of the Lambe, from the poison, sting and endless vengeance of those woefull judgements and cutting confusions, which are justly prest upon their guilty consciences, for their vnmortified lufts.

3. If the whole counsell and iust wrath of God bee faithfully and impartially ript vp and reaelled against them in this kinde; the Angelicall delusions of Satan, and the damnableesse of their present condition will bee clearely discovered into their consciences. For a seasonable, and sincere division of the Word of Life and Truth, doth piercingly, and powerfully diuide betweene the Soule and the Spirit, the ioynets and the marrow, and neuer either justifies any vnregenerate man, or condemnes the iust. And therefore hee that rests either in the state of notoriousnesse, or meere ciuill honesty without any addition of supernatural and sauing grace; or grosse hypocrisie, or Apostacie, or like-warme profession, or any other degree of vnregeneration, shall be sure (if hee liue vnder a constant and conscionable meanes) now and then to receive a drewevd knocke upon his guilty conscience by the hammer of the Law, from the hand of a faithful Teacher; which cannot chuse but goe full heauie vnto his heart, except it be sealed vp by the spirit of flumber with obduration, and senselesnesse against the day of vengeance; and must needs marre his mirth, and all pleasures of earth, with a most bitter dreadfull mixture of flauish feare, and apprehensions of Hell.

4. Preaching, and pressinge the Law, is principally either for detection of the heart with remorse for sinne, or direction
5. Their consciences ordinarily are euer fresh bleeding, and still galled with too violent stretching and enlargement, and with the hard sitting of their bosome-sinnes at the least: and therefore they easily grow reluctant and ragefull, when they are grated upon by the searching power of an holy, and foule-fauing severite, and vexed to the quicke with the particular dis gouery of their hypocriſe, and digging into their sinfull sores. Hence it is, that many times proud and prophane men fasten upon the best Ministers, even for their faithfullneſſe in Ministeriall duties, the verieſt dunghill indignities ( pardon the phrase, it expresseth not halfe their vileneſſe ) and fouleſt inhumanities, that the most contemptible baseneſſe, and extremest malice can possibly devise, or an ingenuous Pagan thinke upon, without a great deale of indignation. Thou speakest falsely, say all the proud men unto blessed Jeremiſ, when hee had ended his thundring and threatening Sermon against them: Jerem. 43. 2. Then spoke Azariah the sonne of Hosbaiaa, and Iohanan the sonne of Kerean, and all the proud men, saying to Jeremiah. Thou liest. Execrable blaspheemie,prodigious villainie: Dusſt and aſhes, nay, incarnate Deuils, to give the lye, by consequent at the leaſt, ( I speake it not without horror ) to God Almighty! And above others, great men ( without grace ) finde preaching the Law most painfully to their prophane hearts: because they have the greatest power and pleasures, and indeed their portion in this world. Hence it was, that when Obudi Iere. 36. 23. had read three or foure leaves of those cutting Sermons of conminations, and curses against Juda and Israel the King stampt, adragged, and cut the roule with the penknife, and caſt it into the fire that was on the hearth, vntill all the roule was consumed in the fire that was on the hearth. And that Amaziah discharged Amos of the Court, and silenced him from speaking any more in the Kings Chappell, Amos. 7. 13. And that, that vn happie Felix, when Paul oppoſed, and applied to his conetuſ, carnall, and careleſſe hum-
mour a terrifying discourse of righteousness, temperance, and judgement to come, cut him off in the current of his speech, and dismiss him unto a more convenient time, and better leisure, Act. 24. 26. So loth are prophane great Ones to bee troubled in conscience, and tormented before their time.

2. A second case, wherein this reverence, which may sometimes bee found in the formall hypocrite to God's faithful Messengers, changeth into heart-rising against them, is; when by the searching power of the Word, they have singled out his bosome-time, and hauie it in pursuite and chase, with all those fierce and fearefull armies of devouring plagues, and certaine vengeance which dog it at the heeles. Hee can digest well enough, with good attention and patience, the debate of a Controversie, or Common-place; approve and applaude generall discourses, and unsheathing Sermons; especially if they taste something extraordinarily of fulnesse of reading, or finesse of conceit; be made vp with some affected mixture of choicest humane learning, and commend to the ears of the Auditorie, the excellency and excellencie of some rarer natural parts. His heart may sometimes even daunce and leape within him for joy, not without some outward visible representations, when he shall heare the infiniteness of God's mercie; unvaluableneesse of Christ's bloudshed; preciousnesse of the promises of life; un-conceiueableneesse of those pleasures above, and such other points of exultation and comfort, with a passionate and powerfull eloquence expressed something to the life, and feelingly amplified. Although such inward transitory-lightnings in him, spring not from the speciall apprehension of any true reall interest in those joyfull tidings; but from the natural mooningnesse of the matter, or the vanishing flashes of a temporarie faith, or the like. Nay, yet further, hee may tolerate with reasonable contentment and case, the zealous exagitation of other hatefull villainies; the discoverie and damnation of any other corruption: so that only his darling pleasure be let alone; his master-sin not meddled with.

Let
Let us suppose the sinne of his bosome, to bee the brutish pleasures of uncleannesse; and that to him it is an earthly Paradise, to feede his ragefull lust with greedinesse and delight, at least upon speculative wantonnesse and adulteries of the heart: Now in this case, if the Ministers of God onely forbear to bee the discreet pleafures of viiiincaineffe, and that to him it is as a caileth, paie! to pursue other finnes, with as great zeal and detestation as they will. They may tell the merciless Vfurer that he is infamously guilty of that sinne, of which a converted Jew, an honest Heathen, or tolerable Turke, would be ashamed and remorsefull; stigmatized byjoint-consent of charitable hearts, and strongest current of best Divinitie, with a brand of extraordinary hatefulnesse, hard-heartednesse and cruelty: which at this day doth shrewdly shake the strong sinewes of this great Kingdom, like a fretting canker, with a plausible invisiblenonumption, doth daily waste the states, stich the blood, and eate the lines of many poore distressed Ones in this land; siltownes and Cities with unprofitable persons, and the Nation with miseries and inhumanities. Nay, and carnall reason, covetous humours, supercilious, obstinate imperiousnesse, fret and contradict, rage, and reclame as long as they will: to let aside_provocation of Gods plagues, and consideration of piety; even in the sense of nature, and morall conscience, it casts an aspersion of inexpiable shame and dishonour upon the ancient glory of this incomparable Citie. It is very strange, that such ravenous Harpies and Vfurioes Vutches (for euery Paganisme filled them by the light of reafon) should audaciously rouft especially on high, in the Eagles nest, this Imperiall Groue and State of Majestie! They may tell the Drunkard, that he is a voluntarie Deuill, the common shame of nature, the great reproch and prodigious disgrace of mankind; that by turning himselfe into a barrel or a beast, doth (with intolerable indignity) swinishly overturne, and disanimate that noblest thing, next vnto an Angelicall nature...
ture, the understanding power of the soule, which the hand
of God by a royall selfe-resemblance hath most undescri-
ably stamped vpon him. And for which (without timely re-
pentance) he will turne hereafter into the vilest and most tor-
mented creature, next vnto the Diuell & the damned spirits.
Let him goe on a while in his swaggering humour, and out
of an accurd gallantresse of a scornfull spirit, crowne
himselfe with Rose-buds, in this spring of his strength to
powre-in strong drink; let him drowne his overheated rage,
his melancholike fits, dumps of tardness, indeede sometimes
the stinging bitings of that gnawing worme, which is brea-
ding in his conscience (except Satans hote iron hath scared
it vp;) let him, I say, drowne these distempered and pecc-
cant humours of good-fellowship, in Ale-houses, Taurerns,
the Pest-houses of Players, and in other such furious Con-
tenticles of boyghtrousliness and vanitie: yet let him know,
that if hee goe on, his day is comming; he shall bee shortly
drunke with a witnesse; hee shall be drunke, but not with
wine; he shall stagger, but not by strong drinke; he shall be
drunke even with the wrath and vengeance of God; and
spue and fall, and never rise againe. A number of fearefull
woes stand registred against him by the ministery of the
Prophets; let him teareth those leaues out of Gods booke, and
truth from the sacred pen of that never-errong Spirit; or else
assuredly they shall all light vpon all-impenitent drunkards,
to the utmost extremitie and least sparke of those everlast-
ing flames, as sure as God is in heauen, curses in His Booke,
drunkards vpon earth, and plagues in hell. They may tell
the depopulating Incloser, that he is farre worse then a rob-
ting muttherer on Shooters hill: for besides the villanous
destruccion of Gods people, and the Kings subjectts; the in-
tolerable weakening of the strength, and glory of this King-
dome, in a very hie and horrible degree, (for the wisest King
that ever lined hath told vs, that the honour of a King is in
the multitude of people, and that the King consisteth by the
field that is tilled) so that depopulation, and decay of tillage,
the cursed broode of bloody Inclosure, are very cut-throtes
of Maiestie, and confusion of states imperiall; and I dare say, setting aside the provocation of divine vengeance, they hold a strong counter-motion and oppositions to founder policies of state, and wiser depths of Monarchy; I say, besides these publike mischiefs, this man-eating Canniball doth as farre surpass the blood-fucker by the high way, in infliction of tortures, as a Spanish Inquisitour an ordinary hangman: the one dispatches a man in a moment, and puts him out of his paine vpon the sudden; the other addes leisure and lingering to a dying life, and living death, that men may feele they die. Certainly it were farre more mercifull and tolerable, that such oppressing Giants should knock those poore people in the heads in their houses, before they turn them out of their ancient home; then so cruelly expose them to be wafted by little and little, and by degrees to bee devoured of misery and want: Which is a kinde of death, as farre more mercifull and tormenting then the former; as hanging in chaines alive, then beheading. They may tell the Swearer, that he already speakes the language of Hell, and therefore his naturall place is that infernall pit. That the oath is no sooner out of his mouth, but hee is like a thiefe condemned to the gallowes, and wearing his halter ready to be hanged; so speaks an holy Father, nay, in a thousand times more cursed case, for ipso facto, sentence of endless death is past vpon him, by that highest Judge, which will hold no man guilty of that takes his name in vaine. With what face will our desperate swaggerers bee able to looke Christ Iesus in the face at that great and fearfull day; or for pardon in his passion, sith they haue so many times dyed their tongues red in that precious blood, by their bloody oathes; and with iteration of more then Jewish cruelty, so often recrucified the glorified body of the Sonne of God with their damned blasphemies? They may terrifie the rich Ones of the world with those flaming words of the Apostle: Go to now, yee rich men, wepe and bowle for your miseries that shall come vpon you. Your riches are corrupt, and your garments are moth-eaten: your gold and siluer is canke

