INSTRUCTIONS

For a Right comforting
AFFLICTED CONSCIENCES:
With speciall Antidotes against some grievous Temptations.

Delivered for the most part in the Lecture at Kettering in Northamp-
tonshire.

By ROBERT BOLTON, Batchelor in Divinitie, and Preacher of Gods Word at Brough-
ton in the same Countie.

The second Edition, divided into Chapters, with a Table of the Contents annexed.

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Instructions

To the People of the United States

With a View to Useful Knowledge

Devised for the Use of Inhabitants

To be Sold by

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Philadelphia, 1805

(Price One Dollar)
TO THE HONORABLE AND WORTHY KNIGHT, SIR
ROBERT CARRE, Gentleman of the Kings Bed-Chamber, &c. all holy wisedome to walke in the way to eternall Blisse.

SIR,

Our extraordinarie approbation, and acceptance of my Directions for walking with God, falling into your hands, by Gods good prouidence, I know not how; accompanied with such noble circumstances, and expressions of much undereu’d respect to the Author; but especially of your affectionate loue to the *glorious Gospell of the blessed God (farre dearer to euery gracious heart, which truly tastes the mysterie, and mercies of Christ in it; then it’s dearest bloud, or whatsoever is most desireable under the Sunne, or admired most amongst the Sonnes of men), hath encouged
couraged me at this time, to take the boldness, to present this present Treatise more immediately, and by speciall interest into your owne hand. And I am the farre better pleased with my choife; because I hold it a matter of singular comfort, and speciall consequence, to have an hand in diverting the eye of any, that attends upon earthly Majestie, from too much gazing upon the outward illustrious splendour, which is wont to glitter in the Courts of great Princes, to the admiration, and embracement of the glorious, and everlastling beauty of the Lord Jesus: In respect whereof, all the fairest beames of felicite and joy, which shine from the most orient Imperial Diadems, that crowne the face of the Earth, are but a Moare of darkness, and Lumpe of vanity. And that for divers reasons; 1. First, Such as stand in the presence of mighty Kings, are, or ever should bee, men of greatest parts, deepest understandings, and most eminent abilities everie Way: Which being happily sanctified by a fruitful influence from Heaven, and by the helpe of the holy Ghost, bent to the right end, and spent upon the Object, they ought; become gloriously serviceable to the King of Kings; proportionably to their native excellency above ordinarie gifts, and the vulgar sort of sufficiencies. Great endowments, in what kinde soever, guided by a divine hand, in their exercise and agitations, do ever, a great deale of good. To give Instance, and not stirre from the
the Court: The Lord of Heaven vouchsafed to King James, of famous memorie, and One of the learnedst Princes, that ever wore a Crowne upon Earth, such a strong and enlarged understanding, that we should have magnified it, as admirable, even in a private man. The same good hand of providence in great mercie, directed it upon the right Object; even the defence of the (b) holy Truth of our blessedly reformed religion, and destruction of Antichristianisme, that accursed Hydra of all heresies; and notoriously infamous, both to this, and the other World, for horrible Massacres, and (c) murthering of Kings. Whereupon, besides that, He hath by his Princely Pen, given such a deadly wound to that Beatt of Rome, that He is never like to stand upon His foure legges againe: He hath also left in His learned Labours, such an immortall monument of Demonstrative light, and invincible Remonstrance against that bloody superstition, that I am perswaded, it will prove a most

not his Holinesse imposed some severe censure, with a fearfull strowne, upon the Booke of Mariana the Iesuit (by whom Parricides are commended. Nay, highly excelled) when his Holiness hath been pleased to call in some other of Marianas books. Again, wherefore did his Holinesse advise himselfe, to confute the decree of the Court of Parliament in Paris against John Chastell? Wherefore did he suffer Garnet and Oldcorn, my Powder miners, both by Books and Pictures, vendible under his nose in Rome, to be inrowled in the Canon of holy Martyrs? And when he saw two great Kings murdered one after another; wherefore by some publique declaration did not his Holinesse testify to all Christendome, his inward sense, and true apprehension of so great misfortune, as all Europe had just cause to lament, on the behalfe of France? Wherefore did not his Holinesse publish some Law, or Pontifical Decree, to provide for the security of Kings in time to come? Ibid. pag. 222 223. See Histor. Iesuit. put out by Lucius. Wherein you may see their bloody behaviour in many kingdomes.
THE EPISTLE

(d) The mighty working of King James his works upon the Adversaries, is intimated unto us in the Preface before his works. They look upon His Majesties Bookes, as men looking upon Blazing Stars, with amazement; fearing they portend some strange thing; and bring with them a certaine influence, to work great change and alteration in the World: Neither is their expectation herein deceived; For we have seen with our eyes the Operation of His Majesties Works in the Consciences of their Men so farre, as from their highest Conclave to their lowest Cells, there have beene, that have been converted by them.

Bishop of Winton.

(e) Rev.19.2:

soveraigne (d) preservative, and a mightie motive, far stronger than a mountaine of Brass, to keepe all His Royall Posteritie, which shall hereafter successively sit upon His Regall Throne, to the worlds end, in a thorow universal, and everlasting detestation of Popery Chamier, that great glory of France, and the whole Christian World, was bountifully enriched from Heaven with singularitie of learning, and Polemicall Parts; which being turned the right way, have happily produced a Panstratia, such victorious Volumes, and so unanswerably triumphant over all Popish Sophistrie; that not all the Jesuites in Christendome, though they should rack Hell afresh, for some new, rotten distinctions, to uphold their tottering Babell, shall ever be able to reply to any purpose. Gnash the teeth they may with griefe and shame enough; raile like the vassals of the (e) great Whore, impressed with the impudencie of her forehead, and lie against Him voluminously; But for any possibilitie of a sound Answer, they must all let that alone for ever. As on the contrary, great parts empoisoned, and mis-employed, plague extraordinarily. The greater sufficiencie without grace, is but a sharper sword in a madder hand. Hatred to goodnesse, and height of Place, attended with capacitie and cunning, worke a world of mischiefe. Italian, the Apostate, being an Emperour of admirable eloquence, and exact learning; What horrible worke?
works? What hurt and havocke did he make in the Primitive times, amongst the people of God! The Iesuites at this day, brought up in variety of literature, and (f) Machiavelian mysteries, become the grand Impostours, and Impoisoners of innumerable Soules; the most notorious Incendiaries, and Assasins, that ever the (g) earth bore: such (h) murtherers of Princes, (i) Butchers of people, Friers of States, (f) Take policy as it is now a dayes taken by common phrase of speech:—As we say, that a right Politian is a very Machiavel; —So it may be said, that in Politicall government, or Machiavellian policy, none goeth beyond the Iesuites at this day. De accord. Quodlib. 3. Art 4. pag 64. No, no, their course of life doth show what their study is: and howsoever they boast of their perfection, holiness, meditations & exercises; yet that platforme is heathenish, tyrannicall, and able to let Ariste, Lucian, Machiavel, and the Divell himself in a fort, to Schoole. Ibid. Quodlib. 3. Art 3. pag 65. The Iesuites manage matters more Machiavellian only, than Machiavel himself. Answer to the Iesuited Gent. pag 70. Iesuites are fathers of mischiefe, friends to themselves, benefactors to sedition persons, Masters of Machiavellisme, Traytors to England, and to their Prince. An answer by one of our Brethren, a Secular Priest, to Blackwell's Letter, written to Cardinal Cajetan. 1596. Circa Med. (g) The Iesuites are to bee marked out for the most malicious, traiterous, & irreligious Calumniators, that ever lived on earth, unworthy that ever the earth should bear them Quodl. 4. Art 2. pag 99. (h) But Marians allkes better, to have a Tyrant poisoned by his Chaire, or by his Apparel, and Robes, after the example of the Mauritian Kings: that being so poisoned only by fear, or by contact, he may not be found guilty of Self-Felony, and the Souls of the poor tyrant, in the flight out of the body, may be innocent of the fact: O Hell-bounds! O Diabolicall wretches! O infernal Monstros! How long then? How long shall Kings, whom the Lord hath called his Annointed; Kings, the breathing Images of God upon earth; Kings, that with a wry, or frowning looke, are able to crush the se earth-wormes in pieces; How long shall they suffer this vipers brood (sic free, and without punishment, to spit in their faces? King James Remonstr. pag 227. Such is the Religion of these Reverend Fathers, the Pillars of the Pontifical Monarchy. In comparison of whose religion & holiness; all the impiety that ever was practised among the Infidels, and all the barbarous cruelty, that ever was perpetrated among the Cannibals, may passe henceforth in the Christian World for pure clemency and humanity. Ibid. pag 235. Adieu religion of the Iesuites:—for to speake truth; To deal in State-matters, and to practise the death of Princes, are as essential parts of their function, as their confession it selfe. Lesa Catecb. Lib. 2. Cap 13. (i) Tantum Religio patita est adae malorum. But what would he have done, if hee had knowne the Massacre of France; or the Powder-Treason of England? &c. They make the cause of Religion descend, to the execrable actions of murthering of Princes, butchery of people, and siring of States: Sir Francis Bacon. Ep.
and Blowers up of Parliaments, as former Histories never heard of. Thus, when men of Place, and employment, mighty and remarkable in the World, improve the utmost possibilities of their Wit and Art; of all their natural, and acquired Parts, to serve their own turnes, and attain their private ends; to rise, revenge, grow rich; or more immediately by some speciall service, to advance the Kingdome of darkness, and dominion of Antichrist; or the Luciferian pride, the injustice, the crueltie, the Machiavellisme; the putting of faire pretences upon pestilent plots; the drowning of innocency in the Depths of State; the craftie and mercileffe pressures of Gods people, and those, over whom they dominate; it is then a worke of great Weight and Worthinesse, to winne a great man to the wayes of God. Hereby the common state of goodnesse is mightily strengthened; and which is an equall happinesse, the Devils side goes downe, and Belial hang the head. For according to the eminencie of his Gifts, and greatnesse of Place, is the excellence of good, or excess of ill, that He doth. It were to bee wished therefore, if God so pleased, that all the incurable, and implacable enemies to the grace of God, good men, and power of godlinessse, were Dunces and Foolest, that they might not bee able to manage their malice and power, with such Depths and dexterity, to the more dangerous under-
undermining of the kingdom of Christ; and their owne more desperate ruine, and greater damnation. 2. Secondly, Great men are subje\t to great temptations; And therefore, it is the harder Task, and more honourable triumph, to turne them on Gods side. Had not an All-mightie hand mastered the temptation, steel\d his Faith, and represented to his eye, the matchless glorie of an imm\rtall Crowne; Moses had never beene able to have parted with the magnificent state, and pompe of Pharaohs Court: where Hee might have wallowed in varietie of all worldly delights; and to take part, with His afflicted Brethren, of a world of miseries, in a vast and roaring Wilderness. There was never carnall man since the Creation, but in such a Case would have followed the Court, and forsaken Gods people. Hester, a weak Woman, could never possibl\y have holden out, against the fury of so mighty a Favorite, the hazarding of Her high place, the favour of so great a King, and even life it selfe; had She not beene uphelden by an extraordinary strength from Heaven. No great Woman in the World, wanting Grace, would ever have runne such a hazard: but have suffered the servants of God to finke, or swimme; so that She might swimme downe the Current of the times without crossing, and enjoy the present without perill. It was a sore temptation to Jonathan, and a very cutting Dilemma: Either,
Either, leave to adhere to David, or resolve to lose a Kingdom. But the hope of an earthly Crowne, could not hire Him to hold His peace, and betray the innocencie of His heavenly Friend: And Jonathan answered Saul his Father, and said unto Him, Wherefore shall Hee bee slaine? What hath He done? The dread of dis-countenance from two angrie Kings, whose indignation is as the roaring of a Lyon, was a terrible Motive, to have made Michajab temporize: (not a Server of the Times, and His owne turne in the World, but would in this Case have tuned His Pipe to Ababs pleasure, especially encouraged by the flattering concurrence of so many false Prophets). But the light of the mightie Lord of Heaven and Earth sitting upon His Throne, and all the Host of Heaven standing by Him, infused such an holy fortitude into the spirit of this Man of God; that no greatnesse, terror, or Majesty of any crowned Potentate, could possibly daunt His courage, or dash Him out of countenance: And therefore He answers with a resolution, as high as Heaven, and out of a sacred pang of seraphicall zeale: As the Lord li-vesth, whatsoever the Lord saith unto me, that will I speake. So that Hee may discharge a good conscience, and do as God would have Him, He is at a Point. That Message, which the Almighty had put into His mouth, must forth; Though it expose Him to a cenlure of singularity, for dissenting from so many of His owne
owne Coat; to a suspicion of disloyaltie, for crossing so peremptorily the Kings Plot; to smiting, both with the stift of wickednesse, and taunts of the tongue, from His fellow Seers: Nay, though His faithfull dealing throw Him into a Dungeon, there to bee fed with the Bread of affliction, and Water of affliction; untill the full wrath of an enraged prophan King fall upon Him to the uttermost. Thus, let the World say what it will, whatever flesh and blood suggest to the contrarie; Howsoever unsanctified great Ones store and disdain; yet assuredly, every true Friend to Jesus Christ, must bee content rather to be discourt, then desert a good cause; or not to defend the innocency of a gracious Man, though in disgrace; and to speake for Gods people, though Haman rage to root them out quite, as a company of singular exorbitant fellows, who serve God as they list, and keepe not the Kings Lawes: As is unanswerably evident, by the precedencie of these newly named, noble, and holy Saints. I confesse, this may seeme pre cis Doctrine, and a divine Paradoxe to all the great Masters of pleasure, and Minions of luxurie, and pride; whose bloud runnes fresh in their veines, and mawrow is yet strong in their bones; Nay, who having attained the height of their ambitiousaymes, sit now aloft in the verie top of their unblesse brauerie and greatnesse, drunke with the pleasant wine of worldly prosperi-
tie, and holding in scorn, the holy preciseness of the good way, the sinceritie of the servants of Christ, and societie of the (c) Brotherhood. Yet I can assure them in the Word of Life and Truth, the now embracement, and practice of (d) precise walking, will incomparably more comfort them upon their Dying-Beds, in that great and last encounter with all infernal powers, about the immortalitie, blisse and glorie; or the endless, and unsupportable paines, and miserie of their Soules; then if they had bene the sole, and soveraigne Commanders of all the Kingdomes of the Earth, all their life long. But no marvell in the meaneth time, that, as the Spirit of truth tells us, and punctually to my purpose; Not many Wise men after the flesh, not many Mighty, not many Noble are called: Not for any impossibilitie; For the irresistable might of the Spirit, worketh upon whom it will; and some Great Men are good: but by reason of the difficultie. Being beset with such varietie, and strength of temptations, they are rarer, and hardlier wrought upon by the Word, and wonne out of Satans enslavements. High rooms, temporarie happinesse, and abilities above ordinarie, so puffe them up, and transport them beyond themselves, with such a deale of Self-love, Selfe-opinion, Selfe-prizing; that their proud and obstinate Spirits, will by no meanes stoope to the simplicitie of the Gospel, Singularitie of the Saints, and the foolishnesse

(c) Τίνα δὲ αλφάινητα ἀματητίνες π.κ.κ. 17.
Da mibi Christianum, & se it quid di. 
(d) Αληθός ἄλλοις ἔτεις.
of preaching. But if at any time, they heare of a Nathan, Jeremy, Amos, Chrysostome, Latimer, 
They are very loath to lend their attention, left thereby, they should bee made. 
Melancholick, put in minde of the Evil day, 
and tormented before their time. But if they 
have the patience, They are readie to startle in 
their seats, and whisper One to an Other: You 
see now these preciser Fellows would damne us 
all to Hell: Let us breake their bonds asunder, 
and cast away their Cords from us. Such adoe 
there is, and a world of worke, to bring such 
noble Bedlams into their right minds; and to 
pright such Idolizers of their owne sufficiencies; 
and willfull graspers of their gilded Fetters, 
from their admired follies, and honourable serv-
titude. 3. Thirdly, a gracious Man about a 
Royall Person, is a goodly Sight; and full well 
worth even a Kings Ransome. (g) For never 
any, except himselfe truly feare the great God 
of Heaven, can possibly bee cordially, and 
conscionably serviceable to any of our earthly 
Gods. A Principle so cleare, and unques-
tionable, that no Man of understanding, and 
Master of his owne Wits, except himselfe be 
notoriously obnoxious, can have the face to 
denie it: Please they may, bee politickly 
plausible, flatter extremely, and represent 
themselves to ordinarie observation, as the 
oney Men for loyalty and love. But if wee 
could search, and see their hearts, wee should 
finde them then most laborious to serve them-
selfes.

(g) Fidè imperatoribus manes, sed ante bos 
Deo, propter quem et 
ips, quibus commissi ac 
traditi estis. Nazian. 
Orat.12.

At qui propter Deum?
Quia si Deum melue-
tu, & studior dabitis 
operam, ut ejus man-
data serveter, fideles his 
estiam Dei causæ eritie. 
Elia.
selues: and advance their owne ends, when they seeme most zealous for their Soveraignes service. Abitophel, in the Sunne-shine of peace, and calmenesse of the Kingdomes, did accommodate himselfe to the present, both in Consultations of State, and religious consermitie: But no sooner had this hollow hearted man espied a dangerous tempest, raised by Absoloms unnaturall treacherie; but He turned Traytor to his natural Lord: when Hee observed the Winde to blow another way, He followed the blast, and set his sayles according to the weather: Which made David after complains; But it was thou, O Man, even my Companion, my Guide and Familiar: Wee tooke sweet counsell together, and walked unto the House of God in companie. Wherefore let Great Men, without grace, profess, and pretend what they will; and protest the impossibilitie of any such thing, as Hazael did in another Case; yet ordinarily, (I know not what some One morall Puritan amongst a million: might doe) in such tumultuous times, and of univerfall confusion, for the securing of their temporall happiness; which, without timely turning on Gods side, is all the heaven they are like to have in this World, or the World to come: I say, upon a Point of great advantage, and advancement with safety, they would flie from the declining State, and downe-fall of their old Master, though formerly the mightiest Monarch up.on
on earth, as from the ruins of a falling house. And it can be no otherwise; for they have no internall Principle, or supernaturall power, to il-lighten and enable them, to set their shoulders against the Torrent of the times, and to be over-flowne with it: But now, Hee that truly feares God, would rather lose His high Place; Nay, his posteritie; As much hearts-bloud, if Hee bad it, as would animate a whole Kingdom; then leave His lawfull Soveraigne Lord, in such a Case, upon any term$, though He might have even the Imperiall Crowne set upon his owne Head. For conscience, that poore neglected Thing; Nay, in these last, and looser times, even laughed at by men of the World; yet a stronger eye of Subiects hearts unto their Soveraignes, than Man or Divell is able to dissolve; ever holds up his loyall heart erect and unshaken, when all Shebnaes, Hamans, and Abitophels, would hide their heads, and shrink in the wetting. Which conscience of his, if upon such occasion Hee should unhappily wound, Hee knows full well, it would follow Him with guiltie cryes, for his so base temporizing, and trayterous slinking, all the dayes of his life. Whereas gracelesse and selfe-seeking greatnesse, can well enough, in the meane time, conquer such clamorous accusations of an ill conscience, with the boyfterous excess of carnall contentments, even as the Sacrificers of their Sonnes to Moloch in the fire drowned their lamentable cries, with the louder sound of Tabrets and Drums. Ambitious Nimrods, are able by the inordinate heat af-
ter humane greatness, to digest, and drive away the after-stings of brierie, baseness, if not close bloudshed (their ordinarie means of mounting) with their delight in domineering, and being adored above others. It is a fit passage therefore in our Common Prayer-Booke: That it may please Thee to endure the Lords of the Councell, and all the Nobility, with grace, wisedome, and understanding. Grace is fitly put in the first place: For, understanding and wisedome, without this heavenly jewel, do but prepare their Owners, to do the greater mischiefe; To oppress innocence with finer tricks, and more unobservedly; to plague Opposites more plausibly; to compass their owne ends more exactly; and at last, for the abuse, and mis-employment of their great Parts and Places, in serving themselves, and not seeking God's glorie, to be damned more horribly. Without sanctification by speciall grace; the rarest endowments (1) degenerate: Wisedome into craft; (m) Power into private revenge; Valour into violence; Prudence into plotting their owne ends; Courage into foole-hardinesse, to uphold a faction; Policie, into plastering over soole-businesses with faire colours: All of them are basely, and unworthily made subordinate, and serviceable, onely to the setting forward, and safe-

(1) All vertues turne to vices, when they become the servants of impiety. K. James Remon. pag. 249.

(m) Of the vanity of great men, who thinke it to be the chief fruit of their greatness, to abuse their power inoffently, to the ruine of their inferiours! Not remembring (being blinded by their passion) that they have a Superiour over them, to make them yield an account of their uniuist proceedings, forcing to make restitution with interest. Hist. of France, in Lewis the tenth.

garding
Sarding their owne outward felicitie. Without this celestiall Load-starre, to steere aright in all theirs, there will ever be some warping. A great man, a Friend, an enemie, feare, cowardlineesse, affection, faction, partialitie, covetousnesse, malice, or something, will certainly sway, and transport awry. But now, a godly Man, besides his presence, (n)exemplary precedency in piety, and prayers, which are ever pleasing and prevailing with God; the discharge of his Place with integrity and truth, improving industriously all opportunities, high favours, interest in great Ones, and utmost possibility every way to advance Gods glory, promote good causes, protect good Men; Hee may also, by observing the calmnesse of a Royall countenance, and opennesse of a Princely care unto Him, wisely and humbly suggest some things, and speake those words for the publike Good; and good of Religion, whereby not onely a Kingdome, but the whole Christian World may fare the better. Upon these, and the like grounds, I hold it an high happinesse, and great honour, to have an hand in working spirituall good upon those excellent spirits, which hold high Roomes, or stand in neare attendance unto mighty Princes. And by this time, you easely discerne my drift, and rightly apprehend the top of my ambition in this Dedication: even to do your Soule good, Which is much more worth than the Whole World, and must never dye. To which I conceived a dore opened, when it pleased you, in more than ordinary manner, to manifest your liking,
and allowance of my last Booke. And therefore
Sir, I beseech you, out of the generousnesse of your
noble disposition, to doe me that favor; nay, that
right; Nay, that honour, for so I shall account it:
As not to conceive the least thought, that hereby I
goe about to seake great things to my selfe; or ever
to come neerer the Court, than by the continu-
ance of my daily hartiest prayers for the salvation
and life of King Charles, my dread and dearest So-
veraigne. I am drawing space towards my long:
Home, and must shortly appeare before that High
and Everlasting Judge; and therefore I desire to
lose no time, but to ply, all I can, the businesse God
hath set me about, for the short remainder of these
few and evil days; that by the mercies of God, I
may finish my course with joy; and give up that
last, and great account, with favor and comfort, in
the name of Jesus Christ. Me thinkes besides ma-
ny other, and mighty Diuine Motives, that one.
(o) speech of Chryfostome, who himselfe many
times preached (p) every Day, and gave a

Ecclef. 12. 5.
(o) Parete vbi, qui pra-
sue vobis concedite,
Nam illi vigilant pro
animis vestris; tanquam
rationem reddessi hic-
cine exiguis tibi vide-
sur comminationis ter-
ror animam nibi con-
cturr. O igitur, tu-
ta tue divinitas
noveat katechtm
mi tuePsyche.

De facteur, lib. 6 in
princ.
Nam illi vigilant pro
animis vestris; tanquam
rationem reddessi hic-
cine exiguis tibi vide-
sur comminationis ter-
ror animam nibi con-
cturr. O igitur, tu-
ta tue divinitas
noveat katechtm
mi tuePsyche.

(9) precept
precept for it; and yet professeth, that the dreadfulfulness of those words, Heb. 13, 17. For they watch for your souls, as they that must give account, did strike a great terror into his heart, should make all God's Ministers resolve, to doe nothing else almost, but read, meditate, preach, and pray. Wherefore, Noble Sir, I shall have my ful desire, & utmost end, if you be but pleased, to make me the happy Instrument of helping you towards Heaven; & give me leave to gain this advantage, for your spiritual good, by your love unto my Ministerial Labours; that they may thereby leave a more kindly, and deeper impression in your apprehensions of heavenly things; and work with more life and power, for a sound erection, and sure settling of the Kingdom of Jesus Christ in your owne soule. You stand in a (r) slippery place, tho' you stand in the presence of the mightiest Defender of the true Religion, of any Monarch vnder Heaven. For altho' Satan be most solicitous, and stirring

The text appears to be a page from a book or a manuscript, discussing the responsibilities of a minister and the need to work diligently for the spiritual good of others. It references biblical verses and historical figures to emphasize the importance of faith and devotion. The page also includes references to psychological and theological concepts, suggesting a deep understanding of human nature and religious doctrine.
in all Places, and now more than ever (the long Day of Mankinde drawing fast towards an Evening; and the worlds troubles, and time neere at an end) to doe all the mischiefe He can possibly; yet you may be assured, He reserues his most desperate services, ambushments, surprizes, practices, and Powder-plots, for Kings Courts: Because he findes there, an extraordinary Confluence of Greatnesse, Power, Wit, Policy, noblest Parts, and other mighty Engines; the edge and excellency whereof, if Hee shall be any waies able, by improvement of the utmost skill, in his old Trade of temping, to turne the Wrong way; Hee gynes far more, than if Hee shoule winne to His side some millions of private Men. If Hee prevails there, Hee knows himselfe in a faire way, to make foule worke; and is often wont thereupon, to impoin and plague even a whole Kingdome. For your support therefor, & surer standing in such a case, and that you may trample upon, with an holy contempt, & noble disdain, the fall, (s)duerelesse, pestilent sweetnesse of worldly pleasures, and vanishing glitter of all earthly glory, there is no way in the world, but to embrace the Lord Iesus, in the armes of your humbled Soule, fallen out for ever (t) with every sinne,


maner in homine, nisi quod quisque aut legis, aut orando, aut bona opera faciendo pro anima salutis, in thesauro consciencyas suae reconsideri? Infelix, enim voluptas, infelicitas cupiditas atque luxuria, per transitoriis dulcedinem preparant tempusernam anarituidinem. Idem. Ibid. Sermun. 55. (t) si ha est filiius, vera xanuitentia, quando si convertitur quis, ut non revertatur; quando si se-}

vites, ut non repetatur. Ibid. Serm. 3.
and fallen in love unfainedly with all God's blessed ways. For by Faith, and Faith alone, (which how it is brought into the heart by the Holy Ghost, you have in the Body of the Booke) we overcome the world. And that in all respects; Not onely in regard of the furious enticements, and keene baits of carnall delights, riches, and rising; but also, of comminations of cruelty and torture; Nay, of the stinging provocations of contumelies, and cruel mockings. May you please to take notice of the power, and property of it this way; and in what manner this glorious Princesse conquers, and lets her triumphant foot upon the necke of the World, as upon her vanquished Vassall, in two or three passages. 
First, While as yet the Soule, tho never so admirably, and universally endowed with rarest illuminations of humane Wisedome, Naturall, Morall, Metaphysicall Learning, and Mysteries of State, is wholly guided by the eyes of sense, and carnall reason; it lookes upon the world, and worldly things, as upon the onely Paradise of sweetest contentments, choicest pleasures, and chieuest Good; of the favour and fruition whereof, it would rather be damned, then dispossess't: But upon the Kingdom of Christ, and its spirituall glory, as upon a thing not worthy searching into, and seeking after; a lower, stri& and uncomfortable condition; fit only for some few precious fools, & those, scorned, contemptible underlings; who understand not the World, but want Wit, and
Art, to grow rich and rise; to render themselves remarkable to the eyes of men, and greaten their posterity. But let that glorious Eye of Faith be once planted in the Soule, and the Case is quite altered. Those former fading Lights of sense and reason, are obscured by the presence of this heavenly Sunne, and vanish with all their vanities. For now this new, beautifull Lampe, shining in the face of the Soule, doth represent to its apprehension, the World, set out in greatest bravery, and to the uttermost worth, as worth (u) nothing; as a dead rotten Carion, a very Dunghill, full of all loathsome-ness, deformitiue, and filth. Which heated by the fire of mens furious lusts, sends up continually such fumes of vanity, and hellish mists; which unhappily hide their light from any glimpse at all, of all that incomparable beautie, which shineth in the countenance of Christ, or glory of the joyes above, which last eternally. But it now lookes upon the Kingdome of grace, as upon a Rocke of Diamonds, or Crystal Mountain thicke belet, and glistering full faire with variety of richest Pearles, and truely Orient; I mean, as upon the most amiable, and admirable Object under the Sunne; as the best and blessedest thing to be loved, and looked after in this life. 2. Secondly, Every man is naturally, and notoriously greedy of hearts case; and joy in one kinde or other: of which, rather than they will mislike, they doe not sticke, many times, to light a candle at the Divell himselfe, for
for somiojial lightsonenesse and mirth, such
as it is; a madnesse above admiration, and fol-
lowed with infinite miseries. And therefore, un-
til they lay certainly hold upon, and really pos-
sesse something more precious, surer comforts,
founder joyes, which may ouit-ballance the
weight of all wordly treasures, and over-top the
height of all human hapinesses, both in excel-
Iency and sweetness; they will by no meanes,
upon no termes, suffer their hearts to be drawn
and divorced from possession of the present,
and the Bird in hand, as they say, I mean, from
that poor, little, lean, imaginary nothing of
contentment, which they seem to extract, with
much ado, & most certain losse of eternal bliss,
from earthly things. They will, in the mean
time, flocke to the world as fast, as Pheresides
the Athenian, to the ship; who held it on the
shore with his hands; and one of them cut off,
He held it with the other; and both being cut
off, He held it with his teeth. But let once the
weary soules of these former Worldlings, truly
wounded, and broken in pieces with weight of
sinner, and sense of wrath; lean upon, and lay
downe themselves in the bosome of the Lord
Jesu, bleeding upon the Cross, prizing his pu-
ritas as well, as His Passion; and so taking Him
upon (l) God's termes: And then reflecting
(1) And bow that is
learned; Chemnicius
tells us: Ordo divinus est, quod vult quidem Evangelizare, sed patinodus; vult savare sed
contritos; vult pradicare dimissionem; sed captivis; vult educere & liberare, sed vinclos, hoc
ef, fab peccato conclusos; vult consolare sed contristatos; & in gentes, vult respiere, sed ad con-
tritum spiritus: Beneplacitum est Domino sed super timentes eum, & in eis, qui sperant super mi-
sericordia ejus; vult respiere, sed laborantes & operatos; vult coronare misericordia & misera-
tionibus, sed caput humilitatem, non turridum; vult infundere oleum misericordiae, sed vulnerati,
with a sensible and serious contemplation, upon that *Pearle of great price*, of which they now stand possest; by the worth whereof, they have sealed, and made sure unto them, a full discharge from the endless sweet of Hellish torments, and a most undoubted right to eternitie of Heavenly joyes; Nay, possession given them of the thrice glorious, and ever-blessed Deitie, and all His perfections, excellencies, felicities, so farre as an infinite God-head is communicable, and a creature capable: I say, then, and never before, will they easily, and willingly leave their Hold-faft of the World, and be content for ever after to settle their dearest love, secke their truest (t) comfort, and have their heartiest conversation (u) above. 3. Thirdly, Faith hath many pretious Effects: It justifies, pacifies, purifies, mortifies, rectifies in all troublesome turnings of our life, and also satisfies the heart. As the Soule of Man is immortall by nature; so it is immeasurable in it's appetite and aspirations, edged with an infinite desire. The boundlesse capacity whereof, can never be filled, untill it apprehend, and enjoy as it's owne, an object infinite, as well in eminency of good, as durability of time. And therefore except Faith, by bringing the Lord Christ into the Soule, give us the infinite God himselfe, and make Him our Portion, the (x) heart of Man never will, or can

(x) Cor humanum in desiderio aeternitatis non fixum, necquam stabile posset esse; sed omni volubilitate volubilis, de alio in alio transfere, quern requiem ubi non est in suis aurorem caduicis & transitoribus, in quibus eius affectibus captivi removere, verum requiem invenire non valet quisque. Niam est tanse dignitiae, ut nullo bonum, praeer summum Bonum et sufficiere possit. Ibid. (cum obiectum intellectus sit omne ens, nonque eius capacitas expleritur, ac proinde ad ultimam perfectionem non perveniet, donec apprehendatur omne ens: quod accidit, cum apprehenditur Deus, qui continet in se perfectiones omnium ensium. Pavon. Disp. a.q.t Prop 4.
possibily bee satisfied in this World, or the
World to come. But here be tossed continual-
ly, and tore in pieces, like the raging Sea,
with restless distractions, carking, discontent:
And hereafter roare everlastingly in Hell with
unknowne horrors; and for the irrevocable ex-
cclusion, from the supreme and soveraigne
Good, the ever springing Fountaine of all peace
and pleasure, and His glorious presence even
for ever and ever. If the Soule of man, faith
* Hooker, did serve onely to give Him Being in
this life, then things appertaining unto this life
would content Him, as we see they do other crea-
tures: Which Creatures enjoying what they live
by, seeke no further; but in this contention do
shew a kinde of acknowledgement, that there is no
higher Good, which do any way belong unto
them. With us it is otherwise. For although the
beauties, riches, honours, sciences, vertues, and
perfections of all men living, were in the present
possession of One: yet somewhat beyond, and above
all this, would still be sought, and earnestly thir-
sted for. It is no marvell, faith Greeneham, if
riches fill not the Soule, for they were all made
for man, His Soule for God. Whateuer is capa-
ble of God, that can never bee satisfied with any
thing else: All riches, all preferments cannot
satisfie one soule. But when God is come, it is full,
and whatsoever is added more, it runneth over.
These, and the like, are the mighty Works of
Faith. And even so let this Princely, and victo-
rious Grace, attended with all Her heavenly
traine,
traine, tread downe triumphantly before you still, the painted Bables and Babels of all (q) transitory glory, and ungodly greatness; hold still fresh and flourishing in your eye, the immortality and blisse of a never-fading Crowne; and shine faire and fruitfully in your Soule; until it let you downe safe, in the midst of the most glorious and ever-during Kingdome of Heaven; and having there finished her blessed Taske, resigne you up, and leave you for ever, to the Beatificall vision, and full fruition of Jehovah, everlastingly blessed; and to the endless enjoyment of fulnesse of joy and pleasures, at His right hand, even thorough all eternitie.