Im.5.12.
red, and the rest of them shall be a witness against you, and shall
cate your flesh as it were fire: yea have heaped up treasure for
the last days. And with that other dreadfull doome, 1 Cor.
6.7. No covetous man shall ever come into the kingdom
of God. They may tell the perfecutors of the ways of God,
that though in the mean time they domineere with unap-
peasable insolencies over the sincerity of the Saints, and
prosper for a while in the passages of blood; yet their damna-
tion sleepes not: the Lord will shortly pay them home
with the blood of wrath and of icalousie. Not long after
that Ahab had commanded the blessed Prophet Michaiah
to prison, there to bee fed with bread of affliction, and water
of affliction; were the dogges fed with his princely (though
prophane) bloud, in the poole of Samaria. When Antiochus
(to whose cruelty against grace, they are in some degree
accursed Antitypes) was riding post towards Jerusalem,
with blood in his heart, murther in his hands, and threatens
in his mouth; even then the Lord Almighty, the God of Isra-
el smote him with an insensible and invisible plague: so
that the worms came out of the body of this wicked man in abun-
dance, and whilst hee was alive, his flesh fell off for paine and
 torment, and all his Armie was gried at the smell. They
 thinkke they doe God worthy servise, by suppressinge the
power of his truth, and profession of zeale; but they are indeed
the notoriousst champions for Satan and the confusions
of hell; that breathe upon the earth. Thus, and in this fort, may
the Minister of God proceed, and pursuie (with denunciations
of Gods judgements, and just indigination) these and such o-
there crimson abominations, and crying villanies of these last
and worse times, which do amongst vs at this day, with pro-
digious impudencie, and wherwith fore-heads very fearfully
euen out face the Sunne; and band themselves with an high
hand against the Maiesty of Heauen: and that with the
good attention, patience, approbation, and (perhaps) appla-
une of the formal hypocrite. And the rather, because: hee
thinkes, that neither the world abroad doth censure him with
open infamous; nor so much as the conceits of the present
hearers,
A Discourse of true happiness.