Your Servant for the salvation of your Soule,

ROBERT BOLTON.
SOME INSTRUCTIONS FOR A RIGHT COMFORTING AFFLICTED
Consciences, with Antidotes against
some speciall temptations.

Sect. I. Part. I. Chap. I.
The Introduction. The Contents of the Text. The first.
Doctrine raised and proved by two reasons.

Prov. 18. 14.
The spirit of a man will sustaine his infirmitie: but a
wounded spirit who can beare?

My Text lies as you see, in a sacred
Cabinet of richest jewels; I
meane the most selectest, and
wilest Aphorismes, or Proverbs
that ever issued out of a mortall
braine. Every one of them, for
the most part, especially from
the tenth Chapter, independ-
ent, entire, and absolute in themselves; cleare and ma-
nifest by their owne native brightnesse; not needing
such reciprocall light, and lustre for each others mu-
sual discovery, and interpretation. And therefore
they

No connexion to be
sought for amongst
these proverbs.

Aliis Scriptura libri, in me-
seti Spiritu sancto
dictati perfecissimam
sapientiam continens,
& scientiam earum re-
turn, quas sibi proponunt
tamen sapientia & sci-
entia, quæ in illis tra-
ditum, raro admodum
decerti & percipi pos-
test, nisi ex multorum
verborum continuitate, &
continuitate serie, sua ut,
they are naturally not capable of any coherent Logical Analysis, and other circumstantial expositions, ordinarily incident to other parts of Scripture. Whence it is, that this Book of Proverbs is compared to a great heap of gold-rings, rich, and orient, severally; and every one shining with a distinct sense by itself: but other contexts of holy Writ, to gold-chains so interwoven and enlinked together, that they must upon necessity, for the rendring unto us aright, and fully their severall senses, be illuminated and receive mutual illustration, one from another.

The horror of an enraged conscience, set forth by

1. Its opposite.

First, by the excellency of it's opposite: the invincible abilitie and mightie strength of that truly stout and heroicall heart, which is happily upholden with the heavenly refreshing influence of grace, God's favour and a good conscience: The spirit of a man will sustain his infirmity.

Secondly, by the heavinesse of it's attribute: the intolerablenesse of it: But a wounded spirit who can beare? From the former, the courage of an heart upholden with grace take this first note.

Doctr. The spirit of a man furnished with grace, and fortifyed with the sense of God's favour, is able to passe thorrow the pikes, and conquer all commers.

Ref. 1. God fights for it, who can workes. (a) Rom. 8. 13

Quis autem non est contra nos? contra nos est enim est ipse orbis terrarum.
limit, like (b) himself, infinite; so immensurable, that it reacheth from (c) everlasting to everlasting; so tender that it surpasseth incomprehensibly the compassionate meltings of the lovingest (d) mother; and spared not the dearest blood of his onely (e) Sonne. Who hath ever in a readinesse for the recovery of his children out of the most desperate danger, and to rescue them out of the hands of the deadliest enemy; besides his owne omnipotent armes, the least finger whereof can beat the greatest mountaine to powder, and rend the hardest rocke in pieces; innumerable hostes of Angells, one of which killed (f) an hundred forrescore and five thousand in one night; charrets of fire, even a thousand charrets in the whirlwinde; that faire glorious Giant, which with incredible swiftnesse runnes post, as it were, thorow the skie, to stand still or retire; the impetuous current of the raging sea to recoyle; the mercifull flames of the hungery fire, to become a soft and refreshing ayre; the implacable fury of the most enraged Lions, to couch at first word for his servants fale and safetie. Nay, if need be, he hath Caterpillers and Frogges, Wormes and Lice, even the most impotent and vilest vermine, to fetch blood, and take down the heart of the proudest Tyrant upon earth, carry he his head never so high; to eate out the bowels of the bloudiest Nimrod, or mightieft Monarch, that weares a crowne upon his head, if he oppose his people. He hath the very (g) hands, and consciences of all that rise up against them, to bring their owne bloud upon their owne heads, and even Hell and extremest horror upon their hearts in this life. What then so dreadfull a face of present confusions, or fore-imagined formes of future troubles are able or ought, slavishly to defect, and terrifie, that holy heart, which with a sweet and safe repose is happily, and everlastingly hid under the (h) wings of that mighty God? Who for the delivrance of his, can worke:

By


When the heavenly beames of Gods pleased countenance begin to breake out upon a man, thorow the dark and Hellish mist of his manifold and hainous finnes, the unquenchable heat of His everlastling love thorow Christ dissolving them into nothing; and fairely shine with a comfortable aspect upon His humbled Soule; ipso facto, as they say, Heaven and Earth, and all the Hosts of both are everlastingly reconciled unto him, and become his friends; the stormes and tempefts raised by all the powers of Hell are presently calmed for ever doing him any deadly hurt. All the creatures then, pull in their horns, retyre their flings, bite in their poyson, nib'd, and awed by those divine impressions of their Creators blessed image stamped upon them by the Spirit of grace; and dare no more offer any violence or vexation to him (except upon particular dispensation for his spiritual good and quickening) then to the Apple of Gods owne eye. Heare the promise from Gods owne mouth: And in that day I will make a covenant for them with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground: and I will breake the bow, and the sword, and the battell out of the earth, and will make them to lye downe safely, Hos. 2. 18. Nay, they are so farre from charging their severall flings upon the Saints, that they will change their very natures, to do them service. They will rather become an astonishment and horror to the whole Creation, then they be hurt. How often have they suspended and put off their native power, and properties, for the protection and good of Gods people? The very sea, that most raging
ging and roaring creature, must stay his course and current, to give passage and preservation to a true "Israelite: The Starres must fight, and the Sunne stand still for the ayde and advantage of Gods armies. The Lyons must leave their savage rage and trade of blood, and become Lambs and loving unto a Daniel. The Crows will feed an Elia: The flames of fire must hold in their heat, from burning a Shadrach, Messach, or Abednego: The devouring belly of a dreadfull fish must be turned into a Sanctuary of safety to a Jonah: A Popish Furnace heated with the verie malice of Hell shall become a bed of doun and Roses to a (i) Martyr of Iesus: The very dead lines of an ordinary (k) Letter, must represent to a Royall conceit, a meaning quite contrary to the naturall sense: and all Grammaticall construction, before a blessed Parliament be blowne up with Popish Gun-Powder: A brittle (l) Glasfe must rebound unbroken from the hardest

you have burned the Letter, should be closely understood the suddainty and quicknesse of the danger, which should be as quickly performed, and at an end as that paper (would be of blazing up in the fire, turning that word of as soone, to the sense of as quickly. Discourse of the manner of the discovery of a late intended Treason, &c. Here K. James his own words. I did upon the instant interpret and apprehend some darke phrases in the Letter contrary to the ordinary grammatical construction of them, and in another fort then I am sure any Divine or Lawyer in any University, would have taken them to be meant of this horrid forme of blowing us up all by powder. His Majesties speech in the last Seffion of Parliament, printed, 1605. (l) A vertuous Gentlewoman in this Land doubting very often of her Salvation, made her case knowne unto a worthy Minister of God; who often counselled her, to take heed of inquiries further than Gods word, and trust assuredly that she might conclude her Salvation out of Gods word, without any further revelations: yet still did the temptation grow upon her, insomuch that having a Venice glasse in her hand, and the felde fame Minister sitting by her, presently breaks forth into lamentable words; you have often told me, that I must seek no further than Gods word but I have bin long without comfort and can induce no longer, therefore if I must be saved, let this glasse be kept frō breaking, & so she threw it against the walls. Here might the Lords hand for this tempering of his Majestie, have left her to the everlasting woes of her distressed heart: yet the Lord that is rich in mercy, having stamped her with the seals of his Election, was content to satisfie the languishing soule with a miracle; the glasse rebounds againe, andcomes safe unto the ground, which the Minister having gotten into his hands, sayth, Oh repent of this sin, blash God for his mercy, and never distrust him more of his promise: for now have you His voice from heaven in a miracle, telling you plainly of your estate. This was curiosity, and might have brought despair; yet it was the Lords mercy to remit the
stone, to helpe to binde up a broken heart, bleeding with griete, for absence of her Spouse, and want of the assurance of his love, &c. Nay the divell himselfe, though hee walkes about like a roaring Lion seeking with restlesse rage, and desiring infinitely to devour the Lords inheritance, yet cannot possibly addde one linke to the chaine, in which by the mercifull and mighty hand of God, hee is hampered; nor go an haires breith beyond his commission: Though it bee utterly impossible, that that damned Angel should so farre change his divellish naature, as to do any of Gods chosen, directly, any true good; yet he is everlastingly musled by an Almighty arme, from ever doing them any deadly hurt. Hee may be suffered sometimes to shake his chaine at them, and roare upon them hideously, to drive them nearer unto God, and fright them from sinne; But he shall never either in this world, or the world to come have his full swinge at them, or fasten his hellish fangs upon their redeemed souls.

**CHAP. II.**

**Three other Reasons proving the former Doctrine.**

1. **Real. 9. Its prayers are very powerful, where**

Esides all that other excellent, compleat, impenetrable armour of proofe mentioned, Ephes.6. which is able to beat backe victoriously all earthly oppositions, and the verie Ordnance of Hell, every one of Gods Favourites is also blesedly furnished with a mighty spirituall Engine, which is able to batter
downe all the bulwarks of the Divell, to shake the whole kingdom of darkness, and all hellish powers; nay, to offer an holy violence to the very Throne of (n) God himselfe: witness, His most mercifull intreating Moses * To let him alone, Exod. 32.10. As though the mediation of a man, could binde as it were, I speake it with lowliest reverence to that highest Ma-
jestie, the hands of his Omnipotency, from doing his people any hurt; and wereable to extinguish that un-
quencable wrath in the conception, which once on foot would burne unto the lowest Hell, and set on fire the foundations of the Mountaines: I meanethat (o) most precious, and almost, if not altogether omni-
potent Grace of Prayer. This great Master of mira-
cles hath wrought from time to time many and very remarkable wonders both in Heaven and Earth. It made the Sunne, that mightie creature, the Prince of all the Lights in Heaven, to stay and stand still upon the sudden, in the heat of his swiftest course: It landed Ionah safely upon the shore, out of the belly of the Whale, and bowels of the Sea: It drew refreshing streames out of a drye bone, for the saving of Samsons life: It turned the Heaven into brasse for three yeares and an halfe; and afterward turned the selve-same brasse into fruitfull clouds, and fountains of raine: It killed an hundred tourelcore and five thousand of the en-
emies of Gods people in one night: For the freeing of Elisa from a strait and dangerous siege, It filled a mountaine in a moment, as it were, full of Horses and Chariots of fire: It turned the swords of a mightie Army into the Bowels of one another: when Ieho-
shaphat knew not which way to turne himselfe; but was so helplesse and hopelesse, that he cried unto the Lord, We know not what to do, onely our eyes are upon thee! It loosed Peter out of prizon, Shooke his chaines off from his hands, and made an Iron gate to open of its owne accord: * It enraged and enlarged the Eng-
lishe, 

(n) Tantum virium est preciosus ut in hellinium prestantem creatureas ad librum omnes, & quad misericordiam, ubi ser- turarum Dominus reddi-
* Feriendilicentiam querit a Most, qui fecit Mosen Bern. 
(o) Hominis mificentiam 
somnet cum Deo Angelorum superae maiesta-
tem, De pretiali, 1. 2. 10. 11, 13; 
1. Ion. 2. 1, &c. 10. 
Jud. 15. 18. 
Iam. 5. 17, 18. 
2 Kings 19, 15, 35. 
2, Kings 6. 17. 
2 Chro. 10. 5, 6, &c. 13 

* Vp6 intelligence of the Spanish invasion, a publick fast was proclaimed and ob-
erved, Anno 1588.
lith Seas to swallow up the Spanish invincible Armado: And which is none of the least wonders, it brought Prince Charles out of Spaine.

But you instance, may some say, in extraordinary examples of extraordinary men, endowed with an extraordinary spirit.

Yet sure I am, they are registred by the holy Ghost, to represent unto us, and to all generations of the Church to the Worlds end, the Almighty and wonder-working power of Prayer. And I am as sure, that the Petitioners were men *subject to like passions as we are. Perhaps, if thou bee a true-hearted Nathanael, since thy new birth, thou wast never so extraordinarily passionate, as Jonah was, when out of a pang of strange distemper, hee thus answered the mighty Lord of Heaven and Earth: I do well to bee angry even unto death.

Fourthly, Gods Favorite is further furnished with an other spirituall weapon of impregnable temper, and incredible might. I meane Faith, (p) the very Power, and Arme of God for all true joy, found comfort, and light from the heart-root in this life. This crowned Empresse of all those Heavenly graces, that dwell in the Soule of a sanctified man; and which in a right tense may bee said vertually to comprehend all the beautie, strength, excellency and power of Christ himselfe; is truly (q) victorious, and triumphant, (r) over all the World; (t) over the very gates of Hell, and all the powers of darkness; (t) over the Divels fiercest darts; (a) over the devouring flames of the raging fire; (x) over the roaring turie of the most

(p) Faith is only able to perform fullness of joy, and constancie of content, in the midst of the changes, vanities, eclipses and futs of all external things; and that one day, as well as another, throughout the course of a mans life in that latitude & extent, where of this life is capable.

(q) Credenti mundus
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hungrie
hungrie Lyons; (y) over the varietie and extremitie of exquisitest tortures, temptations, perfections, all outward miseries; even (z) over cruel mockings. It unresistably beates downe, or blows up the strongest Bulwarkes, and thickest walls; (a) puts to flight the mightiest Armies, and (b) conquers the most invincible Kingdomes. And when all is done, Oh blessed Faith! at the very last, and deadliest lift, (c) the triumphantly sets her foot upon the neck of the Prince of terrors, I meane death, the last and worst; the end and summe of all feared evils. And even in the middest of those dying and dreadful pangs, beares a glorious part with Jesus Christ the Conquerour in that sweetest Song of victory, O death, where is thy sting? In a word, it can do all things. (d) All things are possible to him that believeth.

* Fifthly, and lastly; and in a word Grace in its owne nature, being the most glorious Creature of the (d) Father of lights, and flowing as it were more immediately and sweetly from his blessed face, is of such a divine invincible, and lightsome temper, and hath such an antipathetical vigour and abilitie, against all spiritual darkness and d ampes; whether of affliction, temptation, troublesome confusions of the times, the valley of the shadow of death, the Grave, Hell it selfe; that it is ever able, either to dissolv it, or dissolve it, or support it selfe strongly and triumphantly even in the middest of it. Suppose a soule beautified with Grace, to be teated, if it were possible, in the very center of that hellish Kingdome, yet would it, by its Heavenly strength, and glory, in despite of all infernall powers kepe off at some distance all the darkness, torments and horror of that damned place. Whence it is, that it is so often in the holy Scriptures compared to light. Now what power and prevalent antipathy our ordinarie light doth exercise against his most abhorred Opposite, darkness, you well know; and it is elegantly and

(y) Heb. ii. 37.
(2) Heb. i. 36.
(c) Heb. i. 30.
(a) Heb. i. 34.
(b) Heb. i. 33.
(c) Psalm. 23. 4.
Da mibi pulchrum iustitiam, da mibi Fidem patris tuum. Proceed in medium, ostendat fecunditatem, in pietate fervor ejus amatoribus suis: lam tibi diciture, Fraui me vis? Contemne quidquid te aliud deleat, contemne pro me. Ecce contempsisti, Parum est icti—Parum est ut contemnas quidquid te deleat habant, contemne quidquid te terrerat, contemne carceres, contemne vincula, contemne equalem, contemne mortem, habec viisti, me invenisti.—

Amat, curset, servet, calcet, ommnia que delebat, & translitt venit adaspera, borreda, truculentam, minacia, calcat, frangit & transit. Aug. De verb. Apost. ler. 17

*Real. 5. It hath a feeling of Gods grace & favor.

(d) Nemo te pudet terve
(£) terribus terrae
omnis lumen; non sed lumen. Q. d. Omnis lumen, elementarum et terrae, spiritualis et celestis, Par:
and punctually for my purpose expressed by *One* in this manner: *We see, and prove, faith be, by daily experience how powerfull and dreadful a thing the darkness of the night is. For when it falleth, it covereth, and muffleth up the face of the whole world. It obscureth, and hideth the hue, and the fashion of all creatures: It bindeth up all hands, and breaketh off all imployments.*

The night commeth, faith our Saviour, wherein wee cannot work. It arresteth, and keepeth captive all living wights, men and beasts, that they must be still, and rest there, where it arresteth them: yea it maketh them fearfull, and faint-hearted, full of fancies, and much subject to frights. It is of al others such a powerfull, & unconquerable Tyrant, as no man is able to withstand. And yet nevertheless, it is not of that might, that it is able to overwhelme, or to quench the least light in the world. For we see the darker the night is, the clearer the Starres shine: *Ye a the least candles light, that is lighted, withstandeth the whole night, and not onely suffereth not the darkness to cover, or to smother, and oppresse it, but it giveth light also even in the midde of the darkness, and beateth it backe for some space and distance on every side of it: so that which may for ever it is borne, or wherefore it commeth, there must darkness depart, and give place unto the light; all the power, and the dreadfulnesse of it, cannot helpe or prevaile ought against it.*

And though the light be so weake, that it cannot cast light farre about, or drive the darkness farre from it, as in the sparke of an hot coale, yet cannot the darkness cover or conceale, and much lesse quench it; but it giveth light to it selfe alone at least; so that it may bee seene a farre off in the darke; and it remaineth unconquered of the darke, though it cannot helpe other things nor give light unto them. Ye a (that which is yet more wonderful) a rotten joyning peace of mood, which hath the faintest light that can be found, yet remaineth invincible of all the power of darkness; and the more it is compassed about.
About with darkness, the clearer light it giveth. So little is darkness able to overcome, or keeps downe any light; but that it ruleth and vanquisheth, and expelleth the darkness, which else overwhelmeth, and snareth, and fetters all things in feare. Now if this natural light be so powerfull, and so able to prevail against the darkness of the night: why should not that spiritual Light, that Gods Spirit doth kindle, and set up in the hearts of Gods Children, be able to afford them light in darkness, and to minister sound joy and sweet comfort unto them, in the verie middest of their heaviest, and most hideous afflictions. Assuredly, it must needs be unconquerably able, with farre greater power, and in an higher proportion. For our visible light doth spring but from a finite and materiall Fountaine, the Sunne, it selfe a creature: but the Spiritual light, I speake of, flows immediately from the glorious face of the onely true, incomprehensible and eternal *Light, the Sunnes creator, who dwelleth in the light that no man can approach unto, and is an everlasting well-spring of all Life and Light; which it doth to farre represent and resemble in Divine excellencie, and mightinesse, that it thence receives by a secret and sacred influence, fresh successions still of an infinite triumphant power, and prevailing against all spiritual darknesses for ever. Suppose all the men that dwell within the compass of our Hemisphere should address themselves with all their wit and weapons, with all their power and policie to keepe backe that universal darkness, which is wont to seize upon the face of the earth at the setting of the Sunne; yet by all this strong and combined opposition, they should but beat the ayre: But now, upon the very first approach of that Princely light, but peeping up in the East, it would all flye away in a (e) moment, and vanish into nothing. Semblably, if all the understandings upon earth, and all the Angels in Heaven should contribute all.

(c)Lux cito celum, terrae, maria, lumen et momento temporis finem una comprehensisse, texit surgentis dies iustitiae domini regni Domini, nostri se circumfundit aposicui Amos, Hex, lib. i. cap. 9.
all their abilities, and excellencies to illighten with cheerfulnesse and joy, a guilty conscience surprized sometimes with hellish darknesse and clouds of horror upon sight of sinne, and sense of divine wrath; yet all would not do, they should all the while, but wash a Blackamoore, as they say: but now, let but the least glimpe of the light of Grace shine into that sad and heavie Soule, and it would farre more easily and irresistably chase away the very darkest midnight of any spirituall misery, then the strongest Summers Sunne, the thinnest mornings mist. Give me, if you will, Judas his heart, or Spiræs horror; or a vexed spirit, torne and rent in pieces with the raging guilt of both those wofull men; and let that supposed rufall Soule, weary of its hellish burden, and thirsting sincerely for the water of Life, but cast it selfe upon the mercie, truth, and power of the Lord Iesus, so sweetly offering himselfe in that preitious promise, Matth. 11. 28. resolving to take him for an everlafting husband; and ipso facto, as they lay, it might be put into a very Heaven upon Earth. For this glorious grace of Faith, the Prince of all spirituall light and lightsomenesse in the truly humbled Soule, thus shed into such a darke and grieved spirit, doth enkindle and set on shining all those (f) gracious heavenly Starres, that are wont to beautifie the hearts of holy men; hope, love, zeale, sonne-like feare, humility, patience, selfe-denyall, universal obedience, fruitfulnesse in all good works, &c. Which make them (g) light it selfe, ro (h) walke in the light, towards the infinite and (i) unapproachable light: And therefore they never need to want lightsomenesse; but have perpetuall pregnant matter of spirituall mirth, and mightinesse of spirit.

(f) Fides est in Christiana anima fundamentum omnium virtutum. Bern. li De ordine vitae. Stellas diuidit virtutes non me unique considerantem congruentiam similitudinis. Quo modo nempe stella in no As lucent, sic vera virtus.que sepe in prostatus nau appareat, emine in adversis.—Ergo virtus est fidis, or homo virtutum custudi. Idem super Cant. 80. v. 27. (g) Nu 46 4. 4. in Kuefi. Eph. 5. 8. (h) Lu 6. 21. de en ro φωτινη ραπατοιρισ &c. 1. Joh. 1. 7. (i) φωτινη δικαιοσυνη φωτινη παγίοσιτον.
Chap. III.

Three pairs of instances confirming the former Doctrine, David and Saul, Job and Achitophel, Luther and Spira.

He point appeares, and is further proved by manifest, and manifold experience: David having beene formerly, wofully wasted with great variety and extremity of dangers and distresses, was at last plunged into a most desperate perplexitie. 1 Sam. 30. 6. Which had beene able to have swallowed up into despaire, the manliest vigour of the greatest spirit upon earth, not supported with grace: (the like or a less, caused King Saul to fall upon his owne sword;) yet He blessed man, by the power of his spiritual peace, and the beams of God's pleased face shining upon his Soule, did patientely, and sweetly comfort Himself in the Lord His God; and stood like an impregnable Rocke unshaken with the raging assaults of any tempestuous lourges. Hee was at this time hunted by Saul like a Partridge in the Mountains; cashierd by the Princes of the Philistines as a fellow of suspected fidelity; robd by the Amalekites of His wives, His fones, and His daughters; The Towne, to which He returned for safety, was burnt with fire; And to make his calamity compleat, and most cutting, even His owne men were ready to stone Him: Now in this great distresse upon the first apprehension whereof He wept, as the story faith, untiill He had no more power to weepe; yet comming to Himselfe, and recollecting His spirituall forces, His heavy heart readie to sinke and fall aunder in His bosome, did fetch by the hand of faith, comfortably fortified by sense and experience of former favours, such heavenly strength.
strength from \textit{Iehova}, whom He had made His portion; that thereupon his courage was revived and raised to that height, that He presently pursued his enemies with extraordinary valour and resolution, cut them off quite and recovered all. And David faith the text, was greatly distressed: for the people sake of stones, Him, because the soul of all the people was grieved, every man for His sons, and for His daughters: but David encouraged Himself in the Lord His God, \\

What a bitter Sea of unmatched miseries, did break out upon blessed \textit{Job}, which with a sudden unexpected violence, bearing downe that Hedge of protection, which God had set about Him, (the raines purposely let loose by divine dispensation to Sathans malice in the mean time) did fearfully overflow him to that height and horror: that He stands registred in Gods Booke as an unparalleled Instance of extraordinary sufferings and sorrows; calamities and conflicts; to all succeeding ages, no \textit{(k)} story being able to afford the like; The naturall death of one deare child, strikes sometimes so heavy to a mans heart, that for griefe he grows into a consumption: but all \textit{Job}’s children, were suddenly taken away at once by a violent stroke: some petty crose upon his outward state, and cutting off but part of his goods, causes sometimes a covetous worldling to cut (l) his owne throat: But \textit{Job} was robd of all: so that it is a Proverbe to this day, \textit{As poore as \textit{Job} : Many wives are passionate, and peevish in time of prosperity, whose hearts notwithstanding will melt in compassion, and kindenesse, over their husbands, in any kinde of miserie: but \textit{(m)} \textit{Job}’s wife, tho dearely intreated, by Her most distressed Husband, even for their childrens sake, the mutuell common pledges of sweetest love: yet would not come neere Him, \textit{My breath faythe He, is strange to my wife, though I intreated for the childrens sake of mine owne body}, Chap. 19. 17. Satan
Satan I confesse, is wont to roar and rage fiercely enough about Gods blessed Ones, to doe them all the mischief. Hee can possibly: but rarely hath he so large a reach, and his chain so lengthened as he had against Job. The painfull anguish of some one part, would not onely deprive a Man, of the pleasure of the worlds Monarchie, if hee had it in possession: but also make Him wareie of His life. In what a taking then was Job, who from the sole of his foot, unto his Crowne had no part free from sore biles and (n) horribly in flamed ulcers, exasperated & enraged with the stinging smart of Satans extremeest malice, who had power given Him to inflict them. God himselfe frownes many times, and withdrawes the beames of His pleased face from the soules of His servants, to their great griefe, tho for their spirituall good: But seldom doth hee set them up for His Marke; hunt them as a fierce Lion; set His terrours in array against them; and command the poysion of his arrowes to drink up their spirit as Job complains: It is no strange thing, neither should it much move, but onely make us walke more watchfully, to heare men of the world, and drunken Belials to belch out from their rotten hearts upon the Ale-bench such base flanders as these, These Professours for all their fayre shemes, are certainly all of them notorious Hypocrites. Tho they look never so demurely, they are not the men they are taken for, &c. But to have a Mans nearest, familiz, understanding Christian friends to charge Him with Hypocrifie, is a most cruel cut to a troubled conscience: And this was (o) Job's case. So thus as Job was singular in the univerfality of his afflictions, so there was a singularity of bitterness above ordinary in every particular affliction. And what of all this? And yet for all this, this holy man, by the help of his friends, quin admirand: sapientia vini suavitatis, ut ex corum disputacionibus, quae hoc libro inferius, videre est, quin & insignis probitate & Religione, ut ex ipsam aperturn erit. Merc.
of that precious (p) hoard of grace, which his heavenly heart had treasured up in the time of prosperity; out of that spiritual strength, which Hee had gotten into His soule by his former humble acquaintance, and conversation with His God; and knowing full well, that tho all was gone, yet Hee still possessed Jesus Christ, as fully, if not more feelingly, as ever before; He becomes hereupon as rare, and admirable a Pattern of Patience to all posterity; as he was an extraordinary astonishing spectacle of adversity and woe. Conscioussesse of his fore-spent righteous life, which hee peruseth Chap. 31. The clearesse of a good conscience. Chap. 16, 19. Behold my wittnesse is in heaven, and my record is on high. And his invisible faith, Chap. 19, 23, 24, 25. Oh that my words were now written, Oh that they were printed in a Booke! That they were graven with an Iron pen and lead, in the rocke for ever. For I know that my Redeemer liueth, &c. Chap. 13. Though he slay me, yet will I trust in him; did to strengthen and stay his spirit with a divine might, that he bore valiantly, and stood upright under the heaviest weight, and greatest variety of extreme affections, that ever were layd upon any meere man. But now on the other side, the tyth, Nay the ten hundred part of Iobs troubles, caused gracelesse Achitophell, to saddle his. Asse, get himselfe home, put his household in order, and hang himselfe. So true is that which the blessed Prophet tell us, Jer. 17, 5, &c. Curfed be the man, that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. For He shall be like the Heath in the desert, and shall not see when good commeth; but shall inhabit the parched places in the Wildernesse, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For hee shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat commeth, but her leafe shall be greene, and shall not bee carefull in the yeare of drought, neither
This impregnable comfort springing from grace, and a good conscience, even in evil times, did steele the spirit of blessed Luther, with such spiritual stoufness, and so hardened his forehead against a world, nay an horrible hell of most reprochful and raging oppositions, that he became a Spectacle, a Miracle of rarest Christian fortitude, and invincible courage to the whole world, and to all posterity. I am persuaded, that holy truth of God, which he so gloriously professed, and that power of godliness, which he so faithfully practised, did infuse into the heart of that Man as much unconquerablenesse of resolution, and fearelesnesse of the face of Man, as ever dwelt in any mortall breast, since the Apostles time. Witness amongst the rest, that one extraordinary expression of His incomparable magnanimitie: when his friends were earneft, and eager upon Him, not to venture himselfe, amongst a number of Perfidious Papists, and bloud-thristie Tigers; He replied thus: As touching mee, faith Hee, since I am sent for, I am resolved, and certainly determined to enter Wormes in the name of the Lord Jesus Christ; yea though I knew, there were as many Divels to resist mee, as there are tiles to cover the Houses in Wormes. This Man of God did upon the two Pillars of His Heroicall heart, courage and patience, most nobly sustaine the malice and hatred, almost of the whole world. The Divell, and the Pope did concurrently countermine with all their crueltie, and cunning against this victorious Champion of Heaven, and mighty underminer of their dark and damned kingdomes. Almost all their Princes, Priestes, and people of Christendome, did breed and breathe out nothing but thoughts of indignation and threats of Death against Him. Millions of lasie, and lustfull Monkes, having like so many pestilent Locusts of the infernall Pit, feiz'd upon the face of Europe, with their envenomed swarmes,
swarmes, and lying at ease encloystered in Sodomy and bloud, gnashd their teeth at Him with Hellish furie, and like true Fiends spet fire in His face. And yet for all this, this holy Saint (which, I more admire, and prize higher, than the victories of a thousand Cæsars, or the most renowned valour of the greatest Alexander) having so many incarnate Divels continually roaring about Him, with open mouth, ready every houre, and enraged with implacable thirst to drinke up His bloud, and swallow Him up quicke; yet I say, enjoyed such a triumphant tranquillitie of minde, and unshaken presence of spirit, that like a mightie Sonne of Thunder by His constant and powerfull preaching, for the space of nine and twenty yeares, so shooke the pillars of Popery, that I am perswaded the Beast will never stand upon his foure legges any more: And writ eloquently and excellently, almost, if not as many volumes, as Austin did, that great glory of the Christian World in former times. A petty crosse many times will so emaculate, and weaken; the elevations of the greatest Wit, that His conceit, invention and style will fall to a farre lower streine, than ordinary; which contentment, and calmnesse, would raise to their highest pitch and possibilitie. But the terrible earthquake, as it were, of all Europe, and contrary commotions of Christendome, did never a whit disanimate, or shake the heart of this heavenly man; fitly honoured by the name of a third Elias. But now Francis Spira on the other side, having out of his (a) inordinate love to the

*Carmina fceffum Scribentis, et ue manu: Me Mare, meveni, me fermanat byews.
* Now become Anti-Christian, as formerly, Arrian.
* Spiraes weakness.
(a) I was, saith he, excessively covetous of money, & accordingly I applied my selfe to get by iniquity, corrupting judgment, by deceit, inventing tricks to delude justice: Good castles I either defended deceitfully, or told them to the adversary perniciously. I laboured to maintain with all my might, I willingly opposed the knowne truth. And the trust committed unto me, I either betrayed or perverted. Thus did the care of this world and the deceitfulness of riches, choak the good seed that was formerly sown; so as fearing he faints and yeelds to the alllements of this present world. I know the Doctrine of Justification by Christ, but I denied it, and abjured it, to the end, that I might keepe this frail life from adversity, and my children from poverty: And now behold how bitter is this life unto me? And God only knowes, what shall become of this my Family. But surely no good is like to beside it, but rather daily worse and worse; and such a ruine, as at length, one stone shall not be left upon another, Nat Bacon. In the relation of the desperate estate of Francis Spira, in the yeare 1548. I have the originall relaters of the story; and find this excellent translation to answer exactly to them.

things
things of this life, woefully wounded his conscience by that infamous abjuration of the blessed Truth, which He formerly professed, became a spectacle of such spirituall miserie and woe to the whole world, that there is not any thing left unto the memory of man more remarkable.

Vpon the very first revise of his recantation, and serious consideration in cold bloud what he had done, he acknowledged himselfe utterly undone and for ever. His spirit suddenly smitten with the dreadful sense of divine wrath for his Apostacy, and split in pieces, as it were, with so grievous a bruisse, fainted fearfully, faileth him quite, and fell asunder in his breast like drops of water. Heare some rufull expressions of his desperate state, from his owne mouth: Oh, that I were gone from hence, that some body would let out this weary Soule! I tell you there was never such a Monster as I am; never was man alive a spectacle of such exceeding miserie. — I now feele Gods heavy wrath that burns like the torments of hell within me, and afflicts my soule with pangs unutterable. Verily desperation is Hell it self. — The gnawing wormes of unquenchable fire, borrow, confusion, and which is worst of all, desperation it selfe, continually tortures me. And now I count my present estate worse, than if my soule separated from my body were with Judas, and therefore I desire rather to be there, than thus to live in my body. — The truth is, never had mortal man such experience of Gods anger and hatred against him as I have. — If I could conceive but the least spark of hope in my heart of a better state hereafter, I would not refuse to endure the most heavy wrath of the great God, yea for 2000 yeares, so that at length I might attaine out of misery. — Hee professed that his pangs were such, as that the damned wights in Hell indure not the like misery: That his state was worse than that of Cain and Judas, and therefore desired to dye. — O that God would let loose his hand from.
from me, and that it were with me now, as in times past, I would scorne the threats of the most cruel Tyrants, bear toments with invincible resolution, and glory in the outward profession of Christ, till I were choaked in the flame, and my body turned into ashes.

CHAP. IIII.

A first use of the former Doctrine for exhortation, to store up heavenly comforts in our hearts. Two considerations which press this exhortation upon us.

1. Vse. Treasure up spiritual comforts for they

2. Vses 1.

It befo then, that an heavenly heard of grace, good conscience, Gods favour, &c. happily treasured up while it is called To day, hath the tole, and sacred property, and priviledge, to hold up our hearts, in times of horrour: inabling us in the mean time patiently, and profitably to master all miseries, passe thorow all persecutions, conquer all Commers; and at length by the helpe of God, to pull the very heart, as it were, out of Hell; with confidence, and triumph to looke even death, and the Di-vell in the face, and to stand with boldnesse, before the terour of the last Day, like an unmoveable Rock, when the Sones and daughters of confusion, who have slept in harvest, and mispent the gracious Day of their visitation, shall intreat the mountaines, and Rocks to fall upon them: I say, it being thus, let every one of us like Sones and daughters of wisedome, in this short Sommers Day of our abode upon earth, and in this glorious Sunne-shine of the Gospell, and precious feasons of grace, impoy all meanes, improve all opportunities, to gather in, with all holy greedi-

ness.
nefe, and treasure up abundantly much spirituall strength, and lafting comfort against the evil Day. To which, let us be quickened, by such confiderations as these:

1. This wise, and happy treauring up, of heavenly hoards, and comforts of holinesse aforehand, will sweetly mollifie, and allay the bitternesse, and smart, of that heavinesse and sorrow; of those fearefull amazements, and oppressions of spirit, naturally incident to times of trouble, and feare, which ordinarily do very grievously sting, and strike thorow the hearts of carnall and secure Worldings, with full rage, and the very flashes, and fore-tastes of Hell. Of all other passions of the Soule, ladnesse, and griefe grates most upon the vitall spirits; dries up sooneft the freshest marrow in the bones; and most sensibly suides out the purest, and reined blood in the heart. All the Objects of lightsomenenesse, and joy, are drowned in an heavy heart, even as the beauty of a Pearle, is dissolved in vinegar. Now the onely Cordiall, and Counterpoyson against this dampe of light-heartednesse, and Cut-throat of life, is the secret sweetnesse, and shining pleasure of that One pearle of great price; three orient rayses whereof, are righteousnesse and peace, and joy in the holy Ghost treasur’d up in the Cabinet of a good conscience. The glorie, pretiousnesse, and power of which hidden treasure, purchased with the sale of all sinne, doth many times shine faireliest upon the Soule, in the saddest times; inspires for the most part into the hearts of the owners, the greatest courage, and constancy of spirit even in the dayes of adversity, and vexation; inables them to digest, and beare without any great wound, or passion those crosses, and cruelties, which would breake the backe, and crush the heart of the stoutest Temporizer. Was there not a great deale of difference thinke you, betwixt the heart of Hezekiah, who had walked before God in truth, and with a perfect
perfect heart, when He heard the news of death from the mouth of the Prophet; and the heart of Belshazzar, when he saw the hand-writing upon the wall. Give me a great man, who carries away, the credit and current of the times; with all bravery, and triumph walls, and tumbles himselfe in the glory and pleasures of the present: Throw Him from the transitory top of His heaven upon earth, upon His last bed: present unto His eye at once the terrible pangs of approaching death; the ragefull malice of the powers of Hell; the crying wounds of His bleeding conscience; the grievedly formes of His innumerable sinnes; His finall farewell with all worldly delights; the pit of fire and brimstone, into which Hee is ready to fall: And I tell you true, I would not endure an houres horror of His wofull heart, for His present Paradise to the worlds end. But on the other side, let me be the man, whom the corruptions of the time confine to obscuritie, who mournes in secret for the horrible abominations, and crying sinnes, that raigne amongst us, who thinkes that day beft spent, wherein Hee hath gathered most spirituall strength, against that last, and forest com- bate; and by the mercies of God, and humble dependance upon His omnipotent arme, I will looke in the face, the cruellest concurrence of all those former terrors, with confidence and peace.

2. Secondly, By this spirituall hoarding of comfortable provision against the Evil day, we may prevent a great deale of impatiencie, dependance upon the Arme of flesh, base feares, sinkings of heart; unmanly dejections of spirit, desperate resolutions, and many passionate distempers of such raging and distracted nature, which are wont to feize upon, and surprize, unholy and unprepared hearts, when the Hand of God is heavie upon them. How bravely and Heroically did patient Job beare and breake thorow, a matchleffe varietie and extremitie of calamities and conflicts? The
The softest of whose sufferings would have strucke full cold to the heart of many a Carnalift, and made it to dye within Him like a stone as Nabals did. One of the least, the losse of His goods, I am persuadèd, would have caused many covetous worldlings to have layed violent and bloudie hands upon themselves. For instance: Abiophel, onely because the glorie of his state-wisedome was obfcur'd, and overtopt at the Councell-board, fadled His Ass, gave Him Home, put His houſhold in order, and hanged Himself. The one-ly cause of His fainting in the day of disgrace, and dis-acceptation was His falle, and rotten heart in matters of Religion. While the Crowne fate with securitie, and safetie upon Davids head; He walked with Him as a companion unto the Houfe of God. But when the winde begun to blow a little another way, and upon Aboloms side, like a true Temporizer, He follows the blast, and turns his forlimes according to the weather. And therefore His hollow heart, having made the Arme of flesh his Anchor, and a vanishing Blasfe of honour His chiefest blessedneffe, shrinks at the very first sight, and suspition of a tempeft, and sinks this miserable Man into a Sea of horror. But now on the contrarie: what was the cause, that Job's heart was not cruft into pieces, under the bitter concurrence of such a world of crosses, of which any one severally was sufficient to have made a Man ex-tremely miserable? The true reason of His patient resolution, amid so many pressures, was the spirituall riches, He had hoarded up in the time of His happi-ness. Amongst which the divinest, and deareft jew-ell lay nearest unto Hi- heart, as a counterpoyson, to the venome and sting of the Diuels deadliest malice. I meanè a sound and strong faith in Jesus Chrift, the Lambe flaine from the beginning of the world: which now began to shine the fairest in the darkest Mid-night of His miseries; and sweetly to dart out many heavenly
heavenly sparkles of comfort, and such glorious ejaculations as these: Though he slay mee, yet will I trust in Him. Chap. 13. 15. And that Chap. 19. 23. &c. Oh that my words were now written, oh that they were printed in a booke! That they were graven with an iron penne and lead, in the rocke for ever. For I know that my Redeemer liveth, &c. There were two cutting, and cruell circumstances largely insinuated Chap. 29. and 30. which did keenely sharpen the edge, and mightily aggravate the weight of Iobs miseries: The one was this: He had beene * happy. Now as that mans happiness is holden the greatest, who hath beene in miferable condition; for He tasteth the double sweet; of remembering his forepassed miserie; and enjoying his present felicity: So on the contrary; It is the greatest miserie, they say, to have beene happy. The other was that, which most nettles a generous nature. Hee being a Man of so great honour and worth; whose rare, and incomparable wisedome, even the Princes and Nobles adored as it were with a secret, and silent admiration, as appeares Chap. 29. 9. 10. was now condemnd of the most contemptible. The children of fooles, and the children of base men; that were viler than the earth, make him their song, and their By-word, Chap. 30. 8. 9. For when true noblenesse, and worth is downe, and any one of the Lords Champions dejected, it is ordinarie with all those dunghill dispositions, to whom His sinceritie was an Ee-lore; His power and authoritie, a restraint to their lewdness; the glory of His vertues, fewell to their envy; to runne as a Raven to the fallen Sheepe, to picke out His eyes; I meane, which yet tastes of a truly cowardly, and merciLesse constitution, to wound his very wounds, and to vexe his vexations. This was Iobs case.

But what now ministers comfort to Iobs heart, against these corrosives? Even consciousnesse of His graces,
graces, and integrities treasur'd up, and exercis'de in the dayes of His peace. He reckons up fourteene of them, Chap. 31. From consideration hereof, Hee ga-thers, towards the end, this triumphant resolution a-gainst the forest of his sufferings: I would even crown mine head with the bitterest invective of my greatest adversary: whence it is cleare, that the two potent pillars of Jobs strong and strange patience, which all generations will admire to the worlds end, were a found faith, and the sanctified fruits thereof, prepared and practis'd in the time of his prosperity.

CHAP. V.

A third consideration pressing the former exhortation defended against Machiavels Position.

Hirdly, by fore provision of Gods favour, grace, good conscience, and such spiritual store, we shall bee able worthily to grace, and honour our profession; truely to enoble, and winne a great deale of glory and reputation to the State of Christianitie: when the ambitious Rufflers, and boisterous Nimrods of the World shall see and ob-serve, that there is a gracious invisible vigour, and strength of Heaven, which mightily supports the heart of the true Christian in those times of confusion and feare, when their shall be like the heart of a woman in her pangs, and fall asunder in their breasts, even like drops of water. That He is as bold as a Lyon, and un-mooveable like Mount Zion in the Day of distresse, and visitations of God; when they shall tremble at the shaking of a leafe, and call upon the mountaines
to cover them. That He shalbeable then to say with 
David, Psalm. 34. 1.2. The Lord is my refuge, and 
my strength, &c. Therefore will I not feare, though the 
earth bee remoued, and though the mountaines be car-
ried into the middef of the Sea: But they shall cry, out 
of the bitterness of their spirits, with the Hypocrites, 
Hai. 33. 14. Who amongst us shall dwell with the devou-
rung fire? Who amongst us shall dwell with everlasting 
burnings? God is much honoured, and His truth glo-
ified, when it appeares in the face of Men, that a poor 
neglected Christian, or in the worlds language, a pre-
cifte foole, is able by the power of grace, and influence 
of his favour, to affront and out-face all the frownings 
and malignant aspects of the proud Giants of the 
World. And hee is the Lords nobleft Champion, and 
a profeflor of the trueft and heavenlieft dye, that 
holds out in the wetting, and shrinkes not in the Day 
of adverfitie. Chryfotome speaks to the people of 
Antiocch like himfelfe, a Man of an invincible spirit, a-
gainft the tyrannies of his times: In this, sayth Hee, 
should a gracious differ from a graceleffe man, that hee 
should beare his crosses courageously; and as it were, 
with the wings of Faith, outfoare the height of all hu-
mane miseries. Hee should be like a Rocke, beeing in-
corporated into Iesus Christ, inexpugnable, and unsa-
ken with the most furious incursions of the waves and 
storms of worldly troubles, pressures and perfeedions. 
And bleffed bee God, that even heere upon earth, in 
this vale of teares, there is such a visible and vast dif-
ference, betwixt a wicked and godly man. The one 
is like the raging fea that cannot rest: the other stands 
fast like a Rocke, which shall never be removed. An 
unregenerate heart is ever refleffe, commonly in 
these three regards at the leaft: First, by reason of an 
endleffe, and un satisfying appetite after pleasures, ri-
ches, honours, revenge, or what other Darling delight 
it hath singled out, and made speciall choyce of to fol-
low,
low, and feed upon with greatest contentment, and tensiaall sweetness. God hath justly put that property, or rather poison into all earthly things doted upon, and desired immoderately, that they shall plague the heart, which so pursues them; by filling it still with a furious and fresh supply of more greedinesse, jealousies, and many miserable discontents: so that they become unto it, as drinke unto a man in a drop-sick, or burning Feaver, serve onely to inflame it with new heat, and fiery additions of in satiable thirst, and inordinate longings. Secondly, because of the many secret grumblings, and stinging reclamations of a gauled conscience against its present guilty courses, and forbidden pleasures. Thirdly, in respect of a continual ebullition, as it were, of confused and contrary lusts out of the empoysoned Fountaine of originall corruption, which fill it with many damnable distractions, and tumultuations of Hell. But now, if besides this inward boyling, it bee also tossed with outward troubles, what a miserable creature is a carnall man? Even as the Sea, if besides its internall agitations; by the restlesse motions of Eftuation, descention, revolution, and reflection, it bee also outwardly turmoyled with stormes and tempestuous winds. How ragefull and roaring will it bee? but the other is like a strong unmoveable mountaine, that stands impregnable against the rage of winde and weather. And all the cruell incursions, and ungodly oppositions made against it, either by men or Divils, are but like so many proud, and swelling waves, which dash themselves against a mighty Rocke. The more boisterously they beat against it, the more are they broken, and turned into a vainefoame and froth. Come, what come will, His heart is still in his breast, and His resolution as high as Heaven. Pestilent then is that Principle of Machiavel, a fellow not to bee named, but by way of detestation, and favours rankely of cursed Atheisme; whereby
Whereby Hee teaches in sense and sum : That heathenish Religion did inspire Her Worthies of Old, with invincible, and victorious spirits : but Christian Religion begets effeminatnesse, dejections and feare. He speaks to this purpose, which to mee seemes strange : That such a profound Professour of the depths, or rather devilishnesse of policie should dote so sottishly. And yet it is no such strange thing : for many times wee may obserue ; That deepest Policy, by the curse of God upon it for opposition to goodnesse, turns into extremest folly. And all Counsels, and Politicke constitutions against Christ, are but the braynelesse infatuations of Achitophel. For that which this Fellow holds there, holds strong contradiction, both to common sense, and a thousand experiences to the contrary. For the first, and in a word, Let that great Master of mischief, and of most abhorred Atheisticall * Principles of State ;
tell me ; whether a reall assurance of a crowne of life, and endlesse joyes in another World, bee not more powerfull to raile a Mans spirit, to the highest pitch of undaunted, Noblenesse of spirit, and unconquerable resolution, than. a vaine breath of immortall fame amongst miserable men after this life? And in this lies the finew of his proffe. For the second ; Let the Acts of the antient Iewes bee indifferently wayed, from whose magnanimitie, in causes of most extreame hazard, those strange and unwonted resolutions have growne, which for all circumstances, sayth a great Divine, no people under the rooffe of Heaven did ever hitherto match. And that which did alwaies animate them, was their meere Religion. And let the Chronicles also, say I, of later times bee searched, and wee shall finde from time to time, many renowned Worthies to have for ever ennobled the matchlesse and incomparable courage of Christianity with inimitable impressions of valour, and visible transcendency above all humane boldnesse, and affected audacities of
the most valiant Pagans. To begin with great
Constantine, the first mightie Commander of a Chris-
tian Armie: with what victorious glorie did He con-
found, and cut off many potent (a) Heads of Paga-
nisme? Thrice was the whole world most famously
fought for: betweene Alexander and Zerxes,
CesPAR Pompey, Constantine and Licinius.
This last was most (b) illustrious, wherein Constan-
tine the Great did mightily conquer, and triumphantly
carryall before him; the heroical and royall spirit
of Christianitie, trampling victoriously upon the des-
perate rage of the most furious, foole-hardy Pagan Ty-
rants. I might here passe on to Theodosius, and his mi-
raculous conquests, and so along, but the digression
would be too unseasonable. Therefore I leave you for
the prosecution of this point, to Anti-Machiavel.
Even in later times, wofully plagued under the reigne
of Antichrist, with a vast degeneration from primitive
purity and power, Christian Religion, though empoy-
asoned with Popish superstition, yet did so farre inspire
it's Warlike Professours with extraordinarie spirits,
that in point of manhood they did wonders, to the
astonishment of the whole world, and all succeeding
Ages.* Godfrey of Bulloigne, that famous Warrior,
with his followers, conquered in leffe than foure
years, all the goodliest Provinces of Asia, and drave
out the Turkes. In that dreadfull and cruell conflict
in Solomon's Temple, as himselfe reports in a letter to
Bohemund, King of Antiocch, their men, by the great
(c) slaughter of the enemy stood in blood above the an-
non.pag.166. For neere the space of 200 yeres, She, meaning Rome, made the force and-
floure of the World to fall by millions, in the foolish Conquest of Jerusae
im. Forbes up.
on the Revelation. Chap. 18. The zeale of the Holy Land, was the Popes ordinary co-
1our to conjure the stormes raisedy by the Emperours, and in rending them farre off, to
have better means to compease their desigmes at home, without controule, John de Seires,
in the life of Lewis the ninth. (c) The Historie of the Turkes, pag. 24. Teniamus hiros huinii,
quinis fulum, ut casorum corpora unda sanguinis impellente, natura, as Flautarines. Chlon. Bucelc.
pag. 680.
At that terrible and bloody battle at Ascalon, as most report, they flew an hundred thousand Infidels, &c. The valour and victories of Hymnades, whose mighty spirit, and incredible courage, for any thing I know, have no parallell in any precedent Story, were so great, and did like a violent tempest, and impetuous torrent to batter and beate downe the enemies of Christ, that He was rightly reputed the Bulwarke of Europe, and thundering terror of the Turkes; amongst whom His name became so dreadfull, that as the Story report, they used the same to feare their crying children withall. Hee fought five times with the Turkes upon one day, and five times foyled and put them to flight: with the losse of three thousand, he killed that valiant Viceroy of Asia, Mesites Bassa, with His sonne, and twenty thousand Turkes more: at that famous battell of Vascape, wherein he got the greatest victory that ever any Christian Prince before that time obtained against the Turkish Kings, with fifteene thousand Souldiers, Hee overthrew Abedin Bassa, sent against him most ragingly, by reason of a late shamefull losse, according to Amuraths instructions, by the slaughter of the Hungarians, so sacrifice unto the Ghosts of their dead friends and companions, with an Armie of four thousand thousand fighting men. Scanderbeg also, was such a Mirrour of Manhood, and to terrible to the Turkes, that nine yeares after His death, passing thorough Lyfia where His Body lay buried, they digged up His bones with great devotions; reckoning it in some part of their happiness, if they might but see or touch the same: and such as could get any part thereof, were it never so little, caused the same to be set, some in silver, some in gold, to hang about their necks, or wear upon their bodies, thinking the verie dead bones of that late invincible Champion would animate their spirits with strange, and extraordinarie elevation, and vigour: Besides an admirable va-
ritie of other rare exploits, at one time, with the loose of sixtie Christians; (i) He flew *Amesia* with thirtie as some say, but at least twenty thousand Turkes: (k) He kild with His owne hand above two thousand enemies: When He entred into fight, the Spirit of valour did so worke within Him, and the fierceness of His courage so boyled in His breast, that it was wont to make blood burst out at (l) His lippes; and did so steele His Arme, that Hee cut off many overthwart by the middle. But take notice by the way, as profession of Christian Religion inspired these renowned Wor- thies, with a matchlesse height of courage, and might of spirit; so the (m) mixture with Popish idolatrie did then, and doth to this day unhappily hinder all thorow successe, and constant prevailing against that most mightie, bloud-thirstie Turkish Tyrant, the ter- rour of Christendome, who drunke with the wine of perpetuall felicitie holds all the rest of the world in scare, and is the greatest, and cruellest scourage of it, that ever the Earth bore. And besides, that the (n) Ido-

(i) History of the Turks pag. 381.
(k) Narrative eis in mun- quem cum pugnam de. iritaffe, unquam ter- ga vertisse — & sua mansura duo boni- num mibiis, Barbarorum preferrium, jugulasse, & in to isti impetus, ut multos per medium dissecu- rit transtrect, ad umbilicum usque. Car. 15
latry of the Romish Church most principally and with speciall curse, blasts, and brings to naught all undertakings of the Christian world against that wicked Empire; the practice also of some pestilent Principles proper to that Man of Sin hath plagued the most hopefull enterprises in this kinde. For instance: The King of Hungary, by the helpe of Hunniades, was in a faire course, and for wardnesse, to have tamed, and taken downe, nay to have for ever cruft, and confounded the insolency and usurpations of that raging Nimrod; but then comes in the Pope with a beastly tricke and utterly dashes and undoes all. For He, out of His Luciferian pride, by the power or rather poyton of that Antichristian cut-throat Position; Of keeping no oath, nor faith, with Infidels, and Hereticks, unhappily undertook to (b) absolve Vladislaus the King, and the rest whom it did concerne, from that solemn oath for confirmation of a concluded peace, taken of Him, upon the Holy (c) Evangelists; and of Amurath, by His Embassadours, upon their Turkish Alca- ron. Whereupon they resolutely breake the league; raise a great Armie presently, and against their oath, and promise set upon the Turke with perjury, and perfidiousnesse accompanied with Gods curse, exposed the Christian partie to a most horrible overthrow in that (d) bloody battell of Varna, and cast upon the Profession of Christ, such an aspersion, and shame, that not all the blood of that rope of Popes, which constitute Antichrist, could ever be able to expiate.

Look upon the Story, and consider what a reproach

(b) In conclusion, having much spoken, (meaning in the Cardinal) of the authority and, power of the great Bishop, He in his name danunted the League whatsoever, by the King made with the Turke and abolved Him, with the rest whom it might concern, from the oath they had given, and the promises they had made. History of the Turks, p 292

(c) PRAELIBUS Q1 IMPABER

traque parte juramentum; Christianis quidem libro Evangeliorum, Turcis vero codici Alcorani, digitos inter jurandum imposuit; ilius Chron. Bucolc pag. 701. (d) Certatum est toto aie, nostrique tres, diu fortuna anticipati, tasto animorum ardore utrinc, tantisque impetu, ut caerorum fan- guine campi flagrarint. Car. 1, 5.
and inexpiable staine doth rest upon the face of Christian Religion, by this wicked stratagemme of Popish treachery, and that even upon record to all posterity: For Amurath the Turkish Emperour in the heat of the fight, pluckt the writing out of his bosome, wherein the late league was compris’d, and holding it up in his hand, with his eyes cast up to Heaven, said thus, (a) Behold thou crucified Christ, this is the league thy Christians in thy Name made with Me: which they have without cause violated. Now if Thou be a God, as they say Thou art, and as we dreame, revenge the wrong now done unto thy Name and Me, and shew thy power upon thy perjurious people, who in their deeds deny Thee their God.

**Chap. VI.**

A second Vse of the former Doctrine for reproofs to several sorts of people. The first whereof are the careless, with a first consideration to admonish them.

**Vse 2.**

Secondly, Sith a stocke of grace, and the comforts of a sound conscience, be only able to crush all crosses, out-face all adversaries, take the sting out of all sorrows and sufferings; and serve in the evill Day as a soveraigne Antidote to save the Soule from sinking into the mouth of despare, and extreamest horreur; then three sorts of people here offer themselves to be censured, and are to be frighted, and sir’d out of their damned securitie, and cruell ease.

1. Those foolis, Sonnes and daughters of confusion and sloth, who having a prize in their hands to get wise-done, yet want hearts to lay it out for spiritual provision before hand. They enjoy by Gods rare, and ex-
traordinary indulgence, and favour, life, strength, wit, health, and many other outward happinesses; nay the most glorious Day of a gracious visitation, that did ever shine upon Earth; many golden and goodly opportunities, many blessed feaons and Sermons, to enrich their souls abundantly with all heavenly treasures: and yet they are so farre from spending their abilities, entertaining those mercifull Offers, and apprehending such happy advantages for their true and eternall good, that they most unworthily, and unthankfully, abuse, mispend, and dis-impoy all their means, time and manifold mercies, to serve their owne turns, attaine their sensual ends, and possess the Present, with all the carnall contentment they can possibly devise. These vassals of selfe-love, and flames of lust, are so lull'd upon the lap of pleasure by the Syren songs of Satans solicitors: and so drunke with worldly prosperity, by swimming downe the current of these corruptest times with full faile of sensualitie and ease, that they fall asleep, for all the while of the happie Harvest in this life for winning grace into the Soule under the Sunne-shine of the Gospell; wasting their precious time of gathering spiritual Manna, in grasping gold, clasping about the Arme of flesh, seruing themselves by all ways and means into high rooms, crowning themselves with Rose-buds, and tumbling voluptuously in the pleasures and glory of this false and flattering world. But alas poore souls, what will they do in the evil Day! When after the hot gleame of earthly glory, and a short calm and cut over the Sea of this world, they are come into the Port of death, to which all windes drive them, and having there let fall that last Anchor, which can never be weighed againe, shall be set in the land of darknes; the dust whereof is brimstone, and the rivers burning pitch; where they shall meet with whole Armies of tempestuous and fiery plagues, and the envenomed Arrows
Arrows of God's unquenchable anger, shall stick fast for ever in their soul and flesh; where they shall never more see the light, nor the land of the living, but be drowned in everlasting perdition, in the lake, even a boiling sea of fire and brimstone, where they can see no banke, nor feel no bottome. What will these sleepers in harvest say, when they shall be awaked at that dreadful hour out of their golden dreams, and in their hands shall finde nothing; but the judgement of God growing upon their thoughts as an impetuous storme, death standing before them unresistable, like an armed Man; sinne lying at the door like a bloodhound, and a guilty conscience gnawing at the heart like a Vulture? When they shall lye upon their last beds, like wilde Bulls in a net, as the Prophet speakes, full of the wrath of God, saying, in the morning, would God it were even: and at even, would God it were morning, for the feare of their heart, wherewith they shall feare, and for the sight of their eyes, which they shall see. I say, in what case will they be then? Then, but my words do faile me here, and so doth my conceit. For as none knows the sweetnesse of the Spoueses kisse, but the soul that receives it; so neither can any one conceive this damned horrore, but He that suffers it. The Lord of Heaven in mercy awaken them in the meanest time, with the piercing thunder of His sacred and saving Word, that they may be happily frighted, and fired out of their amazed soul-murdering sloth, before they feel in hell, those fearefull things, we so faithfully forewarne them of.

To route them out of this cruel carnall security, let them entertaine into their most serious thoughts such considerarions as these:

Consider,

1. Why thou camest into this world. There is not so much as one Age past, since thou layest hid in the loathed state of being nothing. Above five thousand yeares.
yeares were gone, after the Creation, before there was any newes of Thee at all. And thou mightest never have beene; God hath no need of Thee: Hee gave Thee a Being only out of His own meer bountie. (n) Infinite millions shall never bee, which might have beene, as well as Thou: Gods omnipotency is equally able and active to have produced them as Thee: And no parts of that vast Abyss of Nothing, can possibly make any resistance to Almightynesse.