happinesse, by the secret application, suspect him for any such sin neither, it may bee, doth hee indeed feele the current of his carnall affections ruine that way, or the feNSuall additions of his heart so endeared to the wicked pleasures thereof. But come once to the discovery and damnation of lustfulnesse, which we suppose to be his beloved and bosome sinne; and let that terrifying Text, Heb. 13. 4. Whoremongers and adulterers God will judge, bee prest upun his conscience particularly, and with power; and then he begins to startle and stirre, and to take on with much inward repining, and distastfull indignation. For hee is vext at once with the smart of an invisiblle sting for that sinfull pleasure, which is the darling of his sensual delights, many times much dearer then life it selfe; and if it be noised and knowne abroad, with sense of publike shame; which mainly crosses his ambitious Pharisaical thirst after plausiblenesse and acceptation with the world; and his vaine desires for the attaintment of a Christian reputation, and dispensation to continue in a scandalous sinne; of a good opinion from the best men, and a faint-hearted in conformity to the best things; which are curvuncapable of concurrence, or compoibility. A powerfull Ministry pregnant with spirituall penetration and life, and managed with the feeling eloquence of some John Baptist, or Sonne of thunder, may for a time stirre vp and amuse his duller and vizealous apprehensions with its maiestie and diuinenesse; so that hee may heare him gladly, not withoutsome admiration and applause; reforme his ways in may things, after his religious instructions; and reverence the noblenesse of his resolutions, in quittting himselfe like a man, in his MASTers businesse: but let once that man of God charge the edge of his spirituall sword upun the head of his particular reigning sinne; and with the searching light of the Word of life discouer that corner of the heart, wherein his darling pleasure lurkes; and then hee is quite loffe for any longer loue that way; all is utterly mard for any more respect to Ministers of that straine. For carnall hearts having no true hope, or real interest, in those found and la
thing joyes above, cannot without extraordinary vexation, and impatency, heare of parting from the possession of the present pleasures of that speciall sinne; especially, to which by an individual proneness of naturall corruption, sensual choice, and long custome, they haue beene longingly added, and desperately drowned in. All humane desires are naturally very courteous of contentment; if they doe not feelingly taste spiritual, and that of heaven, they will rest vreouably vpon carnall and earthly; if they haue it not in the assurance of a Crowne of life hereafter, they will in the meantime, restfully hunt after it, and graspe it more greedily in the comforts of this life. Upon such occasion therefore, the fals heart of the formall hypocrite being thus pierc'd to the quicke by a particular and feasurable discovery of its sweete sinne, and vresolued to repent, and leave it, doth presently begin to dislodge by little and little all former liking of such a faithfull Physician of the soule, (for his goodnesse in this kinde, as all other of evry vnregenerate mans is, is like the morning dew, full of uncertainties, inconstancies, irresolutions and reciduation.) The cold comfort he conceiues by such plaine dealing, doth quickly quench the formall heate of his former affection. The inflamed zeale of the godly Minister, in labouring particularly to cleaue his beloved sinne from his bosome by the sword of the Spirit, dothe easily dissolve his reserued and temporary reverence, into hatred, malice and contempt. For it falls out many times in this case, that if the conscientable Messenger of God daily digge into, and dwell vpon his conscience in such a heart vexing and distastfull point; and Sabbath after Sabbath, Sermon vpon Sermon, powerfully presse him with the bitter sense and painefull cogitations of the cursednes of his present condition, for continuing in his darling delight, being now cleeerly discovered into him by the light of the Ministry, and peremptorily damned by the booke of life: he either turns Christian vpon it, and happily passeth out of formall Profession, into the Paradise of Grace; which is something rare, because he is resolued that he is in the right way
way already: or else (which is more ordinary) he afterward s prooues a Persecuror; though not of Protes:ancie in generall; yet of the power of Religion, vnder the name of pre ciseness; and of that true-hearted holiness, without which no man shall euer see the Lords face, vnder the title of Hypocrifie. For you must know that a man may bee a Patrone of fauing truth, and yet a persecutor of sanctification; a Defender of our doctrine, and an Oppressor of sinceritie; an enemy to Poperie, and a friend to prophaneness. So that certaine it is (vpon this occasion, and admission of the instance wherein I have insisted) the formall hypocrite may come at length to that reprobate passe, and ragefull humour, that hee may euon bitterly persecute with flanders, disgraces, and his utmost of malice and revenge, the conscientiblenes of that man, and powerfulnes of that Ministery, which he hath formerly heeded and reuerenced. And commonly such a fellow afterward is transported with greater spight, and more inraged with imaginations of auetion and hate, against the Preachers of sinceritie, and Practisers of Grace, then Professors of Gracelsefle. For he which profeseth the wayes of God falsely, or formally, is ordinarily more bitter, violent, and cruel to a true Christian, then Pagans and profest Opposites. Pilate was more pitifull and kinde vnto Chrift, then the Pharifes. Felix more faavourable and friendly to Paul, then the high Priest. It were better bee a Gally-flaue to a Turke then vnder the Spanish Inquisition. I would rather fall into the hands of a swaggering Good-fellow and notorious sinner, in a point of danger, or disgrace; then stand to the mercie of a formall Profesflour, and proud Pharifie. Though the notorious sinner bee further distant from the Christian in degrees of some kindes of goodnesse, then the formall Hypocrite; yet many times he is not so opposite in extremitie of malice and height of disdain. Amongst all sorts of differences, dis-affections, and strange antipathies; (which by the deffered curse of sinne, mangle themselves with the natures and negociations of the donnes of Adam,) there is none holds a stronger and more incompatible op-
position and divorce, then, that which is betwixt those, who with confidence and persuasion they are right, take cross ways towards the Kingdom of Heaven. And therefore the formall Hypocrite, turning Traitor to true Professours, doth many times take on, and drag more against them, then the open and infamous Offender. For this latter thinkes himselfe wrong, and sometimes will not stick to confesse it; only comforts his heart in the meane time by making God all of mercie, and with a secret refutation, and resolution, to repent hereafter: but the former, being dangerously wise in his owne eyes, and prudent in his owne sight for matters of salvation, formes that any man should confesse him for un-soundnes of his spirituall state, & is as resolute he shall bee to heauen, as well as the purest and precipioust of them all. Which groundlesse selfe-conceit makes him both more miserable in himselfe, and vncapable of gaining grace; for there is more hope of a fool, then of him that is wise in his owne conceit; and though thou bray a fool in a morter, yet shall not his folly depart from him: and also more malicious against the wayes of sincerity, and zealfulness of the Saints ; because their forwardnesse condemns his formality; and the gracious light of their holy life, clearely discoveres vnto him the truth of his spirituall darkness, and damnation of his present state.

3. Thirdly, that reverence and respectfull carriage to godly Ministers, which may sometimes be found in the formall Hypocrite, doth grow towards distast and dis-affection, when they presse them by the powerfull sense, and piercing application of some quickning Scriptures, to a feruence in spirit, b purity of heart; c precipiuenesse in their walking, d supernaturall singularitie aboue ordinary and morall perfections, excellency of zeale, and a sacred violence in pursuit of the crowne of life; to an holy striatneffe, extraordinary straining e to enter in at the strait gate, and transcendent eminency ouer the formall righteousnesse of the Scribes and Pharifes, to a neerer familiarity with God, by prayer, daily examination of the conscience, private humiliations, meditation

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meditation upon the endless duration in a second life; to a narrow watch over the stirrings and imaginations of the heart, and expression of holy in all the passages of both their callings, zealouseesse as a counter-poyson to the loathsome potion of luke warmnes, and to other set and solemn exercises, of mortification, sanctified elevations of feeling hearts, executions of grace, and practices of sincerity. Points and ponderations of which nature, are ordinarily unto him so many secret seedes of indignation and discontentment; and many times breed in his formall heart and cold affections, exasperation and estrangement; if not meditations of persecution and revenge. Sanctification, perfection, purity, holiness, zeal, strictness, power of godliness, Spiritual men, holy Brethren, Saints in Christ, communion of Christians, Godly conferences, conceived prayers, sanctifying the Sabbath, Family-exercises, exercise of fasting, and mortifying humiliations, and such like; are commonly to men of this temporizing temper, and luke-warme constitution, termes of secret terror, and open taunting. Vpon sad and solitary advisement with their owne fearfull thoughts, they may inflly strike thorow their hearts with invisible trembling; because in their milder and sober moode towards Gods children, and calmer conceits of sanctified courses, they must needs confess (out of their certaine knowledge) that these glorious Attributes of the ways of God, and honourable badges of the Saints, are the very language of the holy Ghost in the Booke of life, and the inseparrable everlafting Attributes of Christianity: and yet they finde and seele in their owne consciences, that their hearts stand against them, that they are neither true-hearted practitioners, or partakers of them. And sometimes also when the spirit of prophane scornfulnesse against sincerity stirres in them, especially amongst their companions, and comforts in spiritual coldnesse; they villainously sport themselves with them, and make them the matter of their hatefull and accursed jefts; that so they may keepe vnder, all they can, in desestation and contempt the faithfull Professors and Practicers.
fers thereof, whom naturally they heartily hate; and also seemeth thereby to bear out the heartless flourishing of their own enormity with greater bravery. Hereupon it is, that if they take the child of God but tripping in the least infirmity, against which too (perhaps) hee strives and prays with many cares and heartfull ejaculations; slipping only in some undaunted and precipitant passage of his negotiations amongst men, and that (perhaps) not for want of conscience, but acquaintance with the world; not with purpose to offend, wrong, or grieue any body; but for timorousnesse of being insnared in the coozening traps of courious worldlings; failing but in the observation of some civill ceremonie, and complementall observance, which hee omits (perhaps) not of furlinessse and pride, but for feare of growing into too much uncomfortable neerenesse, and unwarrantable servicheableness to vsanctified greatnessse, or the like; I say, if they take him tardie but in some such lesser aberration, haud at length into their knowledge by the cords of malice, their ordinary Intelligencer, and Informer in such affairs, after much greedy watchfulnessse and curious prying into his wayes; or by the blasting insuffumptions of some inuenoned flanderoustongue: O then they take on immeasurably, then they cry out and exclaime: These are your men of the Spirit, these are the holy brethren, these are your precise Fellowes, these are they which make such shew of purity and forwardnessse: you see now what they are, when matters come out, and their dealings are discovered; when it comes to the triall indeede, or to a matter of commoditie, &c. Are not they proud, are not they malicious, are not they hard-hearted and courious as well as others? &c. When by the mercies of God (in their sense) they are neither so, nor so: but such censures as these are very often the meere evaporation of pure malice, and the bitter ebullitions and over-flowings of their gall.

It is strange to see and consider, how men of this world, in the ruffe and flower of their earthly prosperities, pleasures and idilitics, fill their carnall hearts, enen brimme full, with
in the godly life amongst such a generation of men, as that if a man do but labour to keep a good conscience in any measure, although he meddle not with matters of State, or discipline, or Ceremonies: (As for example, if a Minster diligently preach, or in his preaching seek to profit rather than to please, remembering the saying of the Apostle; If I seek to please men, I am not the servant of Christ, Gsl. 1. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) He shall straightway be condemned for a Puritaine, and consequently be cast out, so that either carnal Gospeller, or a close Papist, &c. Do for Dwayne in his Sermon at Spittle, called Abraham's Trial ; pag. 72.
them all, but when they shall come into their beds of death, (and God knowes how soon the securest may be arrested by that inexorable Sergeant) and are to grapple immediately with the painefull terrors of the King of feare, and to stand or fall to the dreadfull tribunal of the living God; before which none shall euer appeare with comfort, or be dismist with glory, but those which bring thither holines and sincere hearts; I say, there is none of them, though now out of a selfe-conceited supercilious insolencie, they brow-beat their brethren with many big lookes, and rage like imperious Lyons against the Lambes of Christ; but then, when pleasures, honours, riches, greatnesse, friends, Physitians, and all other worldly comforts besides forlacke them; and they see in the bitterness of their vexed spirits, all their former earthly glory and delights of fleshe, ready to linke with them into the grave, and to be buried everlastingly in those blace and cruel habitations; but then (I say) except the Lord suffer them to fall into the fiery Lake with senselesse hearts, and feared consciences, would giue ten thousand worlds, were they all turned into gold, pleasures, and imperiall Crownes: to change their former courses of vanity, ambition, sensitullities, worldliness, and good-fellowship, into a life of an holy precisenesse, strictnesse, sincerity and salvation.

Oh! when the Heavens shall shrivell together like a scrolle, and the whole frame of Nature flame about their eares; when the great and mighty hills shall start out of their places like frightened men, and the fearfull reprobate cry and call upon this mountaine, and that rocke, to fall upon him; when as no Dromedary of Egypt, nor wings of the morning shall bee able to carry them out of the reach of Gods ruening hand, no top of Carmel, no depth of the Sea, or bottome of Hell, to hide them from the presence of him which sits upon the Throne, and from the wrath of the Lambe; no rocke, nor mountaine, not the great body of the whole Earth, to cover them from that vnsuistable power which laid the foundations of them; no arme of flesh, nor Armies of Angels to protect them from those infinite rivers of brimstone,
stone, which shall bee kept in everlasting flame by the anger of God: when their poore and woefull soules shall infinitely desire rather to returne into the loathed darkenesse of not being, and to bee hid for euer in the most abhorred state of annihilation; then now to become the everliving Objects of that quenchable wrath, which they shall be never able either to auoide or abide; and to be chained vp by the omnipotent hand of God amongst the damned spirits, in a place of flames and perpetual darkenes, where it torment without end, and past imagination: I say, at that dreadfull day, (and that day will come) what doe you thinke would they gire for part in that purity, which now they persecute, and for the comforts of true-hearted holinessse that now they hate? and yet without which, as it will clearely appeare, when matters are brought before that high and everlafting Judge, none shall euer see the Lord, or dwell in the ioyes of eternity?

Nay, I verily thinke, there are no desperate despisers of Godlinessse, or formal Opposites to Grace, which doe now (out of the natural blindnesse of their understandings, affected pride of heart, or vnmoveable loue to earthly pleasures) hold holinessse to bee hypocrifie, sanctification singularitie, practis of sinceritie too much precisenesse, the great things of the Law, as a strange thing: but when the pit of destruction hath once shut her mouth vpon them, and they are sunke irrecoverably into that Dungeon of fire, would bee content with all their hearts to liue a million of yeeres, as precisely as euer Saint did vpon earth (I meane it still in abstinence from sinne, and zealous pursuite of the wayes of God) to redeeme but one moment of that most intolerable hellish torture; the sting and extremity of which they must endure everlastingly, without remedie, ease or end.

Thus farre I haue waded in the discovery of some grounds and motiues, whereupon the formal hypocrite may reuerence and obferve Gods faithfull Messengers; and some ca ses wherein he ordinarily growes by little and little into disaffection and disconceit; if not to persecution, and boy-
stellarous Opposition against their powerfull, searching, and quickning ministerie. Now take notice of some inducements and reasons more peculiar, and individuall to the Christian, of that heartie reverence towards godly Ministers, which is deeply rooted in his good and honest heart.

Onely in a word, for feare of mistaking, and error in the point, let mee interpose this premonition by the way. In this passagement of reverence performable to the sincerest Pastors, I must suppose, and doe consider Gods childe in his ordinary course of sanctified carriage, and kindly temper of his spiritual constitution; the current of Christianitie running cleare betwene them. For sometimes the purer streames of their Christian loue may for a time be troubled with the muddie mixture of some distempered overflowing passions; the kinder passages of mutuall respects one vnto another; dammed vp by the Diuels malice; the dearer light of their comfortable communion, intercepted by some crossing earthly interposition of the old man.

It is cleare by too many wofull experiences, that differences may arise betwixt Gods dearest children, especially about things indifferent; which though they be originally inherent in the judgement, yet by consequent and sympathie they breede many times (except there be a great deale of humble charity, and gracious humilitie on both sides) some a unstion and coldnesse in the affections. Neither so onely, but sometimes also alienation is wrought immeditely vpon their affections, without intercedence of dissension in Opinion. Satan gaines very much by the ditunion of Christian hearts, and the falling out of those which haue given their names to religion; and therefore hee leaues no way of tentation vnattempted, no. hellish policie vnpractised to set such at oddes. He labours mightily, and prodigiously prevailes at this day, by vexing their judgements with Opinionatinness, selfe-conceited speculations, and thoughts of Separation, to drive them by degrees from divorce of judgements in some singular apprehensions, to disaffection; from disaffection, to faction; from faction, to schism; from schisme (to
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speake in softest phrase) to many dreadful distempers. Hee greedily also apprehends all occasions and advantages to divide the hearts of those, who peaceably at home fiche the same immortall Truth, and one life of Grace from the brests of that bleffed Mother which bore them; by many malicious injections of secret seeds of discontentment, jealousies, heart-burnings, estrangement, and vnkindnesses; which springing vp sometimes too fast and hee betwixt them, from the bitter roots of priuie pride, vnsoicable surainesse, impatienct of reproofe, angry emulations for the higher feate in the conceits and confeiences of the forwardeft Chrifians, naturall crookednesse, and vaiwardnes of disposition, Melancholike furmifes, too ambitious affectation of strangenesse, fome worldlely matter not worth talking of, or the like, doe unhappily grow vnto at length, and bring forth to the curious man, feedes-man of all diffention, too great an harueft (especially if the world and wicked ones take notice) of ill effects and pernicious confequents: as besides their mutuall discomfort and displeafing of God: Wofall advantage to the adherfaries of Grace and Gods Truth; obturation to the obstinate; Hindrance and discouragement to the weeke; Sport and insultation to Scorners; Table-talke, and matter of triumph to good-fellowes; disgrace to the peacefull wayes of sinceritie; and griefe to more humble and better advised Chrifians. The powers of darkenesse, and all sorts of profane men cannot possibly be better pleased, or the bleffed Spirit and good men more grieued; then to fee and heare Gods children who fo pleade for, and make profession of such a glorious communio of love and peace, to bee at variance, and to cenfure one another. It infinitely therefore, and most dearly concerns all those which have given their names to sinceritie, to labour every way to keep the unity of the Spirit, in the bond of peace. Neuer was there more neede that bleffed Pauls, earneft and zealefull obfecration, Philip. 2.1.2. Should live freshly in the memories, and bee deeply engraven in the hearts of all Chrifians: Therefore the prisoner of the Lord, befeech you, that you walke worthy of the
the vocation wherewith ye are called: With all humblenesse of minde and weakness, with long suffering, forbearing one another in love: Indemnouring to keepe the unity of the Spirit in the bond of peace. I never read, without great amazement, the falling out of that glorious pair of worthy workmen in the Lords Haruest, Paul and Barnabas, Act. 15. 39. The matter of difference between them was not very great; and yet it grew to that head, and heat, that it parted them. Such two strong and tall Cedars were shaken to shrewdly; how much neede have lower shrubs, weaker Christians, to stand upon their guard and watch-Tower, against the inbred rebellious stubbornnesse of their corrupt nature; and malicious incursions of Satan in this kind?