And besides being so, that Thou must needs have a being, there is not any Creature, that ever issued out of the hands of God, but thou mightest have beene that, either for the kinde, or for the particular. All is One to Him, to make an Angell, or an Ant: To create the brightest Cherub, or the most contemptible Flie: For in every creation, no lesse than Omnipotency must needs be the Efficient, and no more than Nothing is ever the Object. Now what a miraculous mercie was this, that passing by such an (o) unnumbered variety of incomparably inferior creatures, He should make Thee an everlasting Soule like an Angell of God, capable of grace, and immortalitie; of incorporation into Christ, and fruition of Jehova Himselfe blessed for ever? Nay, and yet further, though thou waft to have the beeing of a reasonable creature; yet there was not an houre from the first moment of time unto the worlds end, but God might have allotted that to The for thy comming into this world. And therefore Thy time might have beene, within the compass of all those foure thousand yeares, or thereabouts, from the Creation untill the comming of Christ in the flesh; when as all without the Pale, and

Partition-wall, were without the Oracles and Ordinances of God, and all ordinarie meanes of salvation: Or since the Gospell revealed, under the reigne of Anti-Chriff; And then a thouand to One, thou hadft bee choakt, and for ever perisht in the damned mists of his Devellish Doctrines. What an high honour was this, to have thy birth and abode here upon earth appointed from all eternitie in the very beft and blesseddest time; upon the faireft Day of peace, and which is infinitely more, in the most glorious Light of Grace, that ever shine from Heaven upon the Children of men? And fo of the place; Be it fo, that Thou muft needs be in this golden Age of the Gofpel, and gracious Day; yet thy lot of living in the world at this time might havelighted (for any part of the earth, might have received Thee, where Thou couldft have set but thy two feet) amongst Turks, Pagans, Infidels, a whole world to (b) Chriffendome: Or if thine appearing upon Earth, must necessarily bee within the confines of Chriffendome; yet Thou mightest have sprung up in the Popifh parts of it; or in the schismat-ical, or persecuted Places of the true Church in it. It was a very singular favour; That thou shouldft bee borne, and bred, and brought up in this little neglect-ed Nooke of the world, yet very illustrious by the presence of Chriff in a mighty Ministry; where thou haft, or mightest have enjoyed in many Parts thereof the glorious Gofpell of our blessed God, and all saving Truth with much purity and power. Now put all these together, and tell me in cold bloud, and after a sensible and serious ponderation thereupon, Doeft thou think, that all this adoe was about Thee, all this honour done unto Thee, and when all is done, Thou art to do nothing, but beeke Thy selfe, serve Thine owne turne, and live tensually? Cameft Thou out of Nothing into this world to do just nothing, but (c) eate, and drink, and sleepe; to game, go in the fashion; and play the good

(b) Quid gaud noftris temporibus, vix lexia pars orbis habitabiles Christo nomen dederit? Suftra colleg, p. 23: Divide the world into fix parts, and five are not so much as Christian. Burton of Melancholy, pag. 717.

c) Nego proprieua creatis tisimus, ut ed:remus, aig; biberemus, vesleq; tegeremur, fed ut place-remus Deo, & bonus potiremur futuris. Chrysl. in ca. 6. Mat. Hom. 23
good-fellow; to laugh and be merry, to grow rich and leave tokens of thy pleasure in every place? &c. If any after so much illightning, be so prodigiously mad, as to continue in such a conceit, I have nothing to say to Him, but leave Him as an everlastling Bedlam, abandon'd to that folly, which wants a name to express it. Turne then thy course for shame, nay, as Thou hast any care to be saved, and to see the glory of the new Jerusalem; as Thou desirest to looke the Lord Jesus in the face with comfort at that great Day; as Thou fearest to receive thy portion in Hell-fire with the Devill, and His Angels, even most intolerable and bitter torments for ever and ever: at least in this thy day, in this heat and height of Thy spiritual Harvest, awake out of thy sensual sleep, come to thy selfe with the Prodigall; strike upon thy thigh; and for the poore remainder of a few, and evil dayes, address thy selfe with resolution, and constancy to pursue the One necessary thing, and to treasure up much heavenly strength and store against thine ending house. Get thee under conscionable Meanes, and quickning Ministry, and there gather grace as greedily as the most gripping Viverer graspeth gold: contend with an holy ambition, as earnestly for the keeping of Gods favour, and an humble familiarity with His heavenly Highnesse by keeping faith and a good conscience, as the proudest Haman for an high Place, and pleased face of an earthly Prince. And why not infinitely more? This was the end, for which thou wast sent into this world; This onely is the way to endless bliss, And this alone will helpe us and hold out in the Evill day.
CHAP. VII.

A second and third consideration for the admonition of those who are careless.

2. That they ought to employ their time well, because

If a man would sit downe, and call his thoughts together, but for one halfe heoure, and consider this seriously: I have but a very little time to live here; It is another place, where I must live thorow all eternity: as I spend this short time, so shall it be with me for ever: I say, if this were thorowly considered, I wonder that any thing should take up the intentions, and thoughts of a Mans heart, but onely to make sure his salvation. The little point of time, wee live in this world, is nothing, to the duration before it, or to the eternity following it:

It is therefore most fit, and best wisedome to spend it, were it ten times longer, in those courses, which may may make the everla-

That upon the little yneh of time in this life, depends the length and breadth of all eternity in the world to come. As we behave our selues here, wee shall fare everlastingly hereafter. And therefore how ought we to ply this moment, and pize that eternity? To decline all entanglement in those inordinate affections to the possession, and pleasures of the Present, which hinder a fruitfull improvement of it, to the best advantage for the spirituall good of our Soules; Let us be moved with such reasons as these, which may bee collected from the words of a worthy Writer, which runne thus with verie little variation: * 1. If we could afford our selues but so much leasure as to consider, That he which hath most in the world, hath, in respect of the world, nothing in it: and that he which hath the longest time lent him to live in it, hath yet no proportion at all therein, setting it either by that which is past, when we were not; or by that time in which wee shall abide for ever: I say, if both, to wit, our proportion in the world, and our time in the world differ not much from that which is nothing; it is not out of any excellencie of understanding, faith Hee, but out of depth of folly, say I, that we so much prize the one, which hath (in effect) no being: and so much neglect the other, which hath no ending: coveting the mortall things of the world, as if our Soules were therein immortal, and neglecting those things which are immortal, as if our selues after the fling time to come, endless and un-utterably comfortable unto us, is but of short continuance:

* 1. The longest life...
That time past of our life is lost. It befal, that there is no difference of the time past, in respect of pains, & pleasures, between that fellow, which hath swallowed all his life long, in worldly delights; and him, who hath been exercised with variety of affections, and irksome sufferings: what a prodigious madness is it, to prefer the ten-ual state of a vain life, before the sweetest pain of a mortified course? Especially, when very shortly the one ends in endless pains; and the other, in endless pleasures. And also, in the same time, that is true; That in the eyes which compasseth adversity, be very obscure, yet there is the better design God, than in that shining light, which invadeth the world by day, through which, for th' clearest thing of, there is no vanity, which escapes our sight.

* Quis illius ventus sit in lucem? Quis illum ambulatur tibi non sufficit? Quod iam, transfectione vitae, tempus animo revolvitur. Nonne videbitur tibi umbra quaedam sufficit, quod non sit, et in fine semel tenet interim esse omne quod videtur? Hec idem & decrepita seget exente, qui comprehensit divere cum Prophetis, Dies mei sit umbra declinante, et ego sum fons amnis.
To ponder also profitably upon eternitie, that we may apply our hearts unto wisedome, and so improve this short moment upon earth, that it may go well with us for ever; let us take notice of, and sensibly to heart, this one quickning passage, confidently averred by a great Writer. (a) If God, faith He, should speake thus to a damned Soule: Let the whole world be filled with sand from the earth to the Empyrean heaven, and then let an Angell come every thousand yeare, and fetch only one graine from that mighty sandy mountaine; when that immeasurable Heape is so spent, and so many thousand yeares expired, I will deliver Thee out of Hell, and those extreamest horrours; that most miserable forborne wretch, notwithstanding, that he were to lye throrow that unconceivable length of time in those intolerable Hellish torments, yet upon such a promise would infinitely rejoice, and deeme himselfe not to be damned. But alas! when all those yeares are gone, there are thousands upon thousands moe to be endured, even throrow all eternitie and beyond. How heavy and horrible is the weight of everlastingnesse in that burning Lake, and those tormenting flames, when a damned man would thinke himselfe in Heaven in the meane time, if he might have but hope of comming out of them, after so many infinite millions of yeares in them?

3. That it would not profit a man, tho he should gain the whole world, if he loose his owne soule, and that a man can give nothing in exchange for his Soule: Christ himselfe said so. Suppose thy selfe crowned with the confluence of all worldly felicities, to have purchased a Monopollie of all pleasures, honours, and riches upon the whole earth, to bee attended with all the pomp and state, thy heart could desire. Yet what were this momentary golden dreame unto a reall glorious

(a) Si Deus diceret damnati, impieatur terra a rena minuisima, sic ut omnia orbis sine armine granulis repleatur, a terra usq; ad Calum Empyreum; & millesim quoque annus Angelus veniat, demoque ex hoc arena cumulo granum granulum, cumque post extremeros annos annos quarto singula, ea ex facias, liberabo vos a geburna. O quam excellemens in suum damnati, damna-tos fi non effinare nunc autem, post annos hos millesim alij & alij millesim in infinitum, in aeternum & ulteram. Hoc est pondus grave eternitatis, quod oprimit damnatos. Co-gita, O peccator, hoc pondus sibi immiseres, nisi respicias. — Quis fit, quid tam raro, tam modo, tam obter, de ea cœcitius?

* 3. That they gain nothing by exchanging their soules for the whole world.
eternitie? How stinging would the most exquisite delight bee, curiously extracted out of them all, accompanied with this one conceit; the Soule is lost everlastingly. All these painted vanities, might seeme perhaps a gaudie Paradise to a Spirituall Foure, who hath his portion in this life; But what true pleasure can a Man, in his right wits, but morally and ilighted no further than with Philosophie, take in them? Sith, setting other respects aside, they are so fading, and Hee so frayle. For the first: God hath purposely put a transitorie and mortal Nature into all things here below. They spring, and flourish, and dye. Even the greatest Kingdomes, and strongest Monarchies, that ever were, have had as it were, their infancie, youthfull strength, Mans state, old age, and at last their grave. See the end of the mightiest States that ever the Sunne law, shadowed by Nebuchadnezzars great image. Daniel 2. 35. There was never Empire upon Earth, were it never so flourishing or great, was ever yet so assured, but that in revolution of time, after the manner of other worldly things, it hath, as a sicke bodie, beene subject to many innovations and changes, and at length come to nothing. Much more then, the pride and pompe of all other inferiour earthly glory hath fallen at last into the dust, and lies now buried in the grave of enendle forgetfulness. For the second: Imagine, there were constancie and eternitie in the forenamed earthly bables, yet what Man of brayne, would prize them worth a Button, Sith his life is but a bubble; and the very next houre or day to come, hee may utterly bee cut off from them all, for euer. To day Hee is set up, and to morrow hee shall not bee found: for hee is turned into dust, and his purpose perisheth. Take them both together thus: Set upon the head of the Wor- thiest Man, that the earth beares, yet wanting grace,
in his Soule, all the most Orient Imperiall Crownes that ever highest ambition aymed at, or attained unto; put upon him the royallest roabes, that ever enclosed the body of the proudest Lucifer; fill him with all the Wisedome, and largest comprehensions, which fall within the, wide compasse, and capacity of any depths of Policie, or mysteries of State; furnish him to the full with the exactnesse, and excellencie of all natural, morall, and metaphysicall learning; put Him into the sole possession and command of this and the other golden World. In a word, Crowne Him with the concurrence of all created earthly excellencies, to the utmost and highest straine: and lay this Man thus qualified and endowed upon the one scale of the ballance, and vanity upon the other, and vanity will overweigh Him quite. *Men of high degree are a lye: to bee layed in the ballance, they are altogether lighter than vanitie, Psalme 62, 9.* The rich Foole in the Gospell teacheth us, that there is no man so assured of his honour, of his riches, health or life; but that hee may bee deprived of either or all the very next night. Besides, by a thousand other causes, means, and wayes, Hee may always be snatched away from the face of the earth in anger, for setting his heart and rest, upon such rotten staves of reede, transitorie shadowes, and indeed that which is nothing. *Wilt thou cast thine eyes upon it which is nothing?* for riches, (conceive the same of all other worldly comforts) *takes her to her wings as an Eagle,* and *fieth into the Heaven, Proverb. 23, 5.* How truely then is that mad and miserable Man a *Sonne of confusion,* who spendes the short spanne of his mortall life in wooing the World, who was never true to those that trusted in her, ever false-hearted to all her favorites, and at length most certainly vndoes spiritually and everlastingly every Wretch that is wedded unto [Her]; who passeth thorow a few and evil dayes in this vayle of
teares, in following feathers, pursuing shadowes, being bubbles and balls, like those which Boies out of spittle and lope in their pastimes, blowing up with their quills, ere they bee tossed three times, burst of themselves; I mean worldly vanities, but in the mean time suffers his immortal Soul, more worth than many material Worlds, and for which, Hee can give nothing in exchange, to abide all naked, destitute and empty, utterly unfurnished of that comfortable provision, and gracious strength, which should support it in the day of sorrow; and leaves it at last to the tempestuous Winter night of death, and all those desperate terours that attend it; like a scorched heath ground without so much as any drop of comfort, either from heaven or earth.

CHAP. VIII.

The second sort of people to bee reprooved, which are sensualists. The first consideration to reforme them.

2. The sensualists who should consider.

Second sort, worse than the former, are such, as are so far from treasuring up in this time of light, and mercifull visitation, soundnesse of knowledge, strength of faith, purity of heart, clearenesse of conscience, holinesse of life, assurance of Gods favour, contempt of the world; many sanctified Sabbaths, fervent prayers, holy conferences, heavenly Meditations, days of humiliation, righteous dealings with their brethren, compassionate contributions to the necessities of the Saints, Workes of justice, Mercie and Truth, a sincere respect to all Gods Commandements, a carefull performance of
all spirituall Duties, a conscionable partaking of all
Gods Ordinances, a seasonable exercice of every grace,
hatred of all falle wayes, an hearty and invincible love,
unto God and all things that hee loves, or any wayes
belong unto Him, his Word, Sacraments, Sabbaths,
Ministers, Services, Children, Presence, Correcions,
Comming, &c. which are the ordinary provision of
Gods people against the evill Day, I say, they are fo
farre from prizing, and preparing such spirituall store,
that they hoard up things, scourges, and scorpions for
their naked soules, and guilty consciences, against the
Day of the Lords visitation; I meane lyes, oaths, blaf-
phemies; Adulteries, whoredomes, selfe-pollutions;
varietie of strange fashions, gamings, revellings; drunk-
ken matches, good-fellow meetings, wanton danc-
ings; usuries, falshoods, hypocristies: pluralitie of ill-
gotten goods, Benefices, Offices, honours: filthy jests,
much idle talke, flandersous tales; scoffs, raylings, op-
positions to the Holy way, &c. And that with a curled
greedinesse and delight. For they cry One unto an-
other out of a boisterous combination of good-fellow-
ship, with much eagernesse and roaring: Come on
therefore——Let us fill our selves with costly wine,
and oynments; and let no flower of the Spring passe by
us: Let us crowne our selves with Rose buds, before they
be withered: Let none of us go without his part of our
voluptuousness: Let us leave tokens of our pleasure in
every place: For this is our portion, and our lot is this.
Let us lye in wait for the righteous: because he is not for
our turne, and he is cleane contrary to our * doings, &c.
But alas! what will be the conclusion of all this, or ra-
ther the horrible confusion? Even all their joviall re-
vellings, roaring Outrages, and sinfull pleasures, which

* Quin potius austeri-
tur, quibus coram mal e
vivere pudet, qui pec-
cantium frontem, &c.
non verbis, quia tacent,
tamen ipso vise genere dissimili feriant & verberant.— Ergo tanquam scelerum & malitie sue
telles exirpare funditus nititur & tollores, gravesque shipulant, tanquam vita corum marga-
tur, Laetant. I. 5, c. 9.
are to meet in their mouths, and they swallow downe
so insatiably, shall turne to gravell, and the (d) gall of
Aspes in their bowels, and to fiery enraged scorpions
in their consciences. Where lurking in the meane time,
on the mudde of sensualitie, and lust, breed such a ne-
ever-dying worme, which if God think it to awake
upon their last Bed, is able to put them into Hell upon
earth, to damne them above ground, to gnaw upon
their Soule and flesh, with that unheard-of horror.
which seizze upon Spir'as wofull heart. (a) Who pro-
tested, being fully in his right minde, that He would
rather be in Cain's or Judas his place in Hell, than en-
dure the present unspeakable torment of His afflicted
spirit.

To beat them from this bedlam desperate course
of greedie hoarding up such horrible things unto
themselves, against their ending houre: Let them con-
sider:

* i. Besides the eternity of joys for the one, and of
 tormentors to the other hereafter, the vast and unvaluable
difference in the meane time, in respect of true
sweetnesse and found contentment, betweene the life
of a Saint and a Sensualist: a Puritan, as the World
calls Him, and a good-fellow, as hee termes Himselfe.
Let us for the purpose peruse the different passages of
one day, as (b) Chrysostome excellently delineats

them, and represents to the life. Let us produce two men, (aith He, the one drown'd in carnall loosenesse, sensualities, and riotous excess: the other crucified and starke dead to such sinfull courses and worldly delights: Let us go to their houses and behold their behaviour.

We shall finde the One, reading Scriptures, and other good Books, taking times for holy Duties and the service of God: sober, temperate, abstemious: diligent also in the necessarie duties of His Calling, having holy conference with God, discoursing of heavenly things, bearing himselfe liker an Angell, than a Man: The other, joviall, a vassall of luxury and eafe, swaggering up and downe Ale-houses, Taverns, or other such conventicles of good-fellowship, hunting after all the wayes, meanes and men to passe the time merrily, plying his pleasures with what variety he can possibly all the day long, rayling and roaring as though he were enraged with a Devill, though He be starke dead, while He is alive, &c. Which is accompanied, with murmuring of the family, discontent of the wife, chiding of friends, laughing at the coine, of enemies, &c. Whether of these courses now do you thinke were the more comfortable? I know full well the former would be cried downe by the greatest part, as too precise: and the latter would carry it, by a world of men: but heare the Puritan Fathers impartially holy cenfore, quite crosse to the common conceit, and humour of flesh and bloud. It is excellent and emphaticall, arguing His resolute abomination of the wayes of good-fellowship: and infinite love and admiration of the holy Path. Having given to the Good-fellow His hearts desire all the day long in all kindes of voluptuousnesse, and delight: yet for all this, * Who is he, faith He, that is in his right minde, and hath His brains in His head, that would not chose rather to dye a thousand deaths, than spend but one day so? This peremptorie
rie passaſage would be holden a strang Paradoxe from the mouth of any moderne Minifter, and to appeares to the carnall apprehension of all those miserable men, who are blind-folded and baffled by the Devill to the eternall losſe of their Soules. But besides that, it might be made good many other wayes, it is more then ma-
ниſtent by comparing that three-fold fting, that dogs every finfull delight at the heeles, &c. See my Booke of Walking with God, pag. 171. with the comfortable contentment, and secret sweetneſſe, which might and fhould attend all well-doing, and every holy dutie done with uprightneſſe of heart. The very Philo-
ſophers do tell us of a congratulation, a pleasing conten-
tedneffe and satisfaction in doing vertuously accord-
ing to their morall Rules. What true, solid, and sin-
gular comfort then, do you thinke may be found, in
those godly actions, which spring from faith, are gui-
ded by Gods Word, directed to his glorie, and whole bewayled defects and faiλings are most certainly par-
doned by the bloud of his Sonne? Now what an ex-
treme madness is this, for a Man to fell His salvation for a life of pleasures: abhorring the wayes of Gods Childe, as too precife, and painſfull: whereas besides Hell for the one, and Heaven for the other hereafter: in the meane time every day spent fo fenſually, is a true Purgatory: And every day passed in the contrarie Christian courſe, is an earthly Paradise.
Chap. IX.

The second and third consideration for the reformation of the sensualists.

2. Econdly, Let them marke well the different Ends of these men.

Though the one now carries away the credit and current of the times, and with all braverie and triumph tumbles Himself in the pleasures, riches, and glory of the world; and the other is kept, as they say, under hatches, neglected and contemptible to carnall eyes, trampled upon with the feet of pride and malice by the prouder Pharisees, and hunted with much cruelty and hate by men of this world: Yet watch but a while; and you shall see the End of this upright man, whatsoever his sorrows and sufferings, troubles and temptations have beene in this life, to be most certainly peace at the last. Mark the perfect man, and behold the upright, for the end of that man is peace. Psal. 37. 37. He either passeth fairly, and calmly thorow the Port of Death, to the Land of everlasting rest, and rejoicing; or else, if a tempest of extraordinary temptation seize upon Him in the Haven, when He is ready, to set foot into heaven, which is the Lot of many of Gods dearest Ones, for ends seeming best to the ever-blessed Majestie: as, perhaps to harden those about Him, that hate to be reformed, &c. Yet all the hurt he hath thereby, is upon the matter, besides serving Gods secret holy pleasure, an addition to His happiness; for an immediate translation from the depth of temporarie horroour, as in Master Peacocke, and Mistress Brettzergh, to the height of endlesse joy, makes even the joyes of Heaven something more joyfull. Hee seeles those
those never-ending pleasures, at the first entrance more delicious and ravishing, by reason of the sudden change, from that bitterness of spirit in the last combate, to the excellencie, and eternitie of heavenly blisse. His Soule in this case, after a short eclipse of spiritual darkness upon His Bed of death, enters more lightly into the full Sunne of immortal glorie.

But what do you thinke shall be the end of the other Man? He is in the meanes time, it may be, in great power, and spreading Himselfe like a greene Bay-tree, revelling in the ruffe and top of all worldly jollity and wealth, wallowing disloolutely in choiest delights and vaineft pleasures: yet waite but a while, and you shall see him quickly cut downe like grasse, and wither as the greene herbe. For God shall suddently shoot at Him with a swift arrow. It is already in the bow, even a bow of steele, shall send forth an arrow, that shall strike Him through, and shall shine on his gall. His power, and his pride shall be overthrown in the turne of an Hand. All his imperious boyferousnesse shall melt away as a vaine foame. The eye which saw Him, shall see him no more; neither shall his place any more behold him. He must downe into the grave naked and stript of all power and pompe: all beauty and strength: a weaker and poorer worme, then when he first came out of the wombe. Here further for this purpose and fuller expression of my meaning in this point, how a worthy friend of mine, instancing in the exemplary and dreadful downe-falls of Haman, Sheb-nah, and others, labours to fright gracelesse great Ones, out of their luxurie and pride: securitie and sinfull pleasures: by consideration of their Ends. Oh then, faith hee, ye rich and great, ye proud, and cruel, Ambitious and honourable, take from their most examples, the true estimate of your riches, and your power, your pleasure and your honour, wherein ye trust, and whereof ye boast, but as Israel in Egypt, of a broken reed.
reed. Consider that like sinnes, will have like ends: That God is to day and yesterday, and the same for ever: That the pride and crueltie; oppression and luxury of these times have no greater privileedge, than those of the former: But when for a while, you have domineered farre and neare, Had what you would, and done what you list, dispaced Parishes and plains for your Orchards and walks: pull'd downe many houses, to set one up: from betweene whose battlementts, and turrets at the top, you can see no end of your meadows, your fields, and your lands: the measuring whereof, as the Poet speaks, would weary the very wings of the kite: When your Clientary traine hath been too long for the street, and your bare respect hath broke the bat from the head, and bent the knee as farre off: when you have clapt whole Mansions on your backs, or turn'd them downe your throats: when you have scour'd the plains with your horses, the fields and woods with your hounds: and the heaven with your hawkes: when with Pheasants tongues you have furnisht whole feasts: and with the Queene of Egypt drunke dissolved pearle, even fifty thousand pounds at a draught, and then laid your head in Dalilas lappe: When, if it were possible, you have spent your whole lives, in all that royall pompe, and pleasure, which that most magnificent King and Queene did, Hester 1, for an hundred and fourscore dayes: In a word, when you wallowed in all delights, and stood in pleasures up to the chinne: Then even then, the pit is digged, and death, of whom you dreame not, stands at the doore. Where are you now? Or what is to be done? Come downe, saith Death, from your pleasant Prospects: Alight from your fades: Hood your kites: Couple up your curres: bid a-dew to pleasure: out of your beds of lust: Come naked forth, and downe with me to the chambers of death: Make your beds in the dust: and lay downe your cold carcases among the stones of the pit at the roots of the Rocks. And you great and delicate Dames, who are
so wearied with pleasure, that you cannot rise time enough to dress your heads, and do all your tricks against dinner: To wash your bodies with muske, and dawbe your faces with vermilion and chalke: To make ready your pleasant baits, to prey on men's eyes, and their soules. You whorish Jezebels thinke you now, you are meat for men? Nay come head-long downe to the dogs. If not suddenly so, yet dispatch and put off your caulds, ear-rings, and round tyres: your chains, bracelets and muzzlers: your rings, vimples, and cripping pinnes: your hoods, vails and changeable futes: your glasses, fine linnen, with all your Mundus muliebris. Isa. 3. And put on stinke, in stead of sweet \\mell: baldness in stead of well-set haire: burning in stead of beauty: Wormes shall make their nests in your breasts: and shall eate out those wanton windows, and messengers of lust. Ye a rottenesse, and stinch: slime and filth shall ascend, and sit downe in the very Throne of beautie: and shall dwell betweene your eye-brows. All this is very woefull, and yet there is a thousand times worse. Besides all this, Thou, that now layes about thee for the World and wealth; for transitory pelfe and rotten pleasures; that lies foaking in luxurie and pride, vanity, and all kinde of voluptuousnesse; shalt moost certainly, very shortly, lye upon thy bed of death, like a wilde Bull in a net full of the fury of the Lord; either sealing thee up finally in the desperate senfeleffenesse of thine owne dead heart, with the Spirit of flumber, for everlasting vengeance, even at the doore; or else exemplarily enraged the guilty conscience uppon that thy last bed, with hellish horroure, even beforehand. For * ordinarily, the more notori-

* I say (Ordinarily)  

First, because, sometimes some notorious Ones, and yet without all true remorse, may represent to the eye of unjusticious By-flanders, whereby they are many times fearlessly hardened, a notable shew of dying well. In my time, sayth the French Author of Effkus, Three of the most execrable persons that ever I knew in all abomination of life, and the most infamous, have bin seen to die very orderly, and quietly, etc. I have also observed my false fome of higher place notoriously wicked, who by their carriage in their last sickenesse, have suggested conceits, especially to those who were willing to be hardened by their deaths, that they made a good end, as they say, whereas they had
no true touch in Conscience at all, or feeling remorse for their former extremely sinfull life, which is occasioned sometimes, by the unskilfulness of some Spiritual Physicians about them, who are ready to dawne, and draw a skinne only over their unsearched sinnful fores now at their death, as they were to play the Men players, and Surf pillowes under their Elbowes in their lifetime; Fellowes as excellent in pelliet Cures; as utterly unacquainted with the mystery of comforting afflicted Consciencess at night, and speaking reasonably so much as lie upon their last Bed. Hearc Master Marbury's cenure of such Mountebanks. This intolerable defect, saith he, (meaning of experimental knowledge in Ministers) never shewth it selle more shamefully or with greater hurt, than when Men have need of spiritual helpe, at the house of death, or in time of great affliction: for at such times these foolish Sheepeheards, when they want skill to help their poor sheepe out of the ditch, are driven to play the miserable conforters, and to take some other indirect course; (as many use to doe in such cases) to cut the sheeps throat in time, to make him Mans meat: lest it should be saide, He died in a ditch. 2. Secondly, because Some One of them perhaps, I know not amongst how many thousands, may bee like the Thieves upon the Cross. 3. Thirdly, because, These civil men utterly estranged from the life of godliness; in their life long, for the most part, may make a calme, quiet, and peaceable end in the eye and estimation of the world, which was never able to distinguish a secure blockishnesse from an holy securitie; Observation whereof hardeneth a world of people in their unsaving state: Hearc Greenhams doome of such a death: They die, saith He, like blockes: And yet the ignorant people will still commend such fearfull deaths, saying, he departed as meekly as a Lambe, he went away as a bird in a shell, when they might as well say, (but for their feather bed and pillow) he died like a beast, and perished like an Oxe in a ditch. I say, tho this sort of Men, for the most part die so; yet I have knoune some such upon the very first thought, they should certainly die, to have fallen into desperation, and could never be recovered. And although many formall Professors, may goe to Hell with many good speeches and Lord, Lord, in their lippe; as appears in the foolish Virgins, and those in the fuenth of Matthew; yet I have knowne of some of them, who have died very fearfully indeed, & full of truly desperate horror.

ous Servants of Satan, and Slaves of lust, depart this life either like Nabal or Indas: tho more by many thousands die like hard-hearted lots in securitie, then in despaire of conscience. If it bee so with thee then, that thine heart, when thou shalt have received the sentence of death against thy selfe, die within thee as Nabals. (And most commonly, faith a worthy Divine Conscience in many, is secure at the time of death: God in his justice to plaguing an affected securitie in life, with an inflected securitie at death. I say then thou wilt become, as a stone: most prodigiously blockish; as tho there were no immortality of the Soule, no losse of eternall bliss; no Tribunal in heaven, no account to be made after this life, no burning in hell for ever. Which will make the never-dying fire more scorching.
ing, and the ever-living worme more stinging; by how much thou waft more senselesse, and fearelesse of that fiery lake into which thou waft ready to fall. 

Death it selfe, sayth the lame Man, cannot awake some consciences: but no sooner come they into Hell, but conscience is awakened to the full, never to sleepe more, and then shee teareth with implacable fury, and teacheth forlorn wretches to know, that forbearance was no payment. But if it please God to take the other course with thee, and to let loose the cord of thy Conscience upon thy dying Bed; thou wilt bee strangled even with hellish horror upon earth and damned above ground. That Worme of Hell, which is a continuall remorse, and furious reflexion of the Soule upon its owne willfull folly: whereby it hath lost everlasting joyes, and must now lie in endless, senselesse and reme-dilesse torments, is set on worke, whilst thou art yet alive, and with desperate rage, and unspeakeable anguish will feede upon thy soule and flesh. The least twitch whereof, not all the pleasures of ten thousand Worlds, would ever be able to countervaile: for as the peace of a good, so the pangs of a guilty conscience are unspeakeable. So that at that time, thou maiest justly take unto thy selfe Pashar's terrible name; Magor-Missabib, Fear round about: Thou wilt be a terror to thy selfe, and to all thy friends. And that which in this wofull case will sting extremely; No friends, nor Physicke; no gold, nor silver; no height of place, nor favour of Prince; not the glory and pleasures of the whole World; not the crownes and command of all earthly kingdomes, &c. can possibly give any comfort, deliverance or eafe! For when that time and terror hath overtaken thee, which is threatened. 

Prov. 1. 24. Er seq. Because I have called, and ye refused, I have stretchted out my hand, and no man regarded: But ye have set at naught all my counsell, and would none of my reprooe: I also will laugh at your calamity, and will mocke.
mocke when your feare commeth. When your feare commeth as desolation, and your destruction commeth as a Whirlwinde; when distresse, and anguish commeth upon you. Then shall they call upon Me, but I will not answer: they shall seek me early, but they shall not finde mee: for that they hated knowledge, and did not chuse the feare of the Lord. They would none of my counsell: they despised all my reproofs. Therefore shall they eat the fruite of their owne way, and bee filled with their owne devises. I say, when this terrible time is come upon thee; then will the mighty Lord of heaven and earth come against thee, as a Beare that is bereaved of her whelps, and will rent the caule of thy heart, and will devour thee like a Lyon: He will come with fire, and with His chariots like a Whirlwinde, to render His anger with furie, and His rebuke with flames of fire: All his terrours at that houre will fight against Thee, and that unquenchable anger, that burnes to the very bottome of Hell, and sets on fire the foundations of the mountaines. The empoysoned arrows of His fiercest indignation shall be drunke with the blood of thy soule, and iticke fast in it for ever. In a word, the fearefull armies of all the plagues and curses, sorrows and unsufferable paines denounc'd in Gods Booke against finall Impenitents, shall with unresistable violence take hold upon thee at once, and pursue thee with that furie, which thou shalt never be able either to a-voide, or abide. And who is able to stand before this holy Lord God? who can abide in His fight when He is angry? who can deliver out of His hand? what man or Angell: what arme of flesh or force of Armes, what creature, or created power: what Cherub or which of the Seraphins is able to free a guilty conscience from the ever-gnawing worme, and an impenitent wretch from eternall flames? Oh, Me thinks a sensible fore-thought of these horrible things even at hand, should make the hardest heart of the most abhor-
minable Beliall to tremble at the root, and fall asunder in his breast like drops of water! To have his end in his eye; and seriously to remember the tribulation, and anguish that shall shortly come upon His Soule, the affliction, the Wormwood, and the gall, should fright and fire Him out of all His filthy, graceless, good-fellow courses!