This then is the Caution and premonition I would give by the way. In this point of reverence performable to godly Ministers, we must consider Christians in their ordinary course of sanctified carriage, and kindly temper of spiritual constitution. For besides, that thoughts of aversion and estrangement may (more is the pitie) be wrought upon their affections, as I have told you, both mediately by difference of judgement in Opinion, and immediately by worldly matters, and Occurrents of discontent in their mutual negotiations and dealings one with another; the faithfull Messengers of God also may, and must sometimes upon the just and urgent exigencie of their charge and calling, by express tenour of their Commission, and for the impartial discharge of a good conscience, grow displeasing and distastefull, even to those which make profession of forwardnes and zeale; if they will needs give just occasion by Opinionatiueness, self-conceitednes, uncharitable censures, exorbitancie, or remission of zeale, inclinations to worldliness, breaking off of brotherly affection, causelesse waspishnesse, and impatienties mispending the precious time of Christian conferences in a tedious speculative prosecution of Ceremoniall controversi-ies, which should be comfortably improved and employed in sweete edifying discourses of sanctification, repentance, Cases of conscience, exercises of mortification, further mutuall
tual discoveries of the mystery of godliness, and holy trade of new obedience, and other such passages of practical divinity: By their affection of a kind of wantonness in religion springing from spiritual pride, disaffection to their Pastours, if they clothe their conceits in some groundless Opinions, neglect of family-exercises, scandalous liberty in company-keeping, and such other aberrations and exorbitancies from the straight path of Christianity, too much, and often incident to Professors of Grace.

This premonition thus premised, I proceed, in a word only, to the discovery of some motions of reverent to godly Ministers more peculiar to God's children, and the sanctified effects of speciall and saving Grace. All, or the most of the motions before mentioned, may be found also in the Christian, so that many of them are common to him with the formal Hypocrite: but in these that follow, no unregenerate man hath either feeling or fellowship.

1. Every faithful Minister is to every Christian under his charge, and within the exercise and enjoyement of his Ministry, either a spiritual Father, or a spiritual Tutor: a blessed Instrument unto him; either of plantation, or preservation of grace; either of the first happy inspiration, or the after comfortable continuance of spiritual life: either he hath begot him unto God by the immortal Seed, or brings him vp in the trade of Godliness by the sincere milke of the Word, if he be a babe in Christ; or stronger meat, if he be a confirmed Christian. Now what a deale of dearest reverence and inflamed affection, the consideration of such incomparable, unvaluable benefits inkindle and beget in the humble and tender heart of a Christian, none can possibly conceive and comprehend but a Christian heart, and that man which knowes and feels by his owne happy experience, what a blessed change it is to be rescued and delivered out of the Diuels bondage, and damnation of hell, from the curse of sinne and horror of conscience; into the liberty of the Saints: favour of God, assurance of heaven, and the glorious Paradise of an appeased & peacefull spirit; and what a happy
happy thing it is afterward to have his hungry and longing soul, continually fed and filled in the house of God, from the mouth of his spiritual Nurse, with the kindly food of immortality and life, as with marrow and fatness. A joyful sense then of these precious privileges and blessings of Heaven, in which no unregenerate man hath either part or fellowship, is a most powerfull and peculiar motive to the Christian, to obserue with an hearty and sanctified reverence those men of God, which he acknowledgeth to be the holy instruments divinely qualified and designed, for the conveyance and continuance of them upon his soul.

2. Christians feelingly receive into their hearts by speciall interest, and grasp with an holy greedinessse as their owne, in the hand of faith, all those rich comforts and joyfull tidings, which the man of God by his Ministeriall commission, doth reach unto them out of the booke of life. Those glorious promises of immortalitie and peace, which spring out of the bottomlesse and boundlesse fountaine of Gods infinite compassions, and streame full fairely and oriently thorow the bloody wounds of our blessed Redeemer, are directly and naturally conveyed by the hands of such an holy man, Christis Angel, into their sanctified hearts, precious and particular Vessels purged and prepared by the power of Grace, for such spirituall infusions of heavenly glory and light. Whereby at many Sermons they sensibly and really bath their drooping and thirstie soules in the well of life, and sweetely drinke their fill out of rivers of the pleasures of God. And hence it is, that the feete of Gods faithfull Messengers are so beautifull in the eyes of discerning Christians, and their powerfull ministeries so deare vnto their hearts, that they entertaine them into their affections with speciall reverence as Angels of God, nay, in an holy sense, even as Christ Iesus himselfe: whereas to the carnall conceits of sornefull worldlings, they appeare to be the very filth of the world, and off-scouring of all things; because they have no messages vnto them from Almighty God, but burthens of lamentations, mournings, and woe. But now in this point of
of particular application, speciall interest, and feeling fruition while the Minister of God is dealing vnto humbled hearts, and bruised Spirits, out of the rich treaurie of Gods infinite mercies, the sacred streames of Christs precious blood, forgiveness of sines, comforts of godlinesse, peace of conscience, real Earnefts of immortality, and endless peace, not the best of vnrregegenerate men haue any part or acquaintance. Onely some confused glimmerings of such glorious light, may sometimes suddenly, like flashes of lightening, glance upon their deceived soules, thorow the false glasse of a temporarie faith; but it doth not rest vpon, nor is rooted in their hearts, like the Sonne of righteousnesse in sanctified soules, to the heating of them with that strong and victorious loute to the ways of God, which neither the whole sea of the worlds malicious bitterness, nor all the floods of persecution, ( which the Dragon casts out of his mouth ) can ever quench; with that sound and lasting comfort, which shines brightest amid the greatest darkness of outward miseries; and that inflamed and constant zeal, which gathers.resolution and vigour, from disgraces and vngodly oppositions. And therefore their reverence, and thankfulness respect vnto Gods spiritual Almners cannot possibly be so kindly, hearty, and rooted. For they are but by-standers, or at best, but superficial Tasters of those heavenly Doles; whereas Gods children sweetly fill their soules with that immortal food, as with the most delicious Manna; and from every such sincere comfortable soule-feast, carry away as much by right, as they can possibly graape in the hand of faith, or digest by the heat of their spiritual life. A second speciall motiue then, to draw on a joyfull and thankful reverence from Christians towards godly Ministers, is their speciall and particular interest in all those glad tidings of good things, which are at any time revealed vnto them, by the powerful discoveries of the Gospel of peace, and those glorious graces that shine vnto vs in the face of Christ Iesus.

3. Every charge and commandement from Gods blessed Spirit, is right deare and precius to the humble apprehensi-
ons, and embraces of all sanctified souls; to which they yield an hearty and unreserved obedience and love, though not in fulness of perfection and height of degree, (this unglorified state of mortality, and these Tabernacles of clay are uncapable of such absolutenesse,) yet ever with truth and sincerity; and that, though it directly and mainly crosses the natural current of their carnall affections, and many times interrupt and disturb the outward peace of their worldly comforts: but all sorts of unregenerate men, even the best of them submit their affections and conformity to the rules of Grace and lawes of God, with their owne sensual reservations, glosses, partiall interpretations of worldly wisdome, and ever with a secret subordination to their chiefe carnall contentment, and the beloved pleasures of their bosome finne. And therefore they doe not with that affectionatenesse and heedfulness, addict and address their hearts to the excellency and execution of the sacred Distates and Doctrines of heavenly wisdome. Now wee haue a Precept from the holy Spirit, enforced with a zealous obsequation for the honouring of faithful Ministers, with a very extraordinary and transcendent dearenesse and degree of singular reverence and love: 1 Thes. 5. 12. 13. And wee beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonishe you: and to esteeme them very highly in love for their warkes sake. Then which, if there were no other motive or inducement in the world to a regenerate heart, yet this very one consideration that God would have it so, that it is a sacred Inunction of Heaven, were able to produce and plant in it, a truely-louing acknowledgement, and awfull obseruation of such Angels of God. The which (because it springs from the love of God, affection to his Word, and holy instinct of an illightned Conscience) must needs be sincere, rooted, and lasting. But the best vnregenerate hearts cannot possibly conceive any such kindly flame of deare affection to godly Ministers, from a meere commandement of Almighty God: and had they no other sensible or sensual ground, or politicke By-respects, but onely a bare charge from
from God's Spirit, (which were more then enough to an humbled soule,) they would be even in their best temper, and time of temporary reverence, which I spake of before, but heartlesse and cold this way. For no unsanctified man, let his pretences or profession be never so glorious, doth or can loue heartily and sincerely the Maiestie of God, or lawes of heaven; because God's speciall loue is not yet shed into his heart, thorow the bleeding wounds of our blessed Sauior; neither hath he true and real interest in the promises of life, or Soule-rauishing revelations of his Word. But by the way, and before I passe out of this point, take notice of the qualifiction and character of those Ministers, to whom this loving reverence is performable by the precept of the holy Ghost. They are such as are described by Paul in the fore-cited places, where hee inioynes such speciall loue, reverence, and honourable respect vnto the Ministers. Hold such in reputation, faith he, Phil. 2.29. hee meanes such as Epaphroditus was: And hee honours him in that Chapter with many worthy Epithets of Ministeriall excellencies, and a testimonie of much gracious worth: 1. That he was a Brother in the Lord, that is, a true Christian, and sanctified man. 2. His companion in labour, a laborious Workeman in the Lords Harvest. 3. His fellow-Souldier; courageous and resolute aginst the aduersaries of God's truth, and all ungodly oppositions, vers. 25. 4. That he longed after, and loued his flocke with a melting compassionate tender-heartedness, verse 26. 5. That the worke of Christ was more dear vnto him then his temporall life. In the 1. Thes. 5. 13. the Ministeriall worke is the loadeftone, mentioned by the Apostle; which should draw such a deale of reverence and honorable regard from the hearts of our hearers: Esteeme them very highly in love, faith he, for their worke's sake. And v. 12. he beseeches the Thessalonians to take speciall acknowledgement of those that laboured amongst them, and admonished them. Working Ministers then in some measure thus qualified, are onely the proper and naturall object of reverent loue, and high esteeme for truly judicious & Christian affections. Blessed Paul concludes
cludes not within the compass of this holy Institution;
1. Any ignorant unlearned Ministers: for the Lord himself will refuse that Priest which refuseth knowledge, Hos. 4. 6.
2. No idle and unteaching Ministers, who feed themselves with the milk, and cloath themselves with the fleece: but suffer their flocke to starue, and their poore soules to lie wallowing woefully in their owne pollutions and blood.
3. No vnskilfull Ministers, who will not teach and teach not; but are so farre from dividing the Word of God aright: that they hacke and mangle it in a foule and fearfull manner, in a prophane and pittifull fashion; in handling or hearing whereof, every humble soule should tremble with a secret sense, and reverent awfulnesse of that dreadfull and glorious Maiestie, whose message it is. 4. No corrupt teachers, who mingle with the sincere milke of the word, Popish poison, positions of carnall libertie, and the distempered Dictates of their owne angry passions and prejuidices. 5. No Dawbers with untempered mortar, or pillow-sowers vnder mens elbowes, who walke politikely, fearefully and rescruedly in their Ministerie. 6. No soumes of Belial, vicious and good-fellow Ministers, as they call them, who are a kinde of very vile and contemptible creatures; the hate-fuller obiects to an honest eye, of any that walke vpon earth. A dissolute Preacher is the Deuill, as they say, in his pontificatus, a thousand times more pernicious and hurtfull, then an hundred private men, though professing villanie in the highest degree. For as the excellency of that Calling is incomparable and transcendent; so by just proportion and congruitie of consequence, degenerations in that kinde are most excrable and pestilent. Unfaourie Salt is good for nothing, no, not for the Dunghill. To conclude the point: Gods charge in his Word to have it so, is another powerfull and peculiar motiue to a good man, to reverence heartily and hold in honourable reputation, an holy Minister and man of God,
gracelesse man, are very different & contrary. God's child can hardly looke upon a son of Belial with patience, & not without thoughts of aversion & abhorrence, because he knowes him to be an enemie vnto God, and a traytor to the Crowne and dignity of that mighty Lord, his great Master in heauen: (though he can heartily (for so he ought) pray long, and labour for (if God so pleafe) his conversion and conformitie, to the communion of Saints and courses of graces.) But the very face and presence of an holy man is wont to produce in sanctified hearts impressions of another nature, eu'n of affectionatenesse, honour, and love: because he is one that stands on the Lords side, and for the cause of Christ. And it ought so to be: for the blessed spirit hath marked him for a man that shall never perish: In whose eyes a vile person is contemned; but hee honoureth them that fear the Lord, Psalme 15. 4. If then to the particular selfe-sauing graces of an humble and honest heart, there be yet further an addition of more general ministeriall endowments sanctified for the salvation of many; and to the person of a private Christian, an eminent publique representation of God himself: I meane, if there be in some blessed One a gracious and happy concurrence of a good man, and godly Minister; what a deale of dearest reverence and respectuoue love, is it able (by a sacred and secret attractive power) to draw and distill from the sweete and melting spirits of those truly noble Ones, who know the wayes of God, and love his Maieftie? Hence it was, that Cornelius vpon the very first sight of Peter, considering that he was a qualified person, sent and substituted by the Lord for the further and fuller unfolding vnto him the secrets of salvation, and mysteries of heauen, was suddenly strucken with such an extraordinary rousing excess of admiration and love, that he fell downe at his fecte with tender offare more then ordinary reverence, and eu'n some kinde of adoration; so that Peter was glad to raise and reprove him for his transgression, and immoderation in that kinde. This inforced eu'n a King, though otherwise not-so good, yet in a case of care and danger, with a mournefull heart to powre out
these compassionate tears upon the face of the dying Prophet: *O my father, my father, the chariot of Israel, and the horsemen of the same!* Hence it was, that the hearts of the Galatians, having tasted of the hidden Manna of the mystery of grace (which that great Doctor of the Gentiles and Embassador of Christ, had powerfully and plentifully discovered, and divided amongst them) were carried towards Paul, with that passionate fervency of Spirit and excellency of unexpressable love, that if it had been possible, they would have plucked out their own eyes, and have given them unto him. Nay, they received him as an Angel of God, yea, as Christ Jesus. Thus, though carnal men see and discern no such extraordinary matter and mystery in holy Ministers; yet the illightened eyes and inflamed affections of humble Christians, look upon and reverence their persons, as men upon whom the Lord hath impressed and stamped some remarkable characters of Divinitie, and as it were some sparkles and degrees of Maiestie: that so with greater power and authority they may publish to the sons of men the secrets of heaven, and with more unresistablenesse and glory, execute that highest office of the Lords Embassadors. A zealous (then) and serious cogitation, that a conscionable Ministry is God's sanctified Ordinance for sauing of soules; and that godly Ministers are the onely men marked out, and maintained by the supreme hand of divine providence, for the managing of such heauenly businesse, is a very powerfull and pregnant motitue, to plant and preserve in the hearts of good men, thoughts of speciall reverence, and singular valuation that way, for the due honouring of that holy institution, and such publike Agents of the most inward and important affaires of God Almighty.