3. Thirdly, Let them consider, what horror it will be in evil times, I mean, not only at death and the last Day, which are the most terrible of all; but also, in times of disgrace and contempt; of common fear, and confusion of the state; of sickness, crosses, restraint, banishment, temptations, or any other days of sorrow; I say at such times, to finde in stead of peace, fiery scorpions in their consciences, innumerable sins graven there, with an iron penne, unrepented of! Heare how excellently* Austin foretels and forewarnes them, into what a forlorne and fearfull state, they shall most certainly fall, when after a short gleame of worldly glorie, they fall into tempestuous, and troublesome times. Of all afflictions incident to the Soule of man, there is none more grievous, and transcendent; then to have the conscience enraged with the guilt of sinne. If there be no wound there, if all be safe and found within, if that bird of the bosome sing sweetly in a Mans breast; it is no matter, what miseries be abroad in the world; what stormes, or stirres be raised against Him. What armes of flesh, or rage of foes beset Him round: For He in this Case, hath presently recourse unto His conscience, the safest Sanctuary, and Paradise of sweetest rest, and finding that sprinkled with the bloud of the Lambe, filled

with
with abundance of peace, and God Himselfe there, reconcil'd unto Him in the face of Christ, He is courageously fearleffe of all, both mortall and immortall, adversaries and oppositions: Though the earth be removed, and the mountaines carried into the midde of the Sea, though all the creatures in the world should be turned into Beares or Devils about Him, yet His conscience being comfortable, hee is undaunted and confident, and more than conquerour over the whole world, and ten thousand Hells. But on the other side, if by reason of the raigne of sinne, there bee no rest there; if God be not there because of the abounding of iniquitie, what shall a man do then? Whither shall he flie, when the hand of God hath found Him out, and the swift Arrow of the Almighty sticks fast in his side? He will flie, faith that ancient Father, out of the countrey into the Citie, out of the streets into his House, out of his House into His Chamber:horror still dogging Him at the Heeles. And from His chamber, whither will he go, but into the inmost Cabinet in his bosome, where his Conscience dwelleth? And if he finde there nothing but tumult and terroure, but guiltiness, confusion and cries of despaire, which way will he then turne himselfe? Or whither will he flie then? Hee must then, either flye from Himselfe, which is utterly impossible, or else abide that torment, which is beyond all compasse of conceit or expression of tongue. For all the racks, faith another, wheels, wilde horses, hot pincers, scalding lead poured into the most tender, and sensible parts of the body: yea, all the mercileffe, barbarous, and inhumane cruelties of the holy house, are but flea-bittings, meere toys, and May games, compared with the torment, that an evill conscience will put a man to, when it is awakened.
The third sort of people to be reproved, which are the opposers of a powerful ministerie. Three reasons disswading men from that sinne.

3. The opposers of the ministerie who should consider, that

Third sort, the worst of all and most pestilent, are those, who do not only not labour in the time of harvest to treasure up comfortable provision against days of dread, and mispend the Day of their visitation wickedly; but also out of a transcendent straine of impietie, labour might and maine, to put out and utterly extinguish the heavenly Sunne, that creates this blessed day, and makes the season of our spiritual harvest most glorious, and incomparable: I mean to suppress and quench the saving light of a powerful ministry, wheresoeuer planted, and prevailing; under the sacred influence, and soveraigne heat whereof, all Gods hidden Ones are wont to gather that heavenly stocke of grace, Comforts of godliness, and good conscience, which is able to hold up their heads invincibly in heavy times. These are the vilest of men, and of the most forlorne hope: for they are unhappily transported with extremest malice, and storme against the very meanes, which should sanctifie them, and Men, which should save them. They do not only make their owne soules sure for damnation; but also hinder the power of the Word all they can; * * * lest others should bee saved. Whatsoever thou doest, do not become one of this damned crue: who heartily desire, that the Sunne of sincere preaching were quencht, and put out, though it were with the bloud of Gods faithfullest Messengers; as did the Men of Anathoth in Jeremiah's time, Jer. 11.
19.21. (a) Herodias in John Baptist time, and that (b) other Herodias improperly called Eudoxia in John Chrysostomes time, and many thousands, even within the Pale of the Church at all times. Above all, I say, Beware of that crying sinne of (c) persecuting the power of godliness, without which never any heart knew what true comfort meant: Profession of the truth, without which Christ will not owne us at the last day: conscionable Ministers, under Whose painfull labours, we gather our spirituall and heavenly Store, against evill times in this harvest of grace: And that either with thine heart, by hatred, malice, heart-burning: with thy tongue, by slanders, scoffs, rash censures: with thine hand, by supplanting, oppression, wrong: with thy purse, policie, power, mis-informing, or any other way of vexing, or violence. If thou wilt needs be wicked, be so more moderately: If there be no helpe, but thou wilt to Hell, post not so furiously: If nothing will worke, but thou art wilfully bent to be damned, be damned more tolerably. For Persecutors are transcendent in sinne, and shall hereafter be paid home proportionably. Be none of them for such reasons as these.

1. All their malice and rancour, all their bitter words and scornfull jefts: all their bloody, merciless mischiefes, and machinations against the power of preaching, and Gods people, strike immediately at the face of Jesus Christ. Acts 9.5. Saul, Saul, why persecutes thou me? And at the precious Ball, and Apple of Gods owne eye: Zech.2.8. For he that toucheth you, toucheth the Apple of His eye, God is our Shield, Psal. 84.1. Now the Shield takes all the blows.

(c) She prefer'd John Baptist's head, before the haile of Herods (kingdome, Mark 6:14. b) Impeatrix, Eudoxia felicet, turra b.c. in se ipsum transfert, & illius verba quas ad eius nominiam elata existis. mens, alius concilium Episcoporum contra cum cogendum curat. Qua re intelle, ha ioannes per-celebrum illum concionem in Ecclesia rectavit, cur-ius exordium est: Herodias demum insaniire, demum commoveri, denuo saltare pegr: denuo caput Ioannis in dico ac. cipere quaret. Socrat. Hist. Ecclesiast. Lib. 6. cap. 16.

(c) Let none marvell why I here meddle with Persecutors, especially in this time of peace and prosperity of the Gospel, as tho it were unnecessary and unseasonable: For Aulbin tells us truly: Ets maxima persecutione Ecclesiæ, qui Christiani, non sunt bene vivere. Per boseim-opprobrium habet Ecclesiæ, & ab his inimicitiis suis inferret, quando corporis inter se, quando malis vivere non permititur, quando cum eis vel verbo agitur, ipsi malis in suis cordibus meditantur; & erumpendi occasionem requirunt. In Psalm 30. pag. 205. Those especially persecute the Church, who professing Christianitie will not live graciously, &c. (a) 1. They persecute Christ himselfe.
They are hunted many times with furies of conscience, and extreme horror even in this life. Paschur put blessed Jeremiah in the stocks; but thereupon, He had a new name given Him Magor-Missabib: Fear round about: He became a terror to Himselfe, and to all his friends. Zedechiah smote faithfull Michaiah upon the face; but afterward according to that Propheticall commination, He was faine to runne from chamber to chamber, to hide himselfe. John Baptist's head, which Herod cut off, sate in the eye of the Tyrants conscience, with such grievously forms of guiltiness, and bloud; that when he heard of the great things done by Christ, he was perplexed, and no doubt afraid, that John Baptist was risen from the dead to be revenged upon Him. I have heard of a Man, who for a time did furiously, and desperately let Himselfe against a Minister of God; labour'd might, and maine, by all means to disgrace, and vexe him; both by power, and policy; by flanders, oppressions, malice, contempt. But at length, the Word to got within Him, and hamper'd Him; and the terrours of the Almighty took hold upon him with such unresistable rage; that he came trembling and quaking unto that man of God, whom he had so wickedly wrong'd, and durst not steerre a foot from him; for feare the Devil should take him away alive; or the earth open her mouth, and swallow him up quicke; or some other strange remarkable judgement seize upon Him suddenly, and brand Him for a notorious Beast, and cursed Cast away. So or to such sense he spoke.

Many of them come to very horrible, exemplary, and woeful ends. Pharaoh long since, by a dreadful confusion at the Red-sea was as it were hanged up in chains, a spectacle of terror for Persecutors, to all posterity. Antiochus swelling with anger, and breathing out fire in his rage against the people of God, did proudly protest, that He would come to Jerusalem, and make
Part. I. Cap. 10. Afflicted Consciences.

make it a common Burying place of the Jews: But the Lord Almighty, the God of Israel (made him with an incurable, and invisible plague: so as soon as he had spoken these words, a paine of the bowels that was remediless came upon him, and sore torments of the inner parts. — So that the wormes rose up out of the body of this wicked man, and whiles he lived in sorrow and paine, his flesh fell away, and the filthinesse of his smell was noysome to all his army. Herod in the height of his hatred against the Gospell, and pride in imprisoning and persecuting the Apostles, was eaten up of wormes in a most fearfull prodigious manner. Gardiner gaping for news of the dispatch of those two blessed Martyrs of Jesus, Latimer and Ridley, at Oxford deferred his dinner untill three or four of the clock at afternoone, delighting more in drinking the bloud of the Saints, than in his ordinary food: But upon the returne of his Post, He fell merrily to his meat: And marke what followed: The bloody Tyrant, faith the Story, had not eaten a few bits, but the sudden stroke of God. His terrible hand fell upon him in such sort, as immediately hee was taken from the table, and so brought to his bed, where he continued the space of fiftene dayes, in such intolerable anguish and torments, that all that meantime while, during those fiftene dayes, he could not avoyd by order of urine or otherwise, anything that he received: Whereby his body being miserably inflamed within (who had inflamed so many good Martyrs before) was brought to a wretched end. For further enlargment of this Point, look into the Stories of the primitive Church; Acts and Monuments, Theater of Gods judgements.
4. God is still called upon for vengeance against them.

Cry farre louder than the noyse of many waters, or voyce of greatest thunder knocks continually, with strong importunity, at Gods just tribunall for a showre of fire and brimstone, & an horrible tempest to be rained owne upon their heads. I meane, a cry of bloud, wrongs, disgraces, and flanders, where-with they have loaden the Saints of God. Rev. 6. 10. And they cryed with a loud voyce, saying, How long, O Lord, holy, and true, doest thou not judge, and avenge our bloud owne them that dwell owne the earth!

5. They draw downe Gods anger upon a nation.

They are the principall provokers of Gods wrath against a Nation. Their hatefull heat, overflowing gall, and scornesfull carriage against Gods people, doth ripen apace His fiercest indignation; fill up full the vials of His vengeance, and draw downe upon a Kingdome a desperate and small ruine without all remedie. But they mocked the messengers of God, and despised His words, and mis-used His Prophets, untill the wrath of the Lord arose against his people, untill there was no remedie. 2. Chron. 36.16.

6. Such are seldome reclaimed.

Nullus semel ore recepit — pollutus patitur fanguis mansuetere fauces.
feized upon with their irrecoverable ruine; and fall amongst the firens of their malice, and arch Persecutors of all professors, the fiends of Hell. This is my meaning: This pestilent and crying sinne of persecution is like the gulf of drunkennesse, which Augustine compares to the Pitt of Hell, into which, when a man is once fallen, there is no redemption or returne. A Persecutor is rarely or never reclaimed: either by miracle or Ministry; mercy, or misery. Fire from Heaven falling upon the first Captaine and his fifty, did not fright the second Captaine and His fifty from presling upon Elijah to apprehend him. 2. Kings, i. 10, 11. The soldiers who came to take Jesus, as soon as Hee had laid, I am He, were strangely upon the sudden, stroke downe to the ground. Tob. 18, 6. and yet this miracle did never a whit mollifie, and abate the malice of the Priests and Pharisees against him. Not even the Ministry of Christ himselfe, though Hee spoke as never man spake; not that of Stephen, whose face appeared to His Hearers, as it had beene the Face of an Angel; not that of the Apostles freshly filled with the holy Ghost from Heaven, did at all dis-enrage or tame those fellows, which were posleft with this foule spirit of scorneful contradiction. See Luc. 4, 28, 29. And 16 14. Act. 7, 54. And 2. 13. Not all those horrible miraculous plagues of Egypt, were able to quench Pharaohs fury against the people of God; untill hee was choakt in the red Sea. No kindenesse from David, though extraordinary, and matchlesse. 1. Sam. 24, 11. And 26, 9. could turne Sauls heart from hunting him, as when one doth hunt a Partridge in the mountaines.

And no marvel, tho they be not moved by all or any of these meanes; for they scorn, persecute, and contenme the very meanes, which should amend them, and the onely men, who should convert them. Whether of the two, think you, is likelier to recover? That man, who being dangerously sicke; yet enter-
such are in the way to the sinne against the holy Ghost.


taines the Phyfition kindly, and takes patiently what is prescrib’d; or Hee, who having a potion presented unto Him very sovereign for his recovery, throwes the glasse against the Wall, spils that precious Receipt, and drives the Phyfition out at doores? Conceive proportionably; betweene the Persecutor, and the lesse pestilent sinner, who meddles not maliciously against the Ministry.

7. They are already in the pestilent path, and very hie-way, that leads to sinne against the holy Ghost. The horriblenesse, and height of which dreadfull villany may bring uppon them even in this life, impossibility of pardon. Math. 12, 31, 32, and liablenesse to that flaming judgement and fiery indignation threatned, Heb. 10, 26, &c. And that they are (d) growing towards this sinne, if they be not quite gone that way, appears, because they despitefully traduce; with much malice and mischief persecute the very works of Grace, and graces of Gods spirit shed into the hearts, and shining in the lives of the children of Light. I. Joh. 3, 12. P’al. 38, 20. i. Pet. 4, 4. If a man would drinke, sware, swagger, revell and roare with them: If he durft be an Ignorant, an Usurer, a Sabbath-breaker, a Worldling, a doter upon, and defender of heathenish superstitious customs; a practiser, or Patron of Old anniversary fooleries, and rotten vanities; an inclofer, gaiextier, good-fellow, &c. Oh! then hee should bee the onely Man with them; entertained into their hearts and houses with all affectionate embracements of kindenesse and acceptation: but if the same man, by the mercies of God, once beginne to breake from them, and out of the snares of the Divell; to disrelish, and detest his former wayes of nature and naughtiness; to love and reverence the most searching Ministry; to reade the Scriptures, and best bookes; to sanctifie the Lords day, to pray in his family; to renounce resolutely, his running with them to the same excess.
excess of riot, to abandon and abominate their lewd and licentious courses; in a word to turne Christian; Oh! then He is an arrant Puritan, a Pricifian, an Humorist, an hypocrite, and all that naught is; even as (e) bad, as the false tongues of the Devils Limbes can make a blessed Man. Hee was a good-fellow, wil they say, but hee is now quite gone; a proper man, and of good parts, but his Puritanifme hath (f) mar'd: while Paul humour'd the Pharisies, in preluding & plagueing the Disciples of the Lord, Hee was a principal and much honoured man amongst them; but when Hee turned on Christ's side, He was holden a pestilent fellow, the very (g) plague. So that it is plain and palpable, whatsoever may be pretended to the contrary, that those cursed Cains, dogged Doegs, and scoffing Ismaels, that set themselves and spend their malice against the Ministers and people of God, hate, slander, and persecute the very workes of Grace, and Graces of God's spirit in them. Even their zeale, holinesse, hatred of sin, reformation, &c. are an Eie-fore, and heart-fure to such hatefull wretches, and Owles of hell, who cannot indure any heavenly light.

(e) Et nulli no centior es habentur, quem qui sunt ex omnibus inno centes, Lactant. l. 9. c. 9.
(f) Bonus vir Caius Seius, sed malus tantum quia Christianus. Ter. Apol. pag. 1.
(g) Εὐδοκεῖτε τὸν ἄν. Ἰωάν. 14. 15.
Six other reasons dissuading from the former sins.

8. Their wickednesse is recorded to their disgrace.

8. Stigmatical Rogues burnt in the hand, curtail'd of their eares, branded in the forehead, are in the commonwealth; so are Persecutors in the Church. By mutuall intelligence, and information of Gods people, or some more publicke lasting record and Monument of the Church, they have many times such a Mark set upon them; that they carry it to their graves, yea, to the judgement seat of God; that it may bee knowne afore-hand to that glorious Tribunall and all the triumphant Church, what (h) beastly men, stinging Scorpions, and pricking thorns they have been among Gods Children, and in the sides of the Saints. Such a brand had Alexander the Copper Smith set upon him by Paul. 2. Tim. 4. 14. 15. And such a brand was set upon Diotrephes that malicious prating companion, by Saint Iohn. 3. John 10. So are those blood-thirsty Tygres, Gardiner, Bonner, and the rest of that cruel litter, and persecuting packe, branded, that their names shall rot, and their memories be hatefull to the worlds end. So too many in these times, though they be very jolly fellows in their owne conceits, adored as Idols by their flattering dependants, applauded generally as the Principall Patrons of revelling and good fellowship; yet in the censures of the Saints, and by the doome of divine wisedome, they are clearely known, and justly reputed enemies of all righteousness, and Satans speciall Agents to doe mischief against the Ministry.

9. They seldom finde mercy on their death beds.

9. And it is to be feared, they will finde no mercy upon their beds of death, and in their last extremity
ty, cry they never so loud, or promise they never so fayre. God in just indignation is woot to deal with those, who drinke up iniquity like water, without all sense or seare of a glorious dreadful Majestie above. See Ezek. 8. 18. with those, who refuse to stoop to Gods Ordinance, & submit to the Scepter of Christ, when they are fairely invited by the Ministry. See Proverbs 1. 24. 28. Jer. 7. 13. 16. and 11. 11. with great Ones, who grinde the faces of the poore. See Micah. 3. 4. with abusers of the riches of His goodnesse, and long suffering. See Rom. 2. 4. 5. How much more doe you thinke, shall impenitent Persecutors be paid home in this kinde? See 2. Macchab. 9. 13. 17. There that great and cruel persecutor, Antiochus, being feizd upon by an horrible fickenesse, promiseth very gloriously upon that his last bed; besides many other strange reformation, even that he also, would become a Jew himselfe, and go thorough all the World that was inhabited, and declare the power of God. But for all this, heare what the (1) Writer of that story faith of his spiritual state, and of Gods resolution towards Him. vers. 13 This wicked person prayed also unto the Lord, who would now have no mercy on him.

(1) I know the Booke is not of divine autho-

rity; and therefore the

Place quoted, taken onely from the hand of an humane Historian. And so conceive of it; But we see the Authors conceit of

that wicked man. If any thinke, that God is sayd to have had no mercy upon him, one-

ly in respect of deliverance from his disease; heare what some say in the caufe. Antiochus

was indeed really and seriously grieved; and acknowledged that his affliction was for his sines, "ib. 1.
cap. 6. ver. 11. But he was not truly penitent for the offence committetl against God, and his neighbour, but onely for his owne calamity, and misery, and therefore could not obtaine mercie, to remission of his sines, nor releafe of the punishment: So also the damned in Hell, know, and confesse, that they are punished for their sines, but have not the repentance, for their offence against God. Of this cenfure and gloss, let the Authoris render a reason themselves. In Antio-

of all persecuted patient Professors. 1. Pet. 4. 14. Act. 5. 41. Job 3. 36. (So that they infinitely misde the malicious Manke, their revengefull humours would gladly hit, the hurt and heart-breaking of those, they so cruelly and cunningly hunt with much rancour and hate.) And not onely so, but most certainly hereafter, if they dye not like drunken Nabul, and their hearts become as stones in their breasts, upon their Beds of death they will all, though now passing from them, with much bitterness the Spirit, and without all remorse, turne into so many envenomed stings, and by- ting scorpions, unto their owne consciences, and gnaw upon their hearts, with extremest horror.

The whole body of the militant Church, joyne all as one man with a strong concurrent impor- tunitie at the Throne of grace; and with one heart and spirit constantly continue there, such piercing prayers against all stubborne impenitent scorners; all incura- ble, implacable persecutors, as the people of God have beene wont to pour out in such cases, as Lament. 3. 5 9; &c. O Lord! thou hast seene my wrong, judge thou my cause. Thou hast seene all their vengeance, and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me. The lips of those that rose up against mee, and their de- vice against me all the day. Behold their sitting downe, and their rising up, I am their musicke. Render unto them a recompence, O Lord according to the worke of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them, in anger, from under the heavens of the Lord. Now I would not be in that Mans case, against whom, Gods people complaine upon good ground at that just and highest Tribunal, one halfe houre; for the imperiall crowne, and com- mand of all the Kingdomes of the earth: for who knows, whether just at that time, the righteous Lord for his children's sake, and safetie may raine upon such
such a man's head, snares, fire and brimstone, and an horrible tempest. And the prayers of the Saints poured out in the bitterness of their souls vexed continually with their malicious cruelties, and cruel mocks, are means many times to bring Persecutors to an untimely end, to knocke them downe before their time. Do not you thinke, that the faithfull Jewes at Jerusalem, hearing of Antiochus marching towards them, like an evening Wolfe, to drinke up their bloud, had presently recourse unto Gods righteous Throne with strong cries, to stay his rage? And do you not thinke, that those very prayers drew downe up that horrible, and incurable plague, whereupon He dyed a miserable death in a strange Countrey in the Mountains? Herod, for any thing we know, might have lived many a faire day longer, if hee had dealt fairely with the Apostles of Christ. But putting one to the sword, Acts 12.2, and another in prison, ver. 4. He put the Church to their prayers, ver. 5. Which prayers (for there is a certaine omnipotency of prayer, as Luther was wont to say) did create full soone those vermine, that eate him up horribly in the height of his pride, ver. 23. The (k.) Ecclesiastical story reports, that the loathsome, and dreadful end of Arrius, that execrable enemie to Jesus Christ, was haftened by the prayers of the good and orthodoxe Bishop Alexander, who wrestled with God in earnest deprecations against him all the night before. Do you not thinke, that Gardiner went soone into his grave for his crueltie towards Professours of the truth, by their groanes against him, and by the cry of the bloud of that glorious Paire of Martyrs at Oxford, which he so insatiably thirsted after? Let all those then, that tread in these mens paths, tremble at their ends. And if no better

12. The prayers of persecuted Saints, bring persecutors oftentimes to untimely ends.


motive will mollifie their doggedness, yet at least, let their love unto the world, themselves, and sensual wadies, take them off and restraine them from this persecuting rage; lest it set on worke the prayers of Gods people, and so they be taken away before their time, and cut off from a temporary supposed heaven of earthly pleasures, to a true everlasting Hell of un-speakeable torments, sooner than otherwise they should. 13. The hearts, and tongues of all good men, and friends to the Gospel, are fill'd with much glorious joy, and heartiest songs of thanksgiving, at the downefall of every raging incurable Opposite; when the revenging hand of God hath at length to the singular advancement of the glory of his justice, singled out, and paid home remarkeably, any impenitent Persecutor, and implacable enemie. See for this purpose, The Song of Moses, Exod. 15. Of Deborah, Judges 5. The Jews feasting after the hanging of Haman, Esther 9. 17. Psal. 52. 6. 9. and 58. 10. and 79. 13. 1 Maccab. 13. 51. (Onely, let the heart of Gods childe be watchfull over it selfe with a godly jealoufie in this Point. That his rejoicing be, because Gods justice is glorified, his Church delivered, Satans kingdome weakened, &c. not onely for his owne case and end, for any personal or particular by-respect.) Now it is an heavy case; A man, in his short abode upon earth to behave himselfe, so like a dogged Curre, and incarnate Divell, that all good men are and ought to be passingly glad, when he is gone.
I. Who are meant by Persecutors. II. What is meant by persecution. III. An objection against the doctrine answered.

In this point I comprise and conclude, all sorts of Persecutors: of which some are profest and open, as Bonner and Gardiner, and many such morning wolves: some politicke and reserved, who many times are the more pernicious. For of all manner of malice, and ill will, that is most execrable, deadly, and doth the most hurt, which like a Serpent in the faire green graffe, lies lurking in the flatterings and fawnings of a fleering countenance. Which kisses with Judas, and kills with Joab: entertains a man with outward formes of complement, and curtesie, but would, if it durst or might, stab him in at the fift rib, that he should never rife againe. When a mans words to thy face, are as soft as oyle or butter; but his thoughts towards thee, composed all of bloud and bitterness; of gall and gun-powder. Some are notorious villaines, as many times in many places, the most desperate blasphemers, stigmaticall drunkards, rotten whoremongers, cruell usurers, and fellows of such infamous ranke, are as so many bloody Goads in the sides of Gods servants; and the onely men to pursue all advantages against the faithfilleft Ministers: Some are of more sober carriage, faire conditions, and seeming devotion; Act. 13.50. Some are the basest fellows, the most abject and contemptible vagabonds, and the very refuse of all the Rascals in a Countrey. This we may see by Iobs complaint, Chap. 30. But now, faith he, they that are younger than I, have me in derision,
whose fathers I would have disdained to have set with the dogges of my flocke. — They were children of fools, yea, children of base men: they were viler than the earth. And now am I their son, yea, I am their byword. And in Davids: Mal. 35. Tea, the abjects gathered themselves against me, &c. and I was the song of the drunkards, Psa. 69. 12. And in the Persecutors of Paul, Act. 17. But the Iewes which beleived not, moved with envy, tooke unto them certaine lewd deflowres of the baser sort, &c. Some againe are men of place and parts. As the same David complains in the same place: They that sit in the gate, speake against me.

(m) Hæs formæ speciosa, qui erant in aliquid dignitate, seu authoritative. uterant judices, & seniores plebis, quisedere, & convenire solent in loco publicorum judiciorum, ubi de R.P. & rebus juris agendum erat. Judicia enim exercerintur in portis. Rumb. 4. Puteatis hoc, fratre, Christo tantiunmodo contigit, quotidiani in memorias ejus consingiti, quando fortè ex cæsere erit Bonus Deus. P. 35. 5. By rejoicing in the downefall or disgrace of the Saints, Ezech. 35. 6. 4 In gesture; Ezech. 25. 6. Because thou hast clapped thy hands, and stamped with the feet, &c. Behold therefore, I will stretch out mine hand upon thee, &c. Take heed off so much, as looking sower upon, or brow-beating a servant of Christ, lest thou smart for it. Looke upon the quoted places, and you shall see Offenders in any of these kinde, plagued and paid home as Persecutors of Gods people. And thus let such extremely wicked men be frighted from percuting any way, those Men or Meanes, which are appointed & sanctified, to furnish us with spirituall store and strength against the dayes of evil.

II. And as all sorts of Persecutors, so I comprehend all kindes of persecution. By hand; as did Herod. Act. 12. Itlian, Bonner, &c. 2 With tongue; by mocking, Galat. 4. 24. compared with Gen. 21. 9. See also Psa. 69. 20. Heb. 11. 36. By flandering, even in reporting true things maliciously to the prejudice of Gods children, Psa. 52. By reproaching and reviling, Zeph. 2. 8. By infulting with insolent speeches, Ezech. 36. 2. and 26. 2. 3 In heart; by hatred, Ezech. 35. 5. By rejoicing in the downefall or disgrace of the Saints, Ezech. 35. 6. 4 In gesture; Ezech. 25. 6. Because thou hast clapped thy hands, and stamped with the feet, &c. Behold therefore, I will stretch out mine hand upon thee, &c. Take heed off so much, as looking sower upon, or brow-beating a servant of Christ, lest thou smart for it. Looke upon the quoted places, and you shall see Offenders in any of these kinde, plagued and paid home as Persecutors of Gods people. And thus let such extremely wicked men be frighted from percuting any way, thoses Men or Meanes, which are appointed & sanctified, to furnish us with spirituall store and strength against the dayes of evil.
in this point for the singularity, and sovereignty of grace and good conscience to support the Spirit of a Man in evil times, to keep it calm in the most tempestuous assaults, and conquering over all commers, it may be objected, and some may thus cavill.

Men, who never were, or ever did desire to be acquainted with God's grace or good men, express sometimes, and represent to By-standers an invincible stoutness, much boldness and braveness of mind, in times of greatest extremities, and under most exquisite tortures; and therefore it seems not to be peculiar to the Saints, and the privilege of God's Favourites alone, to stand unshaken in stormy times, undaunted in distress, and comfortable amidst the most desperate confusions?

Answ. I answer; Such confidence is onely in the face, not in the heart; enforced, not kindly; affected, not effectual; not springing from the sole Fountaine of all found and lasting comfort in humane Souls, sense of our reconciliation to God in Christ; but from some other odde accidental Motives; from weake and unworthy grounds.

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**Chap. XIV.**

**Five false grounds of confident enduring misery.**

I

None, from an ambitious affection of admiration and applause, for counted undaunted, extraordinary undauntedness of spirit, and high resolution. It is reported of an Irish Traitor, that lying in horrible anguish upon the wheel, an Engine of cruellest torture, with his body bruised, and his bones broken, asked his friend standing by, whether he changed countenance at all, or no.
A persuasio of the honesty of some civill cause in which they suffer.

Affecting more as it seems, an Opinion of prodigious manliness, and unconquerablenesse in torment; than affected with the raging paines of a most terrible execution. 2 In others, from a strong, stirring persuasio, and conscientnesse of the honesty, and honour of some civill cause, for which they suffer. But fortitude in this case, doth not arise, from any inspired religious vigour or heavenly infusions; but from the severer instigations of natural conscience, and acquired manhood of a mere moral Puritane. Many such moral Martyrs have beene found amongst the more generous, and well-bred Heathen. It is storied of a brave and valiant Captaine, who had long, manfully, and with incredible courage withstood Dionysius the elder in defence of a Citie; that Hee sustaine with strange patience, and height of spirit the merciless fury of the Tyrant, and all his barbarous cruelties: most unworthy of Him, that suffered them, but most worthy him that inflicted the same. First the Tyrant told him, how the day before, he had caused his sonne, and all his kinsfolkes to be drown'd, To whom the Captaine stoutly out-bearing Him, answered nothing, but that they were more happy than himselfe, by the space of one day. Afterward hee caused him to be stripp'd, and by his executioners, to be taken, and dragged through the City most ignominiously; cruelly whipping Him, and charging Him besides, with outrageous and contumelious speeches: All which notwithstanding, as One no whit dismaide, Hee ever shew'd a constant, and resolute heart. And with a cheerful, and bold countenance, went on still, lowly recounting the honourable and glorious cause of his death; which was, that he would never consent to yeeld his Country into the hands of a cruel Tyrant. With such stoutnesse did even mere moral vertue freele the antient Romane spirits, that in worthy defence of their liberty; for preservation of their Country, or other such noble ends; They indifferently contemned gold, silver,
silver, death, torture; and whatsoever else miserable
worldlings hold deare, or dismal. In some, from an
extreme hardnesse of heart, which makes them sense-
less and senseless of shame, misery, or any terrible
thing. This we may sometimes observe in notorious
malefactors. A long rebellious, and remorseless con-
tinuance, and custome in sinne, raging infections from
their roaring companions; a furious pursuit of outra-
ges, and bloud; Satans hot iron fearing their consci-
ences, and Gods just curse upon their fearefull, and
forlorn courses, to fill them with foole-hardinesse,
and with such a ferall disposition, that they are depe-
rately hardened against all affronts and disaters. So
that though such savage-minded, and marble-hearted
men be to passe thorough the streets, as spectacles of
abhorrednesse and scorne, as hatefull monsters, and
the reproach of Mankinde; to be throwne into a Dun-
geon of darkenesse, and discomfort, and there to bee
loaden with cold irons, coldnesse, and want; from:
thence to bee hurried to that loathed place of execu-
tion, and there to dye a dogges death, as they say; and
finally to fall immediately and irrecoverably into a
Lake of fire: yet, I say, for all this, out of a desperate
hard-heartednesse, they seeme still to be in heart; and
to represent to the beholders, a great deale of un-
dauntednesse, and neglect of danger in their carriage,
and countenances. O the prodigious Rocke, into
which the stone in a graceless heart may grow; both
in respect of desperatenesse in sinning, and senseles-
nesse in suffering! In others, from an enraged thirst
after humane praise, and immortal fame, as they call
it. Which may be so prevalent in them, and transport
them with such a vaine-glorious ambition this way;
that it may carry them with much seeming insensi-
bilitie, affected patience, and artificiall courage tho-
row the terrorours, and tortures, of a very violent, and
Martyr-like death. Heare what Austin faith to

3 An extreme hard-
nesse of heart.

4 A thirst after praife;
this point, Thinke ye there never were any Catholicks, or that now there may not be some, that would suffer only for the praise of men? If there were not such kind of men, the Apostle would not have said, Though I give my bodie to be burned, and have not charity, I am nothing. He did know right well, that there might be some; which would do it out of vaine-glorie, and selfe-love, not for divine love, and the glory of God. O the bottomlesse depth of hellish hypocritie, which lyes hidde in our corrupt hearts! O the blinde and perverse thoughts of foolish men! O the murderous malice of that old red Dragon, which exerciseth such horrible crueltie both upon our bodies and soules! 5. In some, from false grounds of a supposed good estate to Godward; from an unsound perswaision of their present spirituall well-being, and future well-fare. Such Pharisees, foolish Virgins, and formall professours, are to be found in all ages of the Church, especially, in the fairest, and most flourishing dayes thereof, and when the Gospel hath the fairest passage, who thus many times, in the greatest of all earthly extremities, even upon their beds of death represent to all about them from a groundlesse presumption of being reconciled unto God, a great deale of confidence, resolution, and many glorious expectations. Upon a partiall survaie, and perusall of their time past, not stain'd perhaps with any great enormities, notoriousnesse, or infamous sinne; out of a vaine-glorious consciousnesse unto themselves of their many good parts, generall graces, good deeds, and plaushiblenesse with the most; by reason of a former obstinatly distaste and prejudice against sinceritie, and the power of godlinesse, as though it were unnecessary singularitie and peevishnesse; and it may be, confirmed also unhappily in their spirituall false-cousenage, by the unskilful, and praise of men; or to be any waies famous in following ages. 5. A false supposition of their good estate to God-ward.
unseasonable palliations, I mean mis-applications of some abused promises unto their unhumbled soul, from some 
damning Ministers, a generation of vilest men, excellent 
Idiots in the mysterie of Christ, and mercifull cut-throates 
of many miserable deluded soules, to whom they promise 
life and peace, when there is no peace towards, but 
terrible things even at hand, tumbling of garments in 
bloud, noise of damned soules, and tormenting in hell for ever; 
I say from such false and failing grounds as these, they many 
times in that last extremity (the Lord not revealing unto them 
the unsoundness of their spirituall estate, and rotten-
nesse of their hopes) demeane themselves cheerfully, 
and comfortably, as though they were presently to let 
foot into heaven, and to lay hold upon eternall life; 
but, God he knows, without any just cause or true 
ground. For immediately upon the departure of the 
soule from the bodie, shall they heare that wofull 
doome from Christ's owne mouth, as himselfe hath 
told us before-hand, Depart from me; I never knew 
you. Such men as these, having beeene formerly 
acquainted with, and exercised in the outward formes 
and complements of Religion, are wont at such times 
to entertaine their visitants and by-standers, with 
many goodly speeches, and Scripture-phrases, repre-
senting their contempt of the world, willingness to 
dye, readiness to forgive all the world, hope to be 
saved, desire to be dissolved, and be in heaven, &c. 
They may cry aloud with much formal confidence, Many having served 
Lord, Lord, open to us; mercie, mercie, in the name of 
Christ, Lord Jesus receive our spirits, &c. which laft 
severe Commandements of the All-powerfull God, were given but in sport; and that the short breath, which we draw, when death preseth us, if we can but fashion it, to the 
bound of mercy, is sufficient: O quam muti, sith a reverend Father, omnibus spe ad aeternos labores & bella descendent. 
Ezek. 13:10.
Ezek. 1:11. 
Ezek. 13:10. 
Isa. 9:15. The Pro-
phet which telleth tyes 
is the saile. 
Matt. 7:23.
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Ezek. 1:11. 
Ezek. 13:10. 
Isa. 9:15. The Prophet which telleth tyes is the sail. 
Matt. 7:23.
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Instructions for a right comforting. Sect. i.

ejaculations, did they spring from a truly broken, penitent, and heavenly heart, and were they the periods, and conclusions of a well-spent life, might blesedly break open with unresistable power the gates of heaven; unlocke the rich treasures of immortality, and fill the departing soule, with the shining beames of Gods glorious presence: but unto them such goodly and glorious speeches are but as so many catchings and scrabbling of a man over head in water: he struggles, and strives for hold to save himselfe; but he grasps nothing but water; it is still water which he catches; and therefore sinks and drownes.

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Chap. XV.

I. A sixth false ground of confident enduring miseries. II. A conclusion of the first Doctrine.

6 A misguided zeal such as in

Anciently, the Donatists.

Euphemites.

Ofander. Gent. 4, pag. 174.

Epiphan. Her. 80.

Lately, the

1 Mahumetans.

Many of the Turkes might; by turning Christians, have saved their lives, and would not, chusing rather to dye, and (as it is reported) also to kill themselves, than to

6. N others, from a mis-guided headstrong zeal in will-worship; an impotent, peremptory conceit, that they suffer in the cause of God, and for the glory of Religion. This unhallowed furie possesed many Heretickes of old. Upon this false ground, the (a) Donatists in the fourth Century after Christ offered themselves willingly, and suffered death most courageous ly. And so did the (b) Euphemites, who for the multitude of their supposed Martyrs, would needs be called Martyrians. Stories also tell us, that Turkes, Tartars, and Mores both fight and dye most bravely and resolutely for the blasphemous opinions of Mahomer. And that the Assasins, a companie of bloudie Villaines, and desperate cut-throates, who would without all scruple or feare undertake to dispatch any man, whom their Generall commanded them to murther, dyed ofttimes
tentimes with great constancy and undismayedness: And this they accounted a special point of Religion. But especially at this day, the Popish *Pseudo-martyrs*, indeed true Traitors, are starke mad with this superstitious rage. First, they drinke full deepe of the golden cup of abominable fornication in the hand of the great *Whore*. Immediately whereupon they grow into an unsatiablie and out-ragious thirst after the bloud of Souls, empoysoning them with the doctrine of Devils: And also after the bloud of whomsoever withstands their accursed superstitions, even though they weare *Imperiall Crownes* upon their heads; by plotting, and practising treasons, patricides, assassinates, empoysonings, ruines of whole Nations, barbarous Massacres, blowing up of *Parliaments*, and a world of bloudie mischieves, which cast an inexpiable staine, and obloquie upon the innocencie of Christian Religion. At last, they come to *Tyburne*, or some other place of just execution; and then they will needs beare the world in haund, that they are going towards heaven, to receive a *Crown of Martyrdome*. They seeme there alreadie to triumph extraordinarily, and to contenme tortures: with an affected braverie, they trample upon the *Tribunals of justice*, kisse the instruments of death, in signe of happinesse at hand; and throwe many resolute, and rejoicing speeches, amongst the people, as though they had one foot in heaven alreadie. When alas! poore, blinde, mis-guided Souls, while they thus wilfully & desperately abandon their lives upon a groundlesse, and gracelesse conceit, that they shall become crowned Martyrs; they are like a man, who lying asleepe upon an high and steep Rock, dreames that he is created a King, guarded with a goodly traine of ancient Nobles, furnished with many princely houses, and stately palaces, enriched with the revenews, majestie, and magnificence of a mightie kingdome, attended with all the pleasures, his heart could
could desire, &c. But starting up upon the sudden, and leaping for joy; falls headlong, and irrecoverably into the raging Sea; and so in lieu of that imaginary happiness he vainly grasped in a dreame, hee destroys himselfe, and loseth that little real comfort, he had in this miserable life. That damned paire of incarnate Devils, the English Fawkes, and French Ravillac; the one, after that in the Popes cause, he had embrued his hands in the Royall bloud of a mightie King, and the greatest Warriour upon earth, The other having done his utmost to blow up at once, the glory, power, wise-dome; the Religion, peace, and posteritie of the most renowned State under the heavens; were both prodigiously bold, confident, peremptory. But was this courage, think you, inspired into them, by the Lyon of the Tribe of Judah, already triumphant in the heavens; or by that roaring Dragon of the bottomlesse pit? A man of an understanding, impartial, discerning spirit, would scarcely with a clearer demonstration of the truth, and orthodoxnes of our Religion, than to marke the different ends of our blessed Martyrs in Queene Marys time, and those Popish Traytors, which are sometimes executed amongst us. They both ordinarily at their ends express a great deale of confidence: But in the Pseudo-Catholickes Antichristian Martyrs, it is so enforced, artificiall, ambitious, affected; Their speeches so cunning, and composed upon purpose to seduce the simple; Their last behaviour so plotted before-hand, and formally acted; Their prayers so un-heartie, plodding, and perfunctory; Their whole carriage so unspirituall, and unlike the Saints of God, discovering neither former acquaintances with the mysteries of true sanctification, nor those present feeling elevations of spirit, which are wont to fill the soules, which are readie to enter into the joyes of heaven; that to a spirituall eye, to a man verft in the purity, and power of godlinesse, it is most cleare, that their comfort
Part I. Cap. 15. Afflicted Consciences.

fort in such cases, is of no higher straine, nor stronger temper, than the moral resolution of an Heathen, and head-strong conceit of Heresie can represent, or reach unto. It is otherwise with the true Martyrs of Jesus, slain most cruelly by that great Whore, the MOTHER of HARLOTS, drunken with a world of innocent blood, as with sweet Wine: As we may see and feel in that glorious Martyriology of our Saints, in the mercifule times of Queene Mary. The constant profession, and power of our most true, and ever-blessed Religion did create such an holy, and humble Majesty in their carriages; such a deale of heaven, and sober undauntednesse in their countenances; such joyfull springings, and spirituall ravishments in their hearts; such grace, and powerfull piercings in their speeches; such zeale, and heartie melttings in their prayers; such triumphant, and heavenly exultations amid the flames: that it was more than manifest, both to heaven and earth; to men and Angels, that their cause, was the cause of God; their Murtherer, that Man of sinne; their bloud, the seed of the Church; their soules, the jewels of heaven; and their present passage, the right and ready way, to that unfading and most glorious Crowne of Martyrdome. That which in fiction, was fathered upon Father Campion, was most true of every one of our true Martyrs:

That every one might say, with heavie heart that stood:

Here speaks a Saint, here dyes a Lambe, here flows the guiltlesse bloud.

Thus you have heard, upon what weake props and sandy foundations that confidence stands, and is built, which carnall men seeme to lay hold upon with great braverie in times of trouble, and distresse. But the comfort which sweetly springs from that spirit, I speak of, supported, out of speciall favour, and interest, by the hand of God, All-sufficient, and the unconquerable calmnesse.
calmness of a good conscience is grounded upon a
Rock; upon which, though the rain descends, the
flaubs come, the mindes blow, the tempests beat; yet it
stands like Mount Zion, sure, sober, strong, lasting,
impregnable. Nay, (a) it is of that heavenly metall,
and divine temper, that it ordinarily gathers vigour
and puissance from the worlds rage; and growes in
strength and resolution together with the encrease of
all unjust oppositions: Persecutions, and resistance
serve as a provocation, and seasoning to it's sweet-
ness. It is not enforced, formall, artificially, affected,
furious, desperate, misgrounded, ambitious, upon an
humour, in the face onely, onely in hot bloud, out of a
vain-glorious pang, &c. Such may be found in Aliens,
and resolute reprobates. It were nothing worthie, if
Strangers might meddle with it: If men or devils, or
the whole world could take it from us; If it were su-
tained onely by any created power, or arme of flesh.
This Pearle that I praise, and perswade unto, is of an
higher price, and more transcendent power, than any
unregenerate man can possibly compasse, or compre-
hend. It hath for it's seet, a sanctified Soule; for the
Fountaine of it's refreshing, the Spirit of all comfort;
for it's foundation, the favour of God; for it's warrant,
the promises of Amen, the faithfull, and true Witness;
for it's object, an immortall Crowne; for it's contin-
uance, the prayers of all the Saints; for it's compa-
ions, inward peace, invincible courage, an holy se-
curitie of minde; for it's end and perfection, fulness
of joy, and pleasures at God's right hand for evermore.
In a word, this courageous comfort, and true noble-
ness of spirit, which dwells in the heart of the true-
hearted Christian doth differ as much from, and as
farre surpasse all the groundlesse confidences of what
habet vix una pro
christinomine sustupia, ut ardentiores amoris faces subdat, visisque in animi magnitudine pre-
stantibus ad sequentia certamina quas animo etiam susupinodivicem prebeat. Nozian Orat. 34.
carnalj
carnall men, or religious Counterfeits for ever; as the
reall possession of gold, an imaginarie dreame of gold;
as the true naturall lively Grape, which glads the
heart, a painted juycelesse Grape, which onely feeds
the eye; as a strong, and mightie Oake, rooted deeply
in the earth, which no storme or tempest can displace
or overthrow, a stake in a dead hedge, or staffe stuck
lightly into the ground, which every hand may snatch
away, or blast of winde supplant, and overthrow.

Sect. 1. Part. 2.

CHAP. I.

The Doctrine of the intolerableness of a wounded
Conscience proved.

Econdly, the trouble of a wounded The attribute of
Conscience, is further amplified by it's Attributes, intolerableness. But a
wounded Spirit who can bear? Whence
note;

Doctr. That the torture of a trou-
bled Conscience is intolerable.

Reas. 1. In all other afflictions, onely the Armes of
flesh is our adversary; we contend but with creatures
at most; we have to do but with man, or at worst,
with devils: but in this transcendent misery, we con-
flict immediately with God himselfe: Fraile man with
Almightie God; infallible man with that most holy God;
Whose eyes are purer than to behold evil, and who can-
not looke upon iniquitie. Who then can stand before his
indignation? Who can abide in the fiercenesse of his an-
ger? When his furie is powred out like fire, and the Rocks
are throwne downe by him: When he comes against a
man as a Beare that is bereaved of her Whelps, to rent

Habac. 1. 13.
Nahum 1. 6.
Hosca 13. 8.
the very cause of his heart, and to devour him like a Lion. No more than the driest stubble can resist the fiercest flame; the ripe corne, the mowers sharpest sythe; or a garment, the moth: no more, nay infinitely less can any power of man or Angell withstand the mighty Lord of heaven and earth, when he is angrie for sinne. When thou, faith David, with rebukes correctest man for iniquitie, thou as a moth makest his beauty to consume. Alas! when a poore polluted wretch, upon some speciall illumination by the word, or extraordinarie stroke from the rod, doth once begin to behold Gods frowning face against him, in the pure glasse of his most holy Law; and to feele divine justice by an invisible hand, taking secret vengeance upon his conscience; his heavie heart immediately melts away in his breast, and becomes as water. Hee faints and failes, both in the strength of his bodie, and stoutnesse of his minde. His bones, the pillars, and master-timber of his earthly tabernacle, are presently broken in pieces, and turn'd into rottennesse: His spirit the eye and excellencie of his soule, which should illighten, and make lightsome the whole man, is quite put out, and utterly overwhelm'd, with exceffe of horror, and flashes of despaire. O this is it, which would not onely crush the courage of the stoutest sonne of Adam; that ever breath'd upon earth; but even breake the backe of the most glorious Angell, that did ever shine in heaven, should he lift up but one rebellious thought against his Creatour! This alone is able to make the tallest Cedar in Lebanon, the strongest Oake in Bashan; I mean the highest looke, and the proudest heart; the most boisterous Nimrod, or Swaggering Belshazzar, to bow and bend, to stoope and tremble, as the leaves of the forrest; that are shaken with the minde.

2. In all other adversities, a man is still a friend unto himselfe, favours himselfe, and reaches out his best confi-
considerations to bring in comfort to his heavy heart. But in this, he is a scourge to himself. At warre with himselfe, an enemie to himselfe. He doth greedily and industriously fetch in as much matter, as he can possibly, both imaginarie and true, to enlarge the rent, and aggravate his horror. He gazes willingly in that false glasse, which Satan is wont in such cases, to set before him; wherein by his hellish malice he makes an infinite addition both to the alreadie unnumbered multitude, and to the too true hainousnesse of his sinnes, and would faine, if he will be led by his lying crueltie, misrepresent to his affrighted imagination, every Gnat as a Camell; everie moat as a mole-hill; everie mole-hill as a mountaine; every luftfull thought as a Sodomi-call villanie; everie idle word as a desperate blasphemie; every angrie looke as an actual bloudie murder; every intemperate passion, as an inexpiable provocation; every distraction in holy duties, as a damnable rebellion; every transgression against light of conscience, as a sinne against the holy Ghoft, &c. Nay, in this amazednesse of spirit, and disposition to despaire, he is apt even of his owne accord, and with great eagar-nesse, to armee everie severall sinne, as it comes into his minde with a particular bloudy sting, that it may strike deepe enough, and sticke fast enough in his alreadie grieved soule. He employs and improves, the excel-lencie, and utmost of his learning, understanding, wit, memory, (a) to argue with all subtiltie, with much Sophistry, against the pardonablenesse of his sinnes, and possibilitie of salvation. Hee wounds even his wounds, with a conceit, they are incurable, and vexes his very vexations, with refusing to bee comforted.

(a) Sed Franciscus spir- ra mirâ sagacitate ad singula respondebat — Quæcunque adserbarent, torquebat aegbæ-que in contrariam partem magnâ violentiâ argumentorum, admirandæ orationis impetu — Nihil potuit adeo aptè propinu, nihil tam accommodatè adserri, quod non ille vet refellere, argutissimè, vel cludeo et calidissimè, vel dissolvere promptissime. Serio inrâ meipsum cogitavi, centi nequaquam fuisse ita perspicacem in judicio dogmam, ut aporrect exercitationem in disputationibus theologicos, cum sanus esset. Hist. De Fran-cisce Spira, p. 120. 121.
Not only crosses, afflictions, temptations, and all matters of discontentment; but even the most desirable things also in this life, and those which minister most outward comfort; wife, (b) children, friends; gold, goods, great men's favours: preferments, honours, offices, even (c) pleasures themselves every thing: whatsoever is within him, or without him, or (d) about him: whatsoever he thinks upon, remembers, heares, sees, turns all to his torment. No marvel then, though the terror of a wounded conscience be so intolerable.

3. As the exultations of the soul, and spiritual refreshments do incomparably surpass, both in excellency of object, and sweetness of apprehension all pleasures of sense, and bodily delights: so afflictions of the soul, and spiritual pangs do infinitely exceed, both in bitterness of sense, and intensity of sorrow the most exquisite torments, can possibly be inflicted upon the body. For the soul is a spirit, very subtle, quicke, active, stirring, all life, motion, sense, feeling: and therefore farre more capable and apprehensive, of all kinds of impressions, whether passions of pleasure, or inflictions of paine.

4. This extreamest of miseries, a wounded spirit, is tempered with such strong, and strange ingredients of extraordinary feares, that it makes a man a terrour to himselfe, and to all his friends: To flee when none pursues, at the sound of a shaken leafe: To tremble at his owne shadow: to be in great feare, where no feare is: Besides the insupportable burthen of too many true and causefull terrours, it fills his darke and dreadful fancies with a world of fained horrors, ghostly apparitions, and imaginacie hells, which notwithstanding, have reall stings, and imprest true torments upon his trembling and wofull heart. It is empoysoned with such restlesse anguish, and desperate paine, that though life be most sweet, and hell most horrible; yet it makes
a man wilfully to abandon the one, and willingly to embrace the other, that he may be rid of it's rage. Hence it was, that Judas preferred an halter and hell, before his present honour. That Spira said often, (what heart quakes not to heare it?) that he envied (e) Cain, Saul, and Judas: willing rather any of their rooms, in the dungeon of the damned, than to have his poore heart so rent in pieces with such raging terrors, and fiery desperations upon his bed of death. Whereupon at another time being (f) asked, Whether he feared more fearefull torments after this life: Yes, said he: but I desire nothing more, then to be in that place, where I shall expect no more. Expectation, as it seemes, of future, did infinitely aggravate and enrage his alreadie intolerable torture.

5. The Heathens, who had no fuller sight of the foulenesse of sinne, or more smarting sense of divine vengeance for it, than the light of naturall conscience was able to afford and represent unto them; yet were wont in fiction to shadow out in some sort, and intimate unto us, the intolerable extremities of a minde troubled in this kinde; by hellish furies, following malefactors with burning fire-brands, and flames of torture: What understanding then is able to conceive, or tongue to report, in what case that sinfull conscience must needs be, when it is once awakened; which, besides the notions of naturall light, hath also, the full Sunne of Gods sacred Word, and that pure eye, which is ten thousand times brighter than the Sunne, and cannot looke upon iniquitie, to irradiate and enrage it to the height of guiltiness, and depth of horror? (e) Sapi dixit insidiis suis Spira se invidiare Caino, Saulo & Iuda. Ibid. pag. 32. Optare se in loco Iude & Caini est. Ibid. pag. 38. Exit hominem immisit Deus in cor eius ver. mem corrodentem, ignem inextinguibus, ut horrore, confusione, desperatione subiiit repleatur. Qui vermis & ignis nonquam exinde illum delerirem, ut loquuntur in infernus inferni. Habite in corpora anima, cum Judae Caino & caesiris damnis esset: desiderantes se loco cuinquis mortuis & damnatis esset potius, quam sic in corpore vivere. Ibid. pag. 43. Afferet, verum illum corrodentem, & ignem inextinguendum in cordis penetrae exedere, & adharena, ut longe sit deterior sua conditio quam vel (cuid) vel Iude & quod emилле iam mortuum & demnatum esse, quam in hac vitaliibus primi angustiis. Nicol. Laurent. in Alexipharmacoe adversus desperationis pestem pag. 31. (f) Nonnulli tamen interrogabant, cupidis futuros post hanc vitam cruciatus acchiones, aut maiiores persanieraret, quam adhuc in hac luce sintiret? Quibus ille sese quidem longe dixit, & gravera exceptare. & juxta vel ut perhorrecre, nihil tamen sese expetere, ac desiderare, quam uti suo tardem abducatur, quod nam transiet, et bilis gravissimae temptate secrum sit. Ibid. pag. 86. 5. The Heathens thought it so.
Both heart and tongue; man and Angel must let that alone for ever. For none can take the true estimate of this immeasurable spiritual miserie, but he that can comprehend the length, and breadth of that infinite unresistible wrath, which once implacably enkindled in the bosome of God, burnes to the very botome of hell, and there creates the extremitie and endlesnesse of all those unexpressable torments, and fiery plagues, which afflict the devils and damned soules in that horrible pit.

6. Not onely the desperate cries of Cain, Judas, (g) Latomus, and many other such miserable men of forlorn hope, but also the wofull complaints even of God's owne deare children discover the truth of this point, to wit, the terrours and intolerablenesse of a wounded conscience. Heare how rufully three ancient Worthies in their times wrastled with the wrath of God in this kinde. I reckoned till morning, faith Hezekiah; that as a (h) Lion, so will he breake all my bones: Even as the weake and trembling limbes of some leffer neglected beast are cruft and torne in pieces by the unresistible paw of an unconquerable Lion; so was his troubled soule terrified and broken with the anger of the Almighty. He could not speake for bitternesse of griefe, and anguish of heart; but chattered like a Crane or a Swallow, and mourned like a Dove. Thou (i) writest bitter things against me, faith

6 Gods owne children have felt it such.
(g) Latomus, cum ex ambitione contra conscientiam, veritatem Evangelii atque eorum impugnasset, & inquisitor privitatis hec vitia saeculis Christi fidelis immansissimae esset persecutionis; in ea pote vereto, & fono, suavitatis trepidatione, & terroribus ita est persecutus, ut quos ex amnis novaret, dolis fias ad se assenctret, suamque impia tem, in extremam consuetudinem desperatione; ulterius fata revertit; Gravat inquit, insciens, perclatum memum, qui prudente scientia in verbo Dei persuendos, & opprimendos, ays eperam meam colloquivi. Quare adversus Spiritum sanctum peccavi, nec ullam vitam habeam vel in aeternam peccavi mei condono. & praeda est; Sed debiti & corrupserunt & anima perditum sum mancipium, ad quae in regnum ejus incipseratis: arque ita iterum horrendas magnas mortuos est. Alexiphora, adiectus Desperat. Authore Nicolao Laurenzio. (h) lib. 38. 13 Quod autem Decum comparat Loni, absurdum viserit non debet — Oportet enim sit, ut illis Demini efficaciam inesse, quae humilitatem arque dejectamur, usque ad ipses inferos, & consolatione prope modum desituis omnium hor构思 p's e una concipiamus, quem admodum eiam borrores esios descripsis a Davide corpore, dum esset sua numera, lectionum sum lacrimis madefactum, animam suam turbatam, inferos eperios effe dicis. Sic enim pios interdum judicio Dei terreris esse est, ut bonitatis ejus desiderio magis efficiatur. Calvin. (i) lob. 15. 26.
Job, and makest me to possess the iniquities of my youth. The \( k \) arrowes of the Almighty are within me, the \( k \) Job 6.4.8. poysen thereof drinkest up my spirit: the terrors of God do set themselves in array against me, O that I might have my request! And that God would grant me the thing that I long for! Even that it would please God to destroy me, that he would let loose his hand, and cut me off. Nay yet worse: (l) Thou scarest me with dreams, (l) Job 7.14.15. and terrifiest me through visions. So that my soule chuseth (m) strangling, and death rather than my life. Though God in mercie preserves his servants from the monstrous and most abhorred act of selfe-murther; yet in some melancholie moode, horror of minde, and bitternesse of spirit, they are not quite freed from all impatient wishes that way, and sudden suggestions thereunto. (n) My bones waxed old, faith David, through my roaring all the day long. Day and night thy hand was heavie upon mee: my myftevre is turned into the drought of Summer. Thine arrowes sticke fast in me, and thy hand presseth me sore. There is no soundnesse in my flesh, because of thine anger: neither is there any rest in my bones, because of my sinne. For mine iniquities are gone over my head: as an heavie burden, they are too heavie for me. — I am troubled, I am bowed downe greatly; I go mourning all the day long. — I am feeble, and sore broken, I have roared by reason of the disquietnesse of my heart. Heare also, into what a depth of spirituall diffresse three worthie servants of God in these later times, were plung'd and pressed downe under the sense of Gods anger for sinne: blessed Misfris (o) Hertergh upon her last bed. (o) See the Discourse was horribly hemmed in with the sorrowes of death; the verie griefe of hell laid hold upon her soule; a roaring wildernesse of woe was within her, as she confessed of her selfe. She said, her sinnes had made her a prey to Satan; and wished, that she had never beene borne, or that she had beene made any other creature, rather than

Merc.

(n) Psa.32, 3,4.
The burden of my sinne lyeth so heavie
upon me, I doubt it will breake my heart:
Oh how wofull and miserable is my state,
that thus must converse with hell-bounds!
When By-standers asked, if Hee would pray:
He answered; I cannot. Suffer us, say they,
to pray for you. Take not, replied he, the Name of
God in vaine, by praying for a Reprobate. What grievous
pangs, what sorrowfull torments. What boyling
beates of the fire of hell that blessed Saint of God,
Iohn Glover, felt inwardly in his spirit, faith Fox,
no speech outwardly is able to expresse. Being young,
faith he, I remember I was once or twice with him, whom
partly by his talke I perceived, and partly by mine owne
eyes saw to be so worne, and consumed by the space of
five yeares, that neither almost any brooking of meat,
quietnesse of sleepe, pleasure of life, yea, and almost no
kine of senses was left in him. Upon apprehension of
some back-sliding, he was so perplexed, that if hee had
beene in the deepest pit of hell, he could almost have de-
spaird no more of his salvation: faith the same Au-
thor: In which intolerable griefes of minde, faith he,al-
though he neither had, nor could have any joy of his
meat, yet was he compelled to eate against his appetite,
as the end to deferre the time of his damnation, so long
ot he might, thinking with himselfe no lesse, but that he
must needs be throwne into hell, the breath being once
cut of his body. I dare not passe out of this point,
leat some childe of God should be here discouraged, be-
for
fore I tell you, that everie one of these three last named, was at length blessedly recovered, and did rise most gloriously out of their severall depths of extremest spiritual miserie, before their end. Heare therefore also Misftris Bretterghs (1) triumphant longs, and ravishments of spirit after the returne of her wellbeloved: O Lord Jesu dost thou pray for me? O blessed and sweet Saviour, how wonderfull! how wonderfull! how wonderfull are thy mercies! Oh thy love is unspeakable, that hast dealt so graciously with me! O my Lord and my God, blessed be thy Name for evermore, which hast showed me the path of life. Thou didst, O Lord, hide thy face from me for a little seaseon, but with everlasting mercie thou hast had compassion on me: And now blessed Lord thy comfortable presence is come; yea Lord, thou hast had respect unto thy hand-maid, and art come with fulnesse of joy, and abundance of consolations: O blessed be thy Name my Lord and my God: O the joyes! the joyes! that I seele in my soule! Oh they be wonderfull! they be wonderfull! they be wonderfull! O Father, how mercifull, and marvellous gracious art thou unto me! yea Lord, I seele thy mercie, and I am assured of thy love, and so certaine am I thereof, as thou art the God of truth, even so sure do I know my selfe to be thine, O Lord my God; and this my soule knoweth right well. O blessed be the Lord; O blessed be the Lord, that hath thus comforted me, and hath brought me now to a place more sweet unto me, than the Garden of Eden. Oh the joy, the joy, the delightsome joy that I seele! — O praise the Lord for his mercies, and for this joy which my soule seeleth full well, praise his Name for evermore. Heare with what heavenly calmenesse, and sweet comforts, Master Peacocks heart was (1) refresht and ravisht when the storme was over: Truly, my heart and soule, faith he, (when the tempest was something alayed) have beene farre led, and deeply troubled with temptations, and stings of conscience, but

(1) In the fore-cited Discourse.

(1) In the above-named Narration.
I thank God they are eased in good measure. Wherefore I desire that I be not branded with the note of a cast-away, or reprobate. Such questions, oppositions, and all tending thereto, I renounce. Concerning mine inconsiderate speeches in my temptation, I humbly, and heartily ask mercy of God for them all. Afterward by little and little, more light did arise in his heart, and he brake out into such speeches as these: I do, God bee praised, feel such comfort, from that, what shall I call it? Agony, said one that stood by; Nay, quoth he, that is too little; that had I five hundred worlds, I could not make satisfaction for such an issue. Oh the Sea is not more full of water, nor the Sunne of light, than the Lord, of mercie! yea, his mercies are ten thousand times more. What great cause have I, to magnifie the great goodness of God, that hath humbled, nay rather exalted, such a wretched Miscreant, & of so base condition, to an estate so glorious and stately! The Lord hath honoured mee with his goodness. I am sure, he hath provided a glorious kingdom for me. The joy that I feele in mine heart, is incredible. For the third, heare (u) M. Fox: Though this good servant of God suffered many yeares so sharpe temptations, and strong buffetings of Satan: yet the Lord, who graciously preserved him all the while, not onely at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as the like lightly hath not beene scene; in such sort, as he being like one placed in heaven already, and dead in this world, both in word and meditation, led a life altogether celestiall, abhorring in his minde all prophane things.