5. Many more are the speciall and peculiar motitues, which adde strength, life, and heartinesse, to that respectueness and reverence which a good man beares to godly Ministers, whereof the state of viregeneration takes no taste or notice; because it is starke blinde in the secret and sacred mysteries of grace; and naturally vncapable, and vncompre-
A Discourse of true happiness.

hensue of the wisdome and wayes of God, in guidinge a blessed soule to its endless rest. They are such as these: 1. By their owne experimentall skill, and out of the principles of practicall divinity, they are able to speake in some measure, reasonably and comfortably to his heart, perplexed and vext with crosses and hinderances in his way to heauen, as with spirituall deservations, vncooth importunate tentations, horror for some relapse, want of present feeling Gods favoure; with doubts about the soundnesse of his spirituall state, blasphemous invectiues of Satan, vncheerfulnesse at godly exercises, dulnesse in Prayer, fearefulnessse of a trembling and tender conscience, and other such distresfull agonies and accidents, often and ordinarily incident to sanctified soules; with which vnregenerate men are vnexercised, and vnholy Ministers vnacquainted. Helpe and comfort in which cases, doth infinitely indeere the panting and perplexed soule to that One of a thousand, which happily hath refreshing balme in a readinesse for such spirituall bruses, and can seasonably vpon such occasions, declare vnto man his rightcousnesse, 2. By the powerfull and preuailing executions of their Ministeriall authority and charge, they mightily contradict and oppose all oppositions to grace, the prophanenessse, ignorance and popishnesse of that people and place where they are imploied; doe their utmost to batter and beate downe the devilis kingdom about his eares, and to put scoffing ifmaels, and Satans swaggering retellers out of heart and humour:which doth passingly please that humble soule, which is truely vexed with the domineering impieties and wilfull damnations of those sinfull wretches amongst whom hee lines. 3. By the blessings of God vpon their painefull labours in the Ministry, they many times happily encrease the number, inflame the zeale, animate the resolutions, and inspire continually with fresh heart and life, the communion of godly Christians about them: whereby the glory of God, good causess, the best men, and godly exercises, are kept on foote and flourishe. Which glorious visible effects of their conscience and faithfulnessse, doe create and inkindle in the

P 3

sanctified

Iob.33. 23.
sanctified affections of a true-hearted Nathanael, a great
deale and incomparable more loue, rejoicing, and found con-
tentment, then the dearest earthly delight, or greatest world-
ly comfort can possibly. Especially, if where vn-preaching
and vnfaithfull Ministers are, hee sees and obserues all holy
services ordinarily to run into mine and disgrace; and in stead
thereof erected (and in rage) both an accursed dominion of
ignorance and prophaneness, and a concurrent persecution of
sincerity and grace. 4. Nay, I am perswaded, were there no o-
ther motiue at all, this very one conceit and consideration,
that the want and withdrawing of his prayers, affectionate-
ness, and respect, may be a means to weaken and lessen un-
to him the power and profitableness of his Ministry, would
bee sufficient and strong enough to make a good man revere-
ence and loue a godly Minister with all his heart. Where(by
the way) take notice; that a mans prayer-full reverence, or
prophane neglect of Gods messengers, may justly towards
him, either inlarge or straiten their gifts, utterance, and other
Ministeriall blessings for his greater profit or more disco-
fort.

Now in the last place: consider a contrary constancie, and
rather, confirmation of reverence in a christian heart to Gods
faithfullest messengers in those cases: wherein I told you be-
fore, the former respect of the formall hypocrite is ordinari-
ly dislodged and turned into heart-rising.

First, for the point of pressing the Law, and preaching
judgement.

1. Gods Child feeling himselfe everlastingly acquit, freed,
and protected by the blood and mediation of the Lambe,
from the terror of Gods Tribunall, and from the curse and
poison of all the judgements in his Booke; can heare and di-
gest from a Son of thunder, the most terrible denunciations
of damnation and death against impiety and impenitency,
with a pleased and joyfull patience, with an humble and
holy triumph. His cogitations and fore-thoughts of his
dissolution, lying in the grave, curses of the Law; Gods
Judgement sate, that last and dreadfull Day; of hell, damn-
ation, and those endless flames are not mingled with such
feruile
tenuile apprehensions of flourish horror, as are wont to keep sensual men and sons of pleasure in a perpetuall woeful slumber, and to plunge them into many fits of impatiencie, for being so torment before their time.

2. The discovery and denunciation of Gods wrath and just indignation against sinne, is wont to beget in sanctified hearts, an increase both of humblenesse, bruisednesse, broken-heartednesse, springing from a consideration of the cursednesse of their natural state, and damnedenesse of their dayes of vanitie: and also of thankfulness arising out of a sense of their glorious deliverance, & enlargement from the anger of God, and all those cursed consequents and confusions which naturally grow thence. The former whereof makes way for a great deal of inward peace, spiritual joy, more familiaritie with God, further reuelation of heavenly secrets, and a comfortable growth, and kindly enjoyment of all graces, &c. For the lowliest mind is ever highest in Gods Bookes: The humblest heart hath ever the greatest share, and tastes the most sweetnes in the comforts of godlines, & the favour of God.

The other doth powerfully draw on the continuance and addition of Gods blessings in great abundance and variety. For a reuerent acknowledgement, and hearty thankfulness for grace received (as with nobly minded men, so infinitely more with the most mercifull God) is a right powerfull meanes & strong motiue to kepe, him gracious still, and both to inlarge and sweeten the comfortable current of his compassionions and bountie towards vs. Conscioufnesse and sense of which worthy effects, no maruell though it make the sharpest edge of the Sword of the Spirit, seasonably applied, welcome to a well spiritually-tempered soule.

3. It is the property of true-hearted Professours, not to liue and lie in any knowne sinne, with purpose, pleasure, and perccuerance: but upon the discovery of every corruption or unlawful course, to bee glad and ready to bee rid by the bloud of Christ and mortifying grace, out of Satans invisible tyrannie, euin in that particular also: and also to carry in their hearts an habituall, setled, and cheerefull resolution.
to please God in all things. And therefore if any more searching Sermon, or piercing point disclose unto them some new depth or share of Satan, vn-noted frailty, vnacknowledged corruption, distempered passion, or crooked by-path; the omission of some datie, or some intermission of the exercise of grace, whereof they did not formerly take notice, or have beene so sensible; they are so farre from returning secret malice, or open mischief for so holy a message, that they depart home more joyfully and contentedly; blessing that happy hand which came so home vnto their hearts; and heartily praising God for that man of God, by whose Ministerie he hath enlarged their knowledge to the understandings of some new needefull dutie, or illightened their consciences to the discovery of some lurking clofe infirmitie; by performing the one, or mortifying the other, they may happily hope and expect for afterwards, to purchase more comfort to their hearts, more peace to their consciences, more boldness in their ways, more cheerfulnesse in the exercises of Religion more familiaritie with God, and encreasement of graces. For the more exact and univerfal we are in the workes of mortification, and wayes of new obedience; the more fully and feelingly shall wee taste and partake of the pleasures of grace, comforts of godlinesse, and nearer acquaintance with the Lord of heaven.

4 Christians desire to preserve their soules in puritie and peace; and therefore are well pleased to have the eleere Crystal of the Morall Law the oftner presented to the eye of their understandings, by the powerfull hand of a conscionable Teacher; that vpon the discovery and representation, they may labour to have their spots, pollutions, and spirituall deformities washed away, by the sole Sonle-saing blood of Christ, and teares of vnsoiled repentance; and so make them appeare both more amiable and lovely to the mercifull eye of God, and more peacefulfull and comfortable to the sight and censure of their own consciences.

5 Seasonable and serious ponderations vpon the puritie and exactnesse of Gods commandements, put into them by
preaching the Law, and application of the straight line of
God's righteous Judgments, to the irregularities of their
crooked lines, are very powerful means to call Christians
with lowliest prostration of heart even into the dust, and
holy detestation of themselves, which is their highest hap-
piness upon earth; for it draws the glorious Majesty of
Heaven, with a nearer and more contented residence into
their humbled souls; & make them partakers of that thrice
precious promise: Ely 57.15. Thus sayth hee, that is high
and excellent, hee that inhabiteth eternitie, whose name is the
Holy One: I dwell in the high and holy place: With him also
that is of a contrite and humble spirit, to raise the spirit of
the humble, and to give life to them that are of a contrite
heart.