7. It is irremediable. No arme of flesh, or Art of man; no earthly comfort, or created power can possibly heale or helpe in this heaviest case, and extreamest horroure; heaven and earth, men and Angels, friends and physicke; gold and silver, pleasures and preferments, favour of Princes; nay the utmost possibilitie of the whole creation must let this alone for ever. An Almighty hand, and in-
finite skill must take this in hand; or else never any cure or recoverie in this world, or the world to come. Bodily diseases may be eased, and mollified by medicines: Surgery, as they say, hath a salve for everie sore: Poverty may be repaired and relieved by friends: There is no imprisonment without some hope of enlargement. Sute and favour may help home out of banishment. Innocency and neglect may wear out disgrace: Griefe for losse of a wife, a childe, or other dearest friend, if not by reasons from Reason, that death is unavoidable, necessarie, an end of all earthly miseries, the common way of all mankinde, &c. yet at last is leffened and utterly loit by length of time. Cordialls of Pearle, Saphyres, and Rubies, with such like, may recomfort the heart poslel with melancholie, and drown'd in the darkness of that sad, and irksome humour, &c. But now not the most exquis-fite concurrence of all these, nor all the united abilities, which lie within the strength and sinews of the arme of flesh, can helpe any whit at all in this case. Not the eacuteft quinteefcence extracted from all the joys, glo-rie, and pleasures, that ever the world enjoyed, can procure, or minister one jot of eafe to a soule afflicted in this kinde, and thus trembling under the terrors of God. In such an Agony and extremitie, hadft thou the utmoft aide, and an univerfal attendance from Angels and men; couldest thou reach the top of the moft aspiring humane ambition, after the excellencie and varietie of all worldly felicities: were thy po-lfessions as large as East and West; were thy meat con-tinually Manna from heaven; every day, like the day of Christ's resurrection: were thy apparell as costly and orient as Aarons Ephod; nay, thy body cloth'd with the beautie of the Sunne, and crownde with starres; yet for all this, and a thousand more, thy heart within thee would be as cold as a stone, and tremble, infini-te-ly above the heart of a woman, entring into travell of
her first childe. For alas, who can stand before the mighty Lord God? Who dare pleade with him, when he is angrie? What spirit of man hath might, to wrestle with his Maker? Who is able to make an agreement with the hells of conscience, or to put to silence the voice of desperation? Oh! in this conflict alone, and wofull wound of conscience, (1) no electuarie of pearle or precious Baulme, no Bezoars stone, or Unicornes hornes, Paracelsian quintessence, or potable gold: no new device of the Knights of the Rose-croffe, nor the most exquisite extraction, which Alchymy, or Art it selfe can create, is able any whit, or at all to revive, ease, or affwage. It is only the hand of the holy Ghost, by the blond of that blessed Lambe, Jesus Christ the holy, and the righteous, which can binde up such a bruise.

CHAP. II.

I. Use of the former doctrine for the unconverted to take out the sting of sinne by repentance. II. One reason why everie sinner doth not alwayes feele that sting.

Vses. I. Ownself to the unconverted: That they would take the stings out of their sinnes, and prevent the desperatenesse, and incurabelnesse of this horrible wound, by an humble, sincere, universal turning unto the Lord, while it is called (2) To day. For assuredly in the meane time, all the sinnes they have heretofore committed in thought, word or deed; at any time, in any place, with any company, or to which they have beeene any wayes accessarie, are alreadie upon record before the pure eye of that high and everlasting Judge, written exactly by the hand of divine justice in the booke of their consciences,
consciences, with a penne of iron, with the claw of an Adamant, with the point of a Diamond, or if you can name any thing, which makes a stronger, deeper, and more lasting impression: and there they lye, like so many Lions asleep, and Gyants refreshing with wine, gathering much desperate pocon, and stinging points: that whencesover hereafter, they shall be effectually and finally awaked by Gods angry hand, they may torment most ragingly, and teare their wofull soules in pieces everlastingly, when there is none to helpe.

Now we may see and observe many times, one little sinne, at least in the worlds account, and conceit of carnall men, to plunge a guilty conscience into the depth of extremest horrour, & a very hell upon earth: As I have heard of, and knowne in many: One for a sudden, unadvised imprecation against her own soule, in case she did so or so: Another, for a thought conceived of God, unworthy so great a Majesty: Another for covetously keeping a thing found, and not restoring it, or not inquiring after the owner: Another for an adulterous project, without any actuall pollution: Another, by concurring with a company of scoffing Ishmaels onely once, and ere he was aware, by lifting up the hands, and casting up the eyes, in scorne of Gods people, &c. Yet afterwards they sadly revising these miscarriages in cold bloud, some of them some five or sixe yeeres after, God being then pleased to represent them with terour, and their native stings; were cast into that affliction of conscience, and confusion of spirit, that their very bones were broken; their faces fild with ghaftliness and feare; their bodies possessed with strange tremblings and languishing distempers; their very vitall moisture turned into the drought of Summer: In which dreadfull perplexity they were in great danger of destroying themselves, and of being swallowed up of despair. If the guilty sinne will sting unsufferably when it is awaked.
sense than of one sinne, when God sets it on, and lays unto it, Torment, draws so many fiery points of stinging Scorpions after it; charges upon the excellency of the understanding with such hideous darkened, rents the heart in pieces with such desperate rage, grinds into powder, the arme & sinewes of all earthly succour; melts, like Dew before the Sunne, all those delights and pleasures which the whole world offers, or affords to comfort in such a case; In a word, makes a man to extremely miserable, that he would make himselfe away; wishes with unspeakeable griefe, that he had never been; that he might returne into the abhorred state of annihilation; that he were any other creature; that hee might lye hid world without end under some everlafting Rocke, from the face of God; Nay, that he were rather in hell, than in his present horror: I say it being thus, what unquenchable wrath, what streams of brimstone, what restless anguish, what gnashing of teeth, what gnawing of conscience, what despairfull roarings, what horrible torments, what fiery hells feeding upon his soule and flesh for ever, may everie impenitent wretch expect, when the whole blacke and bloudie Catalogue of all his sinnes shall be marshald and mustered up together at once against him? everie one being keened with as much torturing furie, as the infinite anger of Almighty God can put into it: after that hee hath accursedly with much incorrigible stubbornnesse out-flood the day of his gracious visitation, under this glorious Sun-shine of the Gospell: wherein he either hath, or if he had beene as (u) provident for his immortall soule, as wretch should chuse.

(u) As if a foolish rather to starve at the Bakers Stall, than lay out his penny in bread. So God knowes many a wretched man famisheth his soule to spare his purse; contented to live in a barren and dry wilderness, where there is neither bread nor water of life; where there is no vision, no preaching; rather than to feede his Kids by the Tents of the Shepheards; that is, to dwell, where he may heare, or (which were more charitable) to procure that he with others may heare, where he dwelleth. S. Crooke.
carking for his rotten carcase, might have enjoyed very powerfull means all his life long: And yet all the while neglected so great salvation: forsooke his own mercy: and so judged himselfe unworthy of everlasting life.

If a lighter sinne many times light so heavie, when the conscience is illightened; how will thy poore soule tremble under the terrible, and untolerable weight of all thy sinnes together? When all thy lies, all thy oaths, all thy rotten speeches, and railings; All thy bedlam passions, and filthy thoughts; all thy good-fellow-meetings, Ale-house-hauntings, and scoffings of Gods people; all the wrongs thou haft done, all the goods thou haft got ill, all the time thou haft mispent; thy prophanation of everie Sabbath, thy killing of Christ at every Sacrament, thy Non-proficiencie at every Sermon: thy ignorance, thy unbeliefe, thy worldliness, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmenesse, impatiencie, discontentment, vaine-glorie, selfe-loue: the innumerable swarmes of vaine, idle, wandring, and wicked imaginations: in a word, all the pollutions, distempers, and estrangednesse from God in thine heart: all the villainies, vanities, and rebellions of thy whole life: I say, when all these shall bee charged upon thy gracelesse soule by the implacable indignation of that highest Majestie, whose mercie, Ministerie, and long suffering, thou haft shamefully abused: whose anger, patience, and pure eye thou haft villanously provoked all thy life long: Alas what wilt thou do then! What wings of the morning will then carry thee out of the reach of Gods revenging hand? What cave shall receive thee? What mountaine canst thou get by entreaty to fall upon thee? What darkest mid-night, or hellish dungeon shall hide thee from that wrath, which thou shalt be neither able to abide, or to avoid? In this case, I would not have thy heart in my breast one.
neither bless thy selfe in the meane time, because thou hast neither feare, fore-taste, or feeling of the wrath which is to come, the vengeance which hangs over thine head, and the horror which dog's thee at the heeles: (x) For that is the very complement of thy misery, and perfection of thy madness. To be sick, and senseless of it, is the forest sicknesse. To have Satan flash thy soule with so many sinnes, one after another, and to feele no smart, is a most desperate security: To have all this miserie towards, and to be confident, and senseless, is the miserie of miseries.

The reasons, why thou art at rest from their guilty rage in the meane time; and that so many sleeping lions, I mean all thine unpardoned sinnes, do not yet awake and stirre; terrific and tearie in pieces, are such as these.

1. Satan is subtle, that he will not meddle much, or molest thee extremely, until he be able to do thee an irrecoverable mischiefe. He is wont not to appeare in his true likeness, and so terribly; not so much to disturb, and trouble any of his owne, before hee have them at some dead lift, and desperate advantage; as
under some extraordinarie cross, great disgrace, grievous sickness; in time of some deep melancholy, unavoidable danger, universal confusion; when he conceives in all probabilities, that they have out-lived the day of their visitation, hardened their hearts, that they cannot repent, received the sentence of death against themselves; and at such other like times, when he hopes, he shall be able to crush, and confound them suddenly, utterly, and for ever. And then he plays the devil indeed, and shews himselfe in his colours. For he then infinitely endeavours with all cunning and cruel industries, after he hath wafted them a while downe the current of the times, with as much carnall peace and pleasure, as he could possibly, to cast them upon the Rocke of a most dreadful ruine, and swallow them up quicke in the gulph of calamitie and woe; of despaire, selfe-destruction, everlasting perdition of bodie, and soule. But you must know, that in the mean time, untill he can spie such an opportunity, he labours might and maine to keepe them in as merrie a mood as may bee. Hee layes about him, by all wayes and meanes, he can devise, to plot and provide for them, and that with great variety and curiousitie, fresh successions and supplies continually, of pleasures, contentments, the countenance and favours of the times, sensible satisfactions, all earthly prosperities. If he can helpe it, and have his will, they shall wallow still in all worldly felicitie, and be attended upon with all the delights their hearts can desire. And all this, to continue them with more easinesse and irrestistance in the damned way: And left otherwise, they should grow weary of his slaverie, sensible of their gilded fetters, and so labour after libertie, and enlargement from his hellish bondage. For he knowes full well, that if they endured much hardship in his service, they might perhaps thinke of seeking after a new master, that want of comfort in the world, might draw their
hearts to delight in the Word; Not finding happiness upon earth, might make them enquire after that which is in heaven. That crosses and crossing their courses, being sanctified for that purpose, may haply helpe to breake their hearts, and bring them to remorse for sinne; which he mainly feares, and opposeth with all the craft and power he can possibly; left thereupon, they breake out of his fooles-paradise, into the Garden of Grace; out of the warme Sunne, into Gods blessing.

In managing this maine policy, for the more secure detainment of his vassals in the invisible chains of darkness and damnation, and in an everlasting distast and dis-affection to the good way; by holding up their hearts in his sinfull service, and woing them, to go on quietly towards hell without any grumbling; hee works many ways.

1. He plots all he can to procure them success in their wicked enterprisyes, and unlawfull attempts, especially, against the faithfull Ministers, and people of God; for that doth infinitely confirme, harden, and encourage them in their prophane courses, and opposition to grace. Herein he doth many times mightily prevaile, by improving the opportunities, and pressing the advantages, which he gaines, by the executions of Gods justice, and rebellions of his children. The sinnes even of his owne people doe many times provoke Gods just indignation against them; and enforces him, to raise up their adversaries, as courses, and to give them success, for the humiliation, and chastisement of his chosen: See Psal. 81.14.15. Is. 10.5.6. &c. Ezek. 22.19.20. Whereupon Satan fills the hearts of the wicked so prevailing, and conquering, with a great deal of pride, selfe-applause, insolencie, contempt of godlinesse, selfe-conceitednesse of their owne righteousnesse and worth; and so hardens them extraordinairely, and holds them with much obstinat resolution

2. Promotes all thy enterprisyes against others.
in the ways of death, and prejudice against the holy Path. He helps all he can, to have them thrive and prosper by oppression, usury, simony, sacrilege, bribery, covetousness, cozening, Machiavellian tricks, &c. That so his service may seem more sweet and gaineful unto them. To the effecting whereof he receives notable assistance, and speciall advantage from the corruptions of the times, and conscionable simplicitie of the Saints. For the first, These worst and ulcerous times, wherein so many Vines, Olive-trees, and Figge-trees wither away in obscurity; and so many Brambles brave it abroad in the world, tumbling themselves in the pleasures, splendour and glorie of the present; wherein so many brave Princes are walking as servants upon the earth; and too many servants of luxury and pride are mounted on horse-backe; I say, they are the onely season, for Satan to gratifie all his gracelesse Ones; and to hoift them up by the common, but accursed staires and stirrups of bribing, basenesse, temporizing, ill offices to humour greatnes, and other such vile meanes, and accommodations, into eminency in the world, and high rooms; where he keepes them in a golden captivity with great contentment, and lockes them full fast in the Scorners chaire, with much securitie to their owne sensuall hearts; and notorious service to himselfe. Whereas indeed and truth to men that have eyes in their heads the ascent is slippery, the top shaking, the downfall desperate. For the second; It is incredible to consider, what a deale of advantage in worldly dealings, the covetous divell in a cruell and crafty worldling, doth sucke out of the single heartednesse, plaine dealing, and unsuspicuousnesse, of conscionable men, for their rising and enriching, if God croffe it not.

2. He drawes them by all the baite, Hee can devise to all the incentives, and preservatives of carnall contentment: as to Tavernes, Ale-houses, Play-houses,
Whore-houses, Gaming-houses; to May-games, Morrice-dances, Church-Ales; to Cardes, to Dice, to Dancing; to Feasts, Wakes, Mif-rules, Drinking-matches, *revellings, and a world of such finfull haunts, Bedlam-fooleries, and Good-fellow-meetings. Wherein He is mightily furthered, by Wicked Mens impatience of solitariness; and their enraged eagerness of carrying with them to hell, as many as may be. For the first, *Though a good man, as Solomon faith, be satisfied from himselfe; dare full well, and desiresfull often, to bee alone; because the bird of the bosome sings sweetly to his foule in solitariness: yet all the sonsnes, and daughters of pleasure, have no pleasure at all, nay ordinarily are most loath to be by (a) themselves. Solitariness puts them into their dumps, makes them extremely melancholick, and weary of themselves. They would rather be any where, in any company, any ways employde, than alone. Mistake me not, they can walke by themselves, to feed upon contemplative filth, speculative wantonness, and adulteries of the heart; to plot revenge, preferment, enlargement of their estate; to renew upon their sentuall hearts their youthfull pleasures, &c. But to be alone, purposely, to deal with God, and their owne confciences, about their spirituall (b) state; they abhorre, they cannot endure, it is to

*Galat. 5. 21.
(a) Quiis & hinc est, cur malus non liberet
sit solus nee libenter ueniat securum, sed semper
consortia querat & socia.
(b) Qui quae
paints tempus salutem Cest
eun solitarium vita est
per mos est partim prop
ter recordationem sol,&
non conscientia, &
quad conscientia evigi
laturae, & impenem ei
mexitiam alaturn sit
Kecker, Syst Eth.lib

Quisquis
in corde
persuade,
non
be;
quietum

&c. 6. Quisquis
in corde
persuade,
non
be;
quietum

&c. 6. Quisquis
in corde
persuade,
non
be;
quietum

&c. 6. Quisquis
in corde
persuade,
non
be;
quietum
Part 2. Cap. 2.

Afflicted Consciences.

them a torture, a racke, the very beginning of hell. And that is the reason, to decline the stings of guiltinesse, and torment before their time; why they have so often recourse unto the arme of flesh, for refreshing; to the mirth and madness of wine, pleasures, and many other fugitive follies; That they cast themselves into such knots of good-fellowship; appoint so many set-matches of joviall meetings, and hunt after such varietie of the times entertainment, as they call it: which they account the very life of their life, and without which they would rather be under ground, than above it. For the second, Heare, how swaggeringly they cry unto their companions in iniquitie, to make haste with them towards hell. Come with us, let us lay wait for blood, let us lurke privily for the innocent without cause: Let us swallow them up alive, as the grave, and whole, as those that go downe into the pit: we shall finde all precious substance, we shall fill our houses with poyle. Cast in thy lot among us, let us all have one purse, Prov. i. 11. &c. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures as in youth. Let us fill our selves with costly wine, and oytments: and let no flower of the Spring passe by us. Let us crowne our selves with Rose buds, before they be withered. Let none of us go without his part of our voluptuousnesse: let us leave tokens of our joyfulnesse in every place: for this is our portion, and our lot is this, &c. And in all these cursed conventicles of good-fellowship, and furious combinations for prophanenesse, and against pietie, the divell himselfe is ever present amongst them in his Pontificalibus, as they say: And there disposeth, enclines, manageth and accommodates all opportunities, occurrences, mens feuerall corruptions, and pregnancie of their wicked wits to make their meetings, as mery, as may be; and to put all possible sensual sweetness into their carnall delights.

He sweetens by all means possibly.
3. Lastly, That which is principally for my posture; besides, that like a craftie Juggler, he casts a mist before the eyes of his slaves; and like a false Merchant, puts a counterfeit glosse upon the face of sinne; He also hides away the sting from them, and withholds the horror untill afterward. Every sinne in it's owne nature, ever lookes fouler than the divell himselfe; O that the ougly, tearrefull, and filthie shape of it could be scene with bodily eyes, that thereby it might provoke all men to a mortall and immortall hate and detestation of it! The sting is pointed with the keene unquenchable wrath of God; the horror is heated with the very fire of hell: And yet ordinarily Satan takes an order by his craft and industrie, that these never appeare, untill it appeare unto him, that in all probability, the sight of them will sinke their soules into irrecoverable woe.

The notfeeling then of their spirituall miserie is so farre from making them not miserable, that it ministeres occasion to the divels malice, mightily to aggravate their miserie, both present and future.

CHAP. III.

Five other reasons why a sinner doth not always feele the sting of sinne.

Another reason, why many are not troubled in the meanet ime, though there be infinite cause, and a world of woe to come, is, because their consciences by reason of surfeit in sinne, and being drunke with worldly delights as with sweet wine, are cast into a dead sleepe: And there lulled still, and lockt full fast in an imaginary Paradise of golden dreames and transitorie fancies, by
by the charmznes and enchantments of earthly pleasures. And if at any time, any noise of terrorz found in their eares from the Lords Trumpetters in the Ministerie of the Word, so that they begin to stirre, then the divell begins to bestirre himselfe, and to rocke them fast againe with his Syren-songs in the cradle of securitie. Here therefore we may take notice of a fourefold conscience: 1. That which is both (c) good and quiet; when it hath peace with God, and with it selfe; so that the happy soule may sweetly sing in it's owne bosome, My beloved is mine, and I am his. 2. That which is neither good, nor quiet; when it lyes forlorne under the sense of God's wrath, and full of horror in it selfe. As that of Judas, Latomus, &c. 3. That which is (d) good but not quiet; when the pleased face of God doth shine upon it through the bloud of Christ; and yet it feeleth not the comfort of that blessed reconciliation: As in many new Converts, who being truly humbled for all sinne, cast themselves upon the Lord Jesus, and his sure promises, for spiritual and eternall life; and yet are not as yet sensible of any assurance. 4. That which is quiet but not good; when it is as full of sinne as a Toade of venome, as Hell of darkness, and all those innumerable sinnes unrepent of, unpardoned, like so many mad Ban-dogges, and fell Maffives, though asleepe for the present, will in the evill day, especially of sickness, death, judgement, (e) flie in the face of the proudest Nimrod, readie to plucke out his very throat & heart, and to torment with unspeakable horror; and yet for all this, it is untroubled, senseless, and secure. This kinde of conscience, is to be found, I feare me, in the most that haere mee this day, and so generally over the kingdome. It doth not in the meanie time, trouble and terrifie.

(c) Those Christians have this heaven upon Earth, who are come from under the storme & tempest of temptation, and resting in the sweet sense, and feeling of the mercies of their God in Christ Iesus, sealed unto them by the testimony of the Spirit of God. Yates.

(d) In the broken and contrite spirit, which the Lord will never despise. A man may have his conscience uprightly good, which is painfully evil, for a good man's conscience may be unquiet and troubled. Dike.

(e) Hujusmodi conscientia est insulsura aliquis, quae quandui dormit, videtur esse cibus, & neminem ludet: sed excitata in hominem invidet, & dilacerat consueta. Diligenter itaque cavenda est tale conscientia: quippe que nonumquam per to-

...
A great number, by reason of their ignorance in the Booke of God, and by consequent un-acquaintedness with the sinfullnesse and cursednesse of their spiritual state, revealed thereby. This is the very case of a world of poore ignorant befotted soules amongst us: more is the pittie, especially now, when the glorious Sunne of Christ's Gospell shines so faire, and fully in many places! For want of light in Gods Law, they looke upon their sinnes, as we do upon the Starres in a cloudy night; see onely the great ones of the first magnitude; and here one, and there one: But if they were further illightened, and informed aright, they might behold them, as those infinite ones in the fairest, frosty Winters mid-night. A worthy Divine, sets out excellently the quietnesse of this ignorant conscience by a very fit resemblance, thus: *Men judge of their ignorant consciences, faith he, as they do of their blinde, dumbe, and ignorant Ministers: Such neither doe, nor can preach; can neither tell men of their sinnes, nor of their duties. Aske such a blinde-guide's people, what their conceit is of him, and what a kinde of man their Minister is, and you shall have him magnified for a passing, honest, harmelesse man, wondrous quiet amongst his neighbours. They may do what they will for him; he is none of these troublesome fellows, that will be reproving their faults, or complaining of their disorders in the Pulpit; Oh such an one is a quiet good Man indeed. Thus judge many of their consciences. If their consciences be quiet, and lye not grating upon them, and telling them, that their courses are sinfull and damnable, and that their persons are in a dangerous condition: but rather by their silence, ignorance, and vaine pretences doe justifie them, and tell them, all will be well enough. Oh then what excellent consciences have these men! They make no conscience of Family-duties; once in the yeare to come to the Sacrament serves the turne: they are common swearers in their ordinary communication:
make no conscience of sanctifying Sabbaths, &c. And their consciences let them alone in all these, do not give them one syllable of ill language: Oh what gentle, and good-natured consciences thinke these men they have! But alas! what evil consciences have they?

2. Nor others, by reason of a covenant with death, and an agreement with hell. Such as these, Isa. 28.15, who negotiate by their plausible Agents, Ease, pleasures, prosperity; and conclude some kind of concord and composition for a time with Satan, sinne, and their owne consciences. But to tell you the truth, it is no true peace, but a politicke truce. For these implacable, desperate spiritual enemies of theirs, are ever in the meane time preparing Armes, Ord'rance, and many fiery darts, still levying of fresh forces, whole armies of fiery Scorpions, and flaming terours, with which as soone as the truce is ended, they will set upon them with more violence, fury, and fiercenesse than ever before.

3. Nor others, By reason of an insensible brawnednesse growne over, and a desperate searednesse impressd upon their consciences by extraordinarie villany, and variety in sinne. Such as those, Isa. 5.19. By drawing iniquity a long time with cords of vanity, and sinne, as it were with a cart-rope, by waving the glorious light of the Word under which they sit, and which shines on their faces, as a foolish thing; by villanously trampling under foot the power of it with despite, and scorne, many times against that light, which stands in their consciences like an armed man; Nay, and by treading out with custome in sinne, the very notions that nature hath engraven in their hearts, as men do the engravings of Tombe-stones which they walke upon, with soule shoes; I say thus, at length their consciences become so utterly remorselesse, and past all feeling; so brawned, so seared, so sealed up with a reprobate sense, that with an audacious, and Giant-like insolence,
cie, they challenge even God Almighty himselfe to draw his sword of vengeance against them. Woe unto them that draw iniquity with cords of vanity, and sines, as it were with a cart-rodpe: That say, Let him make speed, and haften his worke, that we may see it: and let the counsell of the holy One of Israel draw nigh and come, that we may know it. These Roarers, and Swaggering Belials, in this respect have consciences, worse than the Devil himselfe. For he belieues and trembles. Even those already, desperate and damned spirits, tremble at the fore-thought of that fuller wrath which is to come, and yet further-deserved damnation.

4. Worldling.

Nor others, who, when it begins ever and anon to grumble, mutter, and make a noise, lull it asleep againe with songs of pleasures; and still the cries of it with outward mirth, as Saul was wont to lay the evil spirit with Museske. These mens consciences are quiet, not because they are savagely appeasde; but because they are sensually pleasde: Not because they want matter to trouble, and terrifie; but because they will give them no pleasure, to set their sines in order before them. For this purpose, and to keepe these furious Maslives musl'd in the meane time, they have recourse unto and improve, both variety of delights, and multiplicity of employments. For the first: This is the reason, as one faith wittily, that many are so eager in the pursuits of their pleasures, because they would make Gods Sergeant, their owne conscience that pursues them, drunken with these pleasures: just as many men use to doe, getting the Sergeant that comes to arrest them into the Taverne, and there making him drunke, that so they may escape. For the second: How was it possible that Ahithophel should hold out so long from hanging himselfe, and horrible confusion of spirit; especially sith he harbour'd in his bosome such a false rotten abominable heart, as appeared by that villainous counsell
counsell hee gave Absolom, to ly with his Fathers Concubines, in the sight of all Israel; except hee had beene a Counceller of State, and so necessarily taken up continually with extraordinary variety, vicissitude, and succession of most weightie & important affairs; which would wholly possess his minde with an uninterrupted attention, agitation and exercise; and not give it any leave to reflect upon it selfe, with those severer cogitations in cold bloud, which are wont to correct and condemne the enormitie of exorbitant courses. And thus in all ages, many great men, of great wisedome, being great offenders; purposely put and plunge themselves into multitude of businesses; that they may have no leasure, to listen unto that, which their consciences would secretly tell them in their eare, of their Machivellian plots, prodigious lusts, and plausible cruelties. The noise of attendants, visitants, Dependants, and great employments drowne the voyce of Conscience in such cases, as the Drummes in the sacrifices to Moloch, the Cry of the Infants. But while the men of the world are thus wholly detain'd, and do so greedily upon purpose entertaine the time with cares of this life, and dealings in the world; their consciences deal with them, as Creditors with their Debtors: while they have any doings, as they say, and are in trading, in policy let them alone & say nothing; but if once dowe the winde, in sickness, poverty, disgrace, &c. Then comes Sergeant after Sergeant; Arrest upon Arrest; Action upon Action: All their finnes are set in order before them, and fall full soule upon the now distressed Soule, as Ravens upon the fallen Sheepe, to picke out the very eyes and heart of it, and to keep it downe in the Dungeon of despaire for ever.

5. Nor others, because they confen themselves with a formall false conceit of a comfortable spirituall state; as did the Pharifie, Luk. 15.11. with a groundlesse presumption, that they are in Gods favour; as did thofe, selle deceiving.
Matth. 7. 22. And the five foolish Virgins, Matth. 25. When as God knowes they are meere strangers to the Mysterie of Christ, and farre enough from any found Humiliation.

Thus the blindenesse, security, fearednesse, number, Selfe-deceit, or some other such distemper of the Conscience conceales, and keeps in, the stings of those sins in sensual men; which without turning unto the Lord, in truth, while it is called To day, will hereafter torment with intolerable and restlesse terour thorough all eternity.

3. Sinne is in it's owne element.

3. A third reason, why thy un lamented, and unpardononed sinnes, the every one of them be armed with a severall bloody and fiery sting, and of their owne nature so heavy with horror, that they are able to sink Thee into the bottome of Hell; doe not as yet stirre, nor presse upon thy Soule, with the insupportable weight of divine vengeance, is this: They are in their native soyle, where they were born, bred and brought up, in their owne Element, as they say: I meane in a carnall heart, soaking in sensualitie, and not resolved to be reformed. We say in Philosophy, An Element is not heavy in it's owne Place. One Bucket full of water upon the Earth would be burdensome to the Backe of that Man, who, were Hee in the bottome of the Sea, would feel no weight at all from all the water there, though it were three miles high over His head. A sensual heart, settled upon it's lees can beare without sense, or complaint, a world of wickednesse, which out of it's Element and humour, would be crucht into Powder, and tremble with horror upon the sad apprehension of the least sinne, especially set out by Gods just indignation. While Belsazzar was in His Element, revelling and rioting amongst His Lords, His Wives, and His Concubines, drinking wine swaggeringly and contemptuously in the golden and silver Vessels of the Temple, Hee felt no touch in point of con-
conscience, or terror at all. But, put out of His humor, by the hand-writing upon the plaister of the Wall, his countenance was presently changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another.

4. Fourthly, The never-dying worme, that naturally breeds, and (d) growes bigge in every unregenerate conscience, which beates backe still the searching power of the Word, and secret warnings of the Spirit, is like a Wolfe in the foot: Feede it continually with fresh supply of raw flesh, and it will let the Body alone; but with-draw that, and it devoures upward. While the sonnes and daughters of pleasure, and all those who have their portion and Paradifie in this life, stop the mouth of this hellish worme, with variety of carnall delights, they do well enough, and finde prettie ease, and exemption for a time from the rage and bitings thereof: But they may assure themselves in evil times, when the dayes are come upon them, wherein there is no pleasure; when the Play is done; when all worldly comforts and comforters like run-away servants, and drunken Serving-men, are to seeke, when they have most use and need of them, I say, that then the time, and turne is come: that the worme of conscience, destitute now for ever of any further satisfaction from sensuall sweetnesse, will ragingly turne upon the Soule, devour like a Lion, gnaw like a Vulture, vex eternally.

5. Fifthly, If the weight of the whole world were now laid upon any of these Bodies here lately buried, it would not stirre or groane: And why? Because it is naturally dead. Proportionably, Though the burthen of sin, farre heavier than a mountaine of (e) Lead, (e) Grave siquidem, than this mighty and massie earth under our feet, lyes upon every impenitent Soule, ready every houre to press, and plunge it into the lowest Pit, yet wretched, and bewitching thing, it neither feeleth any smart, nor...
nor feares any hurt; it is neither sensible of the present weight, nor troubled for the future wrath; And what is the reason? It is spiritually (f) dead. It is starke dead in trespasses and sinnes. The strong man is gone away with all. And there is no stirring, nor sense of this cursed Burden, until, either a stronger than he lay hands upon this Hellish Tyrant, disarme him, and throw downe his holds; and a (g) mightier voyce of the Son of God, than that which made Lazarus come out of the Grave, put life into it: Or else that the dreadful thunder of Gods fierce and final wrath, the Day of visitation being expired, awake it to everlasting woe.

6. Though in the mean time, thou be extremely miserable, and if thou dye in thine impenitent state this day, thou must most certainly lodge this night in the lake of fire & brimstone amongst the damned; yet thy sinnes for the present do not represent to the eye of thy conscience those formes of foulenesse, and terrour, of which they are naturally full; and which without timely repentance, thou wilt hereafter finde and feele in them, to thine endlesse griefe: because thou lookest upon them in the false Glasse of vaine-glory, ignorance, selfe-love, selfe-conceitednesse; painted over by the Divels dawbing, with whorish intising colours of pleasure, profit, preferment, worldly applause, and other such golden and golden out-sides. Whereas a true and effectuall beholding them in the cleare Chriftal of Gods pure Law, hunted continually at the heels with divine vengeance; al the curses in this Booke, and plagues innumerable, internall, externall, eternall; and in the bitter Passion of Jesus Christ, without whose hearts-bloud, not the least sinne that ever was committed, could ever have been remitted, were able to fright and fire a very Blackamore out of his blacke skinne, and a Leopard from his spots. And thou something easest thine heart also against the terrour of the Lord for thy sinnes, by looking upon Gods mercy with
with false spectacles, and so enlarging it beyond the limits of his Truth. But heare, what that excellent discoverer of the Depths of our Selfe-convincing hearts tells thee in such a case: As a man passing over a bridge, faith he, which his false spectacles make to seem broader, than in deed it is, being thereby deceived, goes besides the bridge, and so is drowned: so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger than it is, they are in danger of falling beside it, into the waters of eternall destruction. For though Gods mercie be of the largest extent, yet it is bounded with his Truth. And therefore usually in the Scriptures we finde these two coupled together, Gods mercie, and His Truth. Now His Truth tells us, that the good tydings of the Gospel belong onely to the poor, to the broken-hearted, to the captives, to the blinde, to the bruised. Luk.4.18. That He onely who confesseth, and forsaketh His sinnes, shall have mercy. Prov. 28.13. That except wee repent, wee shall all perish. Luk.13.3. That except wee be borne againe, wee cannot see the Kingdom of God. Job.3.3. That God will wound the head of his enemies, and the hairy scalpe of such an one, as goeth on still in his trespasses. Psal.65.21. That if wee regard iniquity in our hearts, the Lord will not heare us. Psal.66.18. That no fornicator, nor idolater, nor adulterer, nor effeminate, nor abuser of Himselfe with man-kinde, nor theefe, nor covetous man, nor drunkard, nor reviler, nor extortioner, shall inherit the Kingdom of God. 1. Cor.6.9. 10. That without holinesse no man shall see the Lord. Heb.12.14. That every one that calleth on the Name of Christ savingly, must depart from iniquitie. 2.Tim. 2.19. &c. Compare now these and the like Places with thine heart, life, and present impenitent state, and tell mee in cold bloud, and impartially, whether any mercy at all as yet belongs unto thee upon good ground, yet lying in thy sinnes.
Chap. III.