6. Gods Children are not woot to beare with, or allow
themselves in the breach of any Commandement: and there-
fore come unto the Ministerie of the word, with Cornelius re-
solution, ready to listen with reference and contentment;
and to submit with sincerity and truth unto all things com-
mended them from God by his Messenger. They are willing
to have the whole will and counsell of God recouled unto
them, whether it appeare in the revelation of his last wrath
against sinne; whereby they may be kept in awe and ten-
derness of conscience, in an holy fear and obedience unto
him: or in the comfortable dispensation of grace and pardon
to true Penitents, and the humble-hearted; whereby
they possess their souls in peace and patience, in despite of
the utmost rage both of all earthly and infernal powers and
Oppositions. They are as well content to have their hearts
sometimes soundly and searchingly ript vp, and anatomized
by the Sword of the Spirit: as to have their consciences
refreshed with the blood of the Lambe, oriently streaming
thorow the promises of salvation and life. But it is not so
with the wicked: their heartless affections towards the
preaching and practising of the Word, are stillmingleed with
secret exceptions against some points, and sensuall reser-
ations of some sinfull haunts. There is euer one commande-
ment or other; which they would not willingly have explained, or be urged with the righteous judgments thereof. There is some sinne or other, against which they would gladly finde no curfe in the Booke of God, not triall all at his Tribunall, no flames in that fiery Lake. They are passingly pleased with discourses of mercies, pardons, and compas-
sions, though they have no part in them; and still cry out for the Cordials of the Gospell: but they will not possibly endure the Corrufcnes of the Law first to consume and mortifie their corrupt flesh, or suffer with patience the severity of judgements and divine vengeance for sinne, to bee charged upon their guiltie consciences. And no maruell, for indeede by a secret consciousness they finde themselves liable to all those fearefull horours. 

Herod was conformable in many things, and well enough content to heare John Baptist in other points: but when he laid the edge of the seuenth Commandement to his false and lustfull heart, it cut his very gall, which shoule haue cured his guiltinesse. And because that holy man laboured so faithfully with the sword of the spirit, to cut asunder the cart rope of iniquitie, which as yet kept him fast bound vnder the bondage of Hell, he cut off his head. 

Had Paul addressd and applied himselfe to the humour of Felix and Drusilla, and (as they expected) entertained the time; and pleased their eares with a generall plausible discourse, and the pleasing newes of the passions and rich purchases of Christ, by his late vnauable bloodshed; they had heard him (no doubt) with great delight and gredinesse, and bin extraordinarily raisft with the powerful sweetnesse of his sacred eloquence. But when that carnall couple of prophane great Ones perceiued once, that that good man went so precisly to worke, and with such strang vndesigned resolution struck presently home into the very heart of their darling pleasures, by opposing purposely and particularly, a piercing terrifying Sermon of righteousness, temperance, and the judgemen to come, against their couetous, lustfull, and carelessse humours, he was presently silencd and sent to prison.

Thus, and for such causes as these, preaching the Law, and
A Discourse of true happiness.

Reasonable pressing of God's plagues and judgments against sinne, is ever welcome to the calme and composed affections of sanctified men, and increaseth in them estimation, reverence, and love towards godly Ministers for their resolution, faithfulness and unreservedness in that regard: whereas ordinarily it begets in unregenerate hearts, much unhallowed hate, rage, and passionate distemps; which too often break out into thunder and lightning, storms and tempests against John Baptist, Michaiahs, and those other Ones of a thousand of that noble and resolute ranke.

Secondly, in the other Case, wherein ordinarily the formal Hypocrisies reverence to reverend Ministers, is turned into heart-rising; which is upon the particular discovery, and restlesse pursuit of his bosome sinne, by the light of the Word, and terrors of the Law, (as I told you largely before) I say, in this Case, conceive thus of the Christian:

The sinne of his bosome, before he was converted, made the greatest breach and deepest gash into his conscience: in the trauell of his new birth, it cost him the most teares, forest pangs, and heaviest groanes; since it hath come upon him, to the great griefe of his heart, with the most powerful assaults, and cunningest insinuations for re-entrie and repossession; and he well knowes, that upon relapse into some old, or surprize with some new sinne, it would returne into his remembrance, with apparitions of extraordinary honour and frights of scare; and will if the Lord in his last sickness (for trial, example, or some other secrct end, seem and seeming good vnto his holy wisedome) suffer him to possesse the iniquities of his youth, stare his affrighted conscience in the face with most grisly forms and dreadful representations of wrath: and therefore hee apprehends, and embraceth greedily and with comfort, any matter or meditation from the Ministerie of the word, which may any way helpe to terrifie, mortifie, and keepe vnder such an accursed enemy to his peace, and trouble of his spiritual state. And besides, hee hauing by the mercies of God, mortifying grace, and power of Christ's blood, escaped the vengeance, cruft
the head, and broke the heart of it; can heare it pursued and
payed home with denunciations of those lust plauges and
terrors, which are naturally proper thereunto, patiently, and
pleasedly; even with an holy securitie, and secret, humble
thankesfull exultation: Where as it is ordinary with vnregen-
erate men, to bee transported with extraordinary passion
and impatience, especially at the particular discouerie and
damnation of their Darling delight. Herod gaue care with
reasonable moderation to other reprehensions; but when
the Baptist cenfured with a sacred securitie his sweete sinne
of lustfull pleasures, hee grew so prodigiously mad, that hee
choked his owne soule with the bloud of that blessed
man.

Thirdly, concerning points and persuasions that preffe
most, and stirre vp principally to an holy precifenes, excellen-
cie of zeale, best improuement of their graces, &c.

Gods children are sweetly and graciously couetous in such
cases. The best men carie in their hearts the highest mea-
Sure of an holy indignation against themselves, and deepest
detestation of their owne corruptions, imperfections, and
aberrations, from the will of God and way of life: and
their sanctified affections are most inflamed with vnwea-
ried desires, and restlesse aspirations after new increasement
still, and fresh additions of grace; after a stronger faith,
more zeale, greater comfort, sincerer services, neerer fami-
liarity with God, &c. Hence it is, that the holieft Christians
complaine most of their vnworthinesse and spirituall insuf-
ficiencies; of their dulnesse in Prayer, naughtinesse of heart,
scantinesse of godly sorrow, vnchearefulness at religious
exercises, vnprouitablenesse by the Ministry, vnheauenlinesse
of their thoughts, failings in their obedience, and such vex-
ing infirmities eversoonest discovered, and most bewailed
by the most illightened and tenderest consciences: and that
also for the most part they never meete God in prouate vpon
their knees, but their hearts burne within them with vnutter-
table longings and pantings, at the leaft, for supplies and
abilities, to doe vnto their deare Redeemer, the best and vt-
most
most service they can possibly; that they may looke him in the face with more comfort, when they shall come to his Tribunall. The performances of God's children by the grace of God, are many, their endeavours more; but their desires endless, and never satisfied with their measure of obedience. Whereupon it followes, that upon the opening of any fresh fountaine, by a searching Ministerie, of dioiner doctrine, exacter points, and more holy precisiones for practice of sanctification, and further perfection in Christianity, their hearts are woont to bec comfortably inlarged, and to drinke heartily. They are many times in their retired contemplations much grieued, and very angry with themselves, that their mercifull God should bee so endlessly and immeasurably kinde and compassionate vnto them, Wormes and no men; and yet they so cold, cowardly, and heartlesse, in thankfull retributions of services and obediences to so glorious a Maiestie: and therefore are well enough pleased with the pressing of quickning Scriptures; that thereby they may get more spiritual life into their hearts, more heat into their zeale, comfort into their consciences, and by the mercies of God, more magnificens and glorie vnto their Crownes of immortalitie. But luke-warme Professions have not so much as an heartie desire to bee more hot in Religion; and are often much vexed to heare it plainly pronounced vnto their faces and false hearts, that without more forwardnesse and zeale, they shall never be saued, or see the face of God.

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Reasons why, 1. it springs from good duties. |
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