The second Use of the former doctrine for the converted that they sinne no more, and to keepe them from sinne seven considerations are given them.

In a second place, the Point may serve for warning to those, who are already washed from their sinnes; that they desile their Soules no more: who having beene cured, by casting their eyes upon the brazen Serpent, from those many fiery stings; that they rebell no more: who wounded formerly at the heart-root with grievous horror, and now healed with the bloud of Christ, that in the name of Christ, they turne not againe to folly. Let them call to minde, and lay to heart the ensuing considerations, when they are first tamper'd with, and tempted againe to any sinne: which, mee thinkes, should be of power, not onely to keepe Gods blessed Ones from putting their hands to iniquitie: but also to restraine, or at least to coole the courage even of the Divels slaves, in the very heat of the most furious entisement to their best-beloved sinne.

1. Sinne is most hatefull. It is the onely Object of all Gods infinite hatred. His Love is cut as it were, into divers streames, & carried upon variety of (b) Objects. He loves in the first place, infinitely, ad æquately His owne blessed Selfe, His owne Sonne, who is called the *Sonne of His Love, His Angels, His Saints, His Servants, His Creatures, All things Hee made: Thou lovest all things that are, and abhorrest nothing which Thou hast made. For never wouldest Thou have made any thing, if thou hadst hated it. But Hee hates (i) no-

1. Most hatefull.


* Eis tuæ basilicæ

Thou hast made. For never wouldest Thou have made any thing, if thou hadst hated it. But Hee hates (i) no-

(i) Deo nihil est in odio, nisi malum. hoc est, nihil est ei inviso, odioso, execrabile, nisi malum. hoc autem est peccati ipsum, & praeterea nihil. Z anch. De naturæ Dei. Lib. 4. Cap. 7.

thing
thing at all, properly & formally, but sinne. The whole
infiniteness of all His hatred, is spent wholly upon
sinne alone; which makes it infinitely and extremely
hatefull. Now what a thing is this, that an infinite di-
vine hatred, like a mighty undivided Torrent should
with all it's united forces, and deteﬆations runne head-
long, and rest upon every sinne; bee it but an officious
lye, * foolish talking, jesting, revelling, a wanton glance,
avaine thought, an idle word, & such like lighter sins
in the worlds account; which to reprove in some
companies, nay almost every where, would be holden
to be a foivre and unsufferable precisenesse: So deſpe-
rately impudent are the times, both in disgracing of
finceritie, and dawbing of sinne! And what a woſfull
wretch is every impenitent Sinner, who hath such a
world of unpardoned sinnes lying upon His Soule, and
such an immeasurable weight of hatred lying upon
every severall sinne! And what a prodigious Bedlam
is Hee, who will wittingly, and willingly put His
hand to any sinne; which once committed, is inseparably,and individually attended with the infinite hatred
of so great a God: For which the paines of Hell must
upon necessitie be suffered; either by the Partie Him-
selſe, or his Surety: Either it must bee taken off by the
bloud of Jesus Christ; or else the Delinquent, must
burne in Hell for ever!

2 It is moſt foule. Even fouler than the fouleſt 2. Moſt foule.
Fiend in Hell; than the Divell Himſelſe. And let none
flumble at this truth: it appeares unanswerably thus:
Sinne made him a Divell, and funke Him into Hell;
and therefore Sinne is more rancke Divell, and horrible
Hell itſelſe. For it is a principle in Philosophy of un-
questionable truth; (k) Whatſoever maketh ſuch, ſhall ſelfe much more ſuch. The Sunne that lightens all o-
other bodies, is much more light; The fire which heats
all other things, is much more hot: So that which de-
files another thing, is much more fulſome: Sinne alone
brought
brought all hellish misery upon Satan, and made him
to soule, therefore is it farre fouler. If any could strip
him of his sinnes, he should re-invest him into the shi-
ning roabes of all his former Angelicall excellency and
perfection; and restore him into height of favour a-
gaine with the most High. (4) For God hates the Di-
vell for nothing else in the world, but for sinne.

Ob. But if sinne bee so ugly, may some say, as you
have set it out; how comes it to passe, that it is so ami-
able in the eyes of the most? Why doe all sorts of peo-
ple pursue and practise it with such eagerness and de-
light? Why doth the whole world runne a madding
after it?

Answ. Herein observe an univerfall Soule-swallow-
ning Depth of Satans damned Policy. He knowes
full well, that should sinne appeare in it's owne like-
nesse, every eye would abhorre it, every Mothers Son
would detest, and desie it. And therefore, He takes a
course, by the exquisitenesse of his colours, and excel-
lency of painting, to put a seeming fairenesse upon an
Hellish face; whereby the greatest part dote upon this
deformed Hag to their endlesse damnation. For wee
must know that Satan, in this mystery of cousing
by colours, incomparably surpasseth the most famous
Baudes, and noble Strumpets,that ever were. So that
it seemes to be the conceit of the ancient (m) Fathers,
that the Divell did immediately reveale unto whorish
women this Art of painting; at least, Hee was most

(m) Que omnis p.p. catores, & apostate
Angeli suis artibus pro-
diderunt; quando ad ter-
rena contagia devoluit,
Á celestiumque recesserunt, illi & oculis circumdulto nigrore succure, & genus mordacio ruboris
inscrib, & mutare adulterinis colorib conscernem; et expugnare omne oris et capitis veritasem
corrupienda sua impugnatione docuerunt. Cyprian. De habiti Virginum. Quod corpus monstrat
mater, nisi qui & hominis spiritum malitiam transfiguravit? Ile indubitati hujusmodi inge-
genia conscionavit, ut in nobis quodammodo manus Deo inferret. Quod nascitur, Opus Deus est.
Ergo quod segiturus, Diaboli negotium est. Terrull. De cultu Fœminarum. Tu vero cujusque
Christus est, inventiones Satana comprobabat, nec recordaberis faciem Christi—? Que omnia
st memoriam teneres, etiam si valde ornatum amores, non auderes saren, nec ferre posse pulverem,
aus cinerem aliquem super faciem tuam imponere. Chryl. Hom. 31, in Mat.

Certainly an extraordinary assistant to the first Inventors of it. Now for painting sinne, to make it more plausible and passable, we may see more variety of colours, and couzoning tricks ministred unto Satan by our false hearts, his Agents for that purpose. (n) In that excellent Discovery of their deceitfulness.

But as an old, deformed, wrinckled, whorish Hag setting out Her selfe with false haire, a painted face, and other mertricious affected dressings, entangles and inshares the hearts of (o) foole, and eyes of vanity; whereas understanding men, and those that have eyes in their heads, discover in her so doing and daubing, an addition of a great deale of artificial loathsomnesse to Her naturall foulnesse: So it is in this case. The greisly face of sinne being daubed over with the Devils painting, and false lustre, carries away captive all carnall men, and detaines in a Foolsc-paradife, indeed an hellish prison, a world of deluded Ones. Yet those few illighted Soules, whose eyes have beene happily opened, by spiritual Eye-salve, to turne from darkness to light, and from the power of Satan unto God, behold a double deformitie and ouglineffe, in so foule a monster deceitfully dressed in the Divels counterfeit colours, and gilded over garishly in His perfonated Angelicall glory.

3. It is most filthy. Farre filthier than the most stin-king confluence of all the most filthy, fullsome, nasty, loathsome things in the world: And it must needs bee so; For whatsoever a Man can conceive to bee most contrary, distant and opposite to the infinite clearnes, purity, sweetnesse, beauty, and goodnesse of God; all that, and much more is sinne in the highest degree. Hence it is, that in the Scriptures, it is compared to the filthiest (p) myre, in which a Sow will lie downe to coole, and cover her selfe: To the loathsome vomite, not of a man, but of a Dogge: (q) To the unfaclour poisfonfull damp, which rotten Carkeases exhale out of

(n) I meane Diies discourse of the deceitfulness of Mans heart.
(o) At, inquit ju-vencula, quid mali, his artibus parasutelaexer? Non pellicies: nisi solidum, & verecor- 

(p) 2 Pet. 2. 22.
(q) Rom. 3. 13.

Alldit ad hominem, qui est omnium spiritum ex corruptis spirat exisit, & ad cadaver quod ex sepulchro intolerabil-
opened graves: (r) To menstrual filth: (i) To the dirt under the nails: or the exuding sweat: of the Body: or the putrid matter of some pestilent Woe: (r) To the very excrement, which Nature having fer- vered from the purer part of the meat, thrusts out of the stomacke, and casts into the draught: (ii) To the filthiness, pollutions, and impurities of the world, so called by a singularitie, for sinne is the transcendent filth of the world: To all the uncleannesses, for which the Purifications, cleansings, washings, and sprinklings were appointed in the Levitica Law: (x) To abomina- tion it selfe, &c. Nay, and yet further, which makes for the further detestation of sinne: Whereas all outward sin defiles only the Body; this of sinne by the strength and contagion of it's insinuating poyson soaks thorow the flesh and the bone, and enters and cate into the very minde and conscience, Tit. 1, 15. de- files the pure, and immortall Soule of Man. How long might we cast dirt into the Aire, before we were able to infect the bright shining beames of the Sunne? Yet so filthy is sinne, that at once with a touch it infects the Soule, a clearer and purer essence than it; and that with such a crimson and double dyed staine, that the Flood of Noah, when all the World was water, could not wash it off. Neither at that last and dreadfull Day, when this great Univerfall shall be turned into a Ball of fire, for the purifying and renewing of the Heaven and the Earth, yet shall it have no power to purge or cleanse the least sinne out of the impenitent Soule: Nay, the fire of Hell which burns night and day, even thorow all eternity, shall never bee able to raze it out.

4. It is most infectious: Spits venome on all sides, farre and wide: corrupts every thing it comes neare. By reason whereof, it is fitly resembled to (7) Lea- ven; to a (x) Gangreene; to the (a) Leprofe; which filthy disease quickly over-spreads the whole Body: Numb. 12, 10. Infects the (b) clothes, the very Walles of
The first sin that ever the Sun law, was so pregnant with Soule-killing poysion that it hath alreadie damnably polluted all the Sons & Daughters of Adam, that were ever since; and will still by the unrefiatable strength of the same contagion, empoyson all their natures, to the Worlds end. Nay, at the very first breaking out, it suddenly blasted, as it were, both Heaven and Earth: And so stained the beautie of the one, the brightnesse of the other, and the original, orient, newly burnisht glory of the (c) whole Creation; that from that houre, it hath groaned under the burden of that vanitie and deformitie, to which this first sinne hath made it subject; and will (d) travell in paine under the bondage of the same corruption, untill it be purged by fire, in the great Day of the Lord. If but one sinne, bee doted upon, delightfully, and impenitently, like a lumpe of Leaven, it lowres all the Soule, defiles the whole Man, and every thing, that proceeds from Him: His thoughts, desires, affections, words, actions, and that of all sorts; naturall, civill, recreactive, religious. It doth not onely unhallow his meat, drinke, carriage; His buying, selling, giving, lending, and all His other

The way of the wicked is an abomination to the Lord, Pro. 15.9. Contra (enim genuinum buius Proverbi bursa eficit: Quodque veligium, & unumque pedem, quem impetran ponit, seu unumque opus, quod exercet, deve co quando, deve logando, seu demine factendo in his, que ad proximum referuntur, Deo exer
erabile effe. Carleo.

The Sacrifice of the wicked is an abomination to the Lord. Prov 15.3. In (Sacrificium) est synoedoche partis pro cultu Dei. Grave eft, si vanus sit impium cum suis. Mat. 15.9. si Deus illum improbat, sed gravissimum, si odio labeat; sed gravissimum, si illum non odio labeat modo, sed etiam abominetur: gravissimo est; gravissimo, et alterius, quoddam alminentum; & illum summe abominetur. Quod cum dicit, omnem, gravissimum, acerbum alquid dicendo, adimum pre
clamit, Carleo.

5. Most ill. (g) I understand ill in a general notion, and not as restrained unto, or resident in any species. And I know, that divi
no sinne could ever have beene pardoned, nor any Soule saved. A man would thinke it a lesser ill to tell a lie, than to lie in Hell: But heare Chrysostome; Al-
though many thinke Hell to bee the supreame and forest
of all evils; yet I thinke thus, and thus wil I daily preach:
That it is farre bitterer and more grievous to offend
Christ, than to be tormented with the paines of Hell.

6. It is full of most fearefull effects.

1. It deprives every Impenent. 1. Of the favour
and love of God, the onely Fountaine of all comfort,
peace and happinesse; which is incomparably the most
invalueable losse, that can be imagined. 2. Of his por-
tion in Chriß's bloud; of which, though the drops,
waight, and quantitie be numbred, finite, and measu-
rable, yet the Person that shed it, hath stampt upon it,
such height of price, excellency of merit, unvalueable-
nesse of worth; that he had infinitely better have his
portion in that sweetest well-spring of life and im-
mortalitie; than enjoy the riches, pleasures and glory
of the whole World everlastingly: For a bitter-sweet
taste of which, for an inch of time, Hee villainously
trampleth under-foot, as it were, that blessed bloud, by
wilfully cleaving to His owne wayes, and furious fol-
loving the swinge of His owne sensuall heart (even
against the check and contradiction of His grumbling
conscience). 3. Of the most blisfull preence, free-
dome, and communication of the Holy Ghost, and all
those divine illuminations, spirituall feastings, sudden
and secret glimpses and glances of heavenly light,
sweeter than sweetnesse it selfe, where-with that
good Spirit is wont to visit and refresh the humbled
hearts of holy men. 4. Of the fatherly providence and
protection of the blessed Trinitie, the glorious guards
of Angels, the comfortable communion with the peo-
ples of God, and all the happy consequents of safetie,
deliverance and delight that floweth thence. 5. Of the
unknowne pleasures of an appeased conscience; a jew-

ell of dearest price, to which all humane glory is but dust in the balance. Not the most exquisite extraction of all manner of Musicke, Sets, or Consorts, vocal or Instrumentall, can possibly convey so delicious a touch, and taste to the outward ear of a Man; as the found, and sense of a Certificate brought from the Throne of mercy by the blessed Spirit, seal'd with Christ's blood, to the ear of the Soule, even amidst the most desperate confusions, in the evil Day; when Comfort will bee worth a World, and a good Conscience, ten thousand earthly Crownes. 6. Of all true contentment in this life; of all Christian right, and religious interest to any of the Creatures. For never was any found joy, or sanctified enjoyment of any thing in the world, found in that Man's heart, which gives allowance to any lust, or lyes delightfully in any sinne. 7. Of an immortall Crowne, the unspeakable joyes of Heaven; that immeasurable, and endless comfort, which there shall be fully and for ever enjoyed, with all the children of God, Patriarkes, Prophets, Apostles, Martyrs, Christian friends; yea, with the Lord Himselfe, and all His Angels, with Christ our Saviour, that Lambe slain for us, the Prince of glory, the glory of Heaven and Earth; the brightnesse of the everlasting Light, &c. In a word, of all those inexplicable, nay, unconceiveable excellencies, pleasures, perfections, felicities, sweetneesses, beauties, glories, eternities above.

2. Exposing a sinner to all evils.

2. It doth everie hour expose Him to all those evils, which a Man destitute of grace divine may commit; and unprotected from above, endure. It brings all plagues. 1. Internall: Blindnesse of minde, Hardnesse of heart, deadnesse of affection, fearednesse of conscience, a reprobate sense, strong delusions, the spirit of slumber, slavery to lust, estrangednes from God, bondage under the Divell, desperate thoughts, horrour of heart, confusion of spirit, &c. And spirituall mischiefes in this kinde, moe, and more dreadfull than either
ther Tongue can tell, or Heart can thinke. Least of which, is farre worse than all the plagues of Ægypt.

2. Externall. See Deut. 28. 15. &c. 3. Eternall. See my Sermon of the foure last things.

3. By it's pestilent damning Property & poysion, it turns Heaven into Hell, Angels into Divels, Life into death, Light into darknesse, light into blindness, Faith into distrust, hope into despaire, Love into hate, humility into pride, mercy into cruelty, security into feare, libertie into bondage, health into sicknesse, plentie into scarcenesse, a Garden of Eden into a desolate Wilderness, a fruitfull Land into barrennesse, Peace into war, quietnesse into contention, Obedience into rebellion, Order into confusion, vertues into vices, blessings into curses, &c. In a word, all kinde of temporall, and eternall felicities, and blisse, into all kinds of miseries, and woe.

7. What heart, except it be all Adamant, and turn'd into a Rock of flint, but possessing it selfe with feeling thoughts, and a sensible apprehension of the incomprehensible greatnesse, excellency and dreadfulnesse of the mighty Lord of Heaven & Earth, would not tremble and be strangely confounded to transgresse and breake any one branch of His blessed Lawes, especially purposely, and with pleasure; or to sinne against Him willingly, but in the leaft ungodly thought? For alas! Who art thou, that liftst up thy proud heart, or whettest thy prophane tongue, or bendest thy rebellious course against such a Majestie? Thou art the vilest wretch that ever God made, next unto the Divell, and His damned Angels; A base, and an unworthy Worme of the Earth, not worthy to liske the dust, that lyeth under His feet; A most weake and fraile creature, Earth, ashes, or any thing that is naught; the dreame of a shadow, the very Picture of change, worse than vanity, lesse than nothing; Who, when thy breath is gone, which may fall out many times in a moment,
thou turnest into dust, nay, rottennesse and filth, much more loathsome, than the dung of the Earth; and all thy thoughts perish. But now on the other side, if thou cast thine eyes seriously, and with intention upon that thrice glorious and highest Majesty, the eyes of whose glory thou so provokest with thy filth and folly, thou maiest most justly upon the commission of every sinne cry out with the Prophet: O Heavens be astonished at this: bee afraid, and utterly confounded! Nay, thou mightest marvell, and it is God’s unspeakeable mercy, that the whole frame of Heaven and Earth is not for one sinne fearfully, and finally dissolved, and brought to naught! For He against whom thou sinnest, inhabi-
teth eternity, and unapproachable light. The Heaven is His Throne, and the earth his foot\(\text{Soole}\): He is the ever-
lasting God, mighty, and terrible, the Creator of the ends of the earth, &c. The infinite splendour of his glo-
ry and majestie, so dazles the eyes of the most glorious Seraphims, that they are glad to adore Him with cove-
red faces (g). The Divell, and all the damned spirits, those stubborne Feinds tremble at the terroure of His 
countenance. (h) All the Nation, before Him, are but 
as the drop of a bucket, but as the small dust of the ba-
lance, nay, they are nothing to Him, faith the Prophet, 
yea less than nothing. (i) He sitteth upon the circle of 
the earth, and the inhabitants thereof are as grasshoppers:
The Judges, and Princes, when Hee blowes upon them, 
are but as stubble before the Whirle-winde: And (k) He 
taketh up the Isles, as a very little thing. (l) At His re-
buke the Pillars of Heaven doe shake; the Earth trem-
bleth & the foundations of the hills are moved: (m) His 
presence melts the mountaines, His voyce teares the 
Rocks in pieces, (n) The blast of the breath of his no-
strils discovers the channels of waters, and foundations of 
the world: when Hee is angry, His Arrowses drinke 
bloud, His sword devours flesh, and the fire of his wrath 
burnes unto the lowest Hell. The Heaven is but His
The Sea His handful, The wings of the winde
His malke: His garments are light, His Pavilion dark-
ness, His way in the whirlwinde, and in the storme; and
the clouds are the dust of His feet, &c. The Lord of
hosts is his name, whose power and punishments are
so infinitely unresistable; that Hee is able with one
word to turne all the creatures in the world into Hel-
nay, even with the breath of His mouth to turne Hea-
ven and Hell, and Earth, and all things into nothing.
How darest thou then so base and vile a wretch, pro-
voke so great a God?

CHAP. V.

Thirteene other considerations to keepe men from
sinne.

Et the consideration, and compassion
upon the immortality, and deareness of that precious Soule that lies in thy
bosome, curbe thy corruptions at the very first sight of sinne, and make thee
step backe as though thou wert ready
to tread upon a Serpent. Not all the bloody men upon
earth, or desperate Divels in Hell, can possibly kill, and
extinguish the Soule of any man; it must needs live,
as long, as God Himselfe, and runne parallell, with the
longest line of eternity. Only sinne wounds (o) mor-
tally that immortall spirit, and brings it into that cur-
ised case, that it had infinitely better never have been,
than be for ever. For by this meanes, going on impe-
nitently to that last Tribunall, it becomes immortally

Psalm, 104. 3. 2.
Psalm, 18 11.
Nah. 1. 3.
Isa. 51. 19.
(p) Beate vivere, vive per vitium, vive per supplicium perdit anima: essentialiter autem vivere, neque per vitium, neque per supplicium amittit. A qualitate enim vivendi deficit, sed omnimodo subsistendi interium nec moriens sentit. Ut ergo brevius dixerim, & immortaliter mortalis est, & immortaliter immorialis Greg. in 3. Cohop. 7.

Animae & mortalibus esse intelligitur, & immortali. Mortalis quippe, quia beatè vivere amittit, immortalis autem, quia essentialiter vivere munquam definit, & natura sse vitam perdere non vales, nec sum in perpetuâ suae vitae morte damnata—

Quid ex re cogitare temper ut & mortem sine morte, & defectum sine defectu, & finem sine fine pateretur: quatenus si & mors immortalis sit, & defectus indeficiens, & finis infinitus. Idem.

Sic mortantor damnati

weight, an Omnipotent strength, which doth sustain the whole Frame of the world, is not able to beare? Almighty God complaines Isai. 1. 14. even of the Sacrifices, and other services of his owne people, when they were performed with polluted hearts; and professes, that He was weary to beare them. And how vile is it, that stirrs up in the dearest and most compassionate bowels of the All-mercifull God, such implacable anger, that threw downe so many glorious Angelicall spirits, who might have done Him so high honour for ever in the highest Heavens, into the bottome of Hell, there most justly to continue Divels, and in extremest torment everlastingly? Cast all mankinde out of His favour, and from all felicite for Adam's sinne? caused Him, who delighteth in mercy, to create all the afflicting miseries in Hell; eternall flames, streames of brimstone, chains of darkness, gnashing of teeth, a Lake of fire, the bottomelesse Pit, and all those horrible torments there? And that which doth argue, and yet further amplifie, the implacablenesse and depth of divine indignation; the infinitenesse of sinnes provocation, and desert: Tophet is said to be ordained of old: everlasting fire to be prepared for the Devil, and His Angel: As if the All-powerfull wisedome did deliberate, and as it were fit downe, and devise all stinging terribile ingredients, a temper of greatest torture to make that dreadfull fire, hellish paines, most fierce and raging, and a fit instrument for the justice of so great and mighty a God to torment eternally all impenitent reprobate Rebels. God is the Father of Spirits; our Soules are the immediate Creation of His Almighty Hand; and yet to every one that goeth on impenitently in his trespasses, Hee hath appointed, as it were a threesfold Hell. There are three things considerable in sinne: 1. (2) Aversion from an infinite, soveraigne, unchangeable good: 2. Conversion to a finite, mutable, momentary good: 3. Continuance in the same. To
these severall things in sinne, there are answering three singular stings of extreamest punishment. To aversion from the chieuest Good, which is objectively infinite, there answereth Paine of losse as they call it, Privation of Gods glorious presence, and separation from those endlesse joyes above, which is an infinite losse. To the inordinate conversion to transitorie things, there answereth Paine of sense, which is intensively finite, is the pleasure of sinne; And yet so extreme, that none can conceive the bitternesse thereof, but the Soule that suffers it, nor that neither; except it could comprehend the Almighty wiledome of Him that did create it. To the eternity of sinne, remaining for ever in staine and guilt, answereth the eternity of punishment. For we must know (f) that every impenitent sinner would sinne ever, if he might live ever; and cast eth himselfe by sinning into an impossibilitie of ever ceasing to sinne of Himselfe: as a Man that casteth himselfe into a deepe Pit, can never of Himselfe rise out of it againe: And therefore naturally eternity of punishment is due to sinne. How prodigious a thing then is sinne, and how infinitely to be abhorred, and avoided, that by a malignant meritorious poyson and provocation, both violently wrest out of the hands of the Father of mercies, and God of all comfort, the full vials of that unquenchable wrath, which brings easelasse, endlesse, and remedileffe torments upon His owne creatures, and those originally most excellent.

10. Tenthly, The height and inestimablenesse of the price, that was paid for the expiation of it, doth clearly manifest, nay, infinitely aggravate the execrableness of sinne, and extreame madness of all that meddle with it. I mean the hearts-blood of Jesus Christ, blessed for ever: which was of such preciou-

\[ \text{Narration of events, moral reflection, and religious doctrine.} \]
nefle and power, that being let out by a Speare, it amazed the whole Frame of Nature; darkened the Sunne miraculously (for at that time it stood in direct opposition to the Moone) smooke the Earth, which shrunk and trembled under it, opened the Graves, clave the Stones, rent the Vaile of the Temple, from the bottome to the top, &c. Now it was this alone, and nothing but this could possibly cleanse the filth of sin. Had all the dust of the earth beene turned into silver, and the stones into pearles; Should the maine and boundlesse Ocean have streamed nothing but purest gold; would the whole world, and all the creatures in Heaven and Earth have offered themselves to bee annihilated before His angry face; Had all the blessed Angels prostrated themselves at the foot of their Creator: yet in the Point of redemption of Mankinde, and purgation of sinne, not any, nor all of these, could have done any good at all. Nay, if the Sonne of God Himselfe, which lay in His bosome, should have supplicated and solicited (I mean, without suffering and shedding His bloud) the Father of all mercies; He could not have beene heard in this case. Either the Sonne of God must dye, or all Mankinde be eternally damned. Even then, when thou art provoked to sinne, thinke seriously, and sensibly of the price that upon necessity must be paid for it, before it be pardoned.

11. Sinfull pleasures are attended with a threefold bitter sting. Whereof see my Directions for walking with God, pag. 171. Which though the Divell hides

(t) Tune temporis dua Luminaria fuerunt de sanctissima Nebis Sole rat in gradu 10. Arcti- is; & Luna in gradu 10. Libr. Ifas tem- bras, liquet non fuisse ex naturali Solis deli- quis, ob id, quod Luna tum plina, ad causps pia- ninicinnas Ludex Pas- cha ex legis prescripto celebrabant, naturalem Solis Eclipsim causarum non poterat.

from them in the heat of temptation; yet in His reasons, to serve his owne turne, He sets them on with a vengeance.

12. Compare the vast, and unvaluable difference, betweene yeelding to the entisement, and conquering the temptation to sinne. For which purpose, looke up-on Joseph and David, two of Gods dearest servants. And consider the consequents what a daele of honour and comfort did afterward crowne the head, and the heart of the one: And what horrible mischieifes and miseries fell upon the familie, and (w) grisyly horrous upon the conscience of the other. Suray also the distinct (x) Stories of Galeacius Caracciulus, and Francisius Spira, than which in their severall kindes, there is nothing left to the memory of the latter times more remarkable. And you shall finde in them as great a difference, as betweene an Heaven and Hell upon earth. The one withstanding unconquerably variety of mighty entisements to renounce the Gospel of Jesus Christ, and return to Popery, besides the sweet peace of His Soul, attained that honour in the Church of God, that He is in some measure (y) paralleled even with Moses, and recommended to the admiration of Posterity by the Pen of that great and incomparable glory of the Christian World, blessed (z) Calvin. The other conquered by an unhappy temptation, to turne from the Truth of God and our true Religion, to the Synagogue of Satan, and abominations of the scarlet Whore, besides the raging and desperate confusion he brought upon His owne spirit, became such a spectacle to the eye of Christendome, as hath beene hardly heard of.

(u) Psal. 51.4. My bone is ever before me.
(х) See the life of Galeacius Caracciulus, containing the Story of His admiral conversion from Popery, and his forsaking of His Marqueldome for the Gospels sake: written first in Italian, translated into Latin by Bux; and into English by Maff. Crafhaw: And the History of Francisius Spira, set out by severall men; and thus intituled by the first: Francisci Spira Civitatislani honoriatus Caesar, qui ob regiam in judicio, cognitum Evangelii veritatem in viseream immittit desperationem. (у) See Crafhaw in His second Dedactory Epistle before the Book.
(z) Calvin in His Dedactory Epistle before His Commentary upon the first to the Corinthians. Non cedamus est; Hominem primum familias natum, homonere opibus florentem, nobilissimae & castissimae uxor, numerosa jubeo, domus pacis quiete, & concordia, totoque vite suae beatissimae, ut in Christi casum migrare, patria cessisse, dictionem fertilem, & amandum, laudem patrimonium, commodam non minus quam uti, omnium habitatores neclexissent: ex de splendoribus domesticium, Patre, coniuge, liberis, cognatis, affini bus sicce privatis, &c.
13. But a vanishing delight, and an eternal torment.

14. (b) When thou art stepping over the threshold towards any vile act, lewd House, dissolute companie, or to do the Dives service in any kind, which God forbid.

54. Compare the poore, short, (a) vanishing delight, of the choieest, sensual, worldly contentment, if thou wilt, of thy sweetest sinne, with the exquisitness and eternity of Hellish torments. Out of which, might an impenitent reprobate wretch, be assured of enlargement, after he had endured them so many thousand, thousand years, as there are sands on the Sea-shore, bairies upon his Head, stars in the firmament, grasse piles upon the ground, Creatures both in Heaven and Earth; he would thinke Himselfe happie, and as it were in Heaven already. See before pag. 41. But when all that time is past, and infinite millions of yeeres besides, there are no nearer end, than when they begun; nor he nearer out, than when he came in. The torments of Hell are most horrible; yea I know not whether this incessant desperate cry in the conscience of a damned Soule, I must never come out, doth not outgo them all in horror. What an height of madness is it then, to purchase a moment of fugitive follies, and fading pleasures, with extremity of never ending pains?

15. (b) When thou art stepping over the threshold towards any vile act, lewd House, dissolute companie, or to do the Dives service in any kind, which God forbid.
bid; suppose thou feest Jesus Christ comming towards Thee, as He lay in the armes of Joseph of Arimathea, newly taken downe from the Cross, wofully wounded, wanne and pale; His Body all gore-bloud; the beauty of His blessed and heavenly face, darkened and disfigured by the stroke of death; speaking thus unto Thee: Oh! Go not forward upon any termines, Commit not this sinne by any meanes. It was this, and the like, that drew me downe out of the (c) arms of my Father, from the fulnesse of joy, and Fountaine of all blisse; to put on this corruptible, and miserable flesh; to hunger and thirst; to watch and pray; to groane and sigh; to offer up strong cries and teares to the Father in the dayes of my flesh: To drinke off the dregs of the bitter cup of His fierce wrath; to wrastle with all the forces of infernall powers; to lay downe my life in the gates of Hell, with intolerable, and, save by my selfe, unconquerable paine: and thus now to lie in the armes of this mortall Man, all torne and rent in peices with cruelty and spite, as thou feest. What an heart hast thou, that dareft go on, against this deare entreaty of Jesus Christ?

15 When thou art unhappily moved, to breake any branch of God's blessed Law, let the excellency & varietie of His incomparable mercies come presentlie into thy minde: a most ingenuous sweet and mighty motive, to hinder and hold off all gracious hearts from sinne. How is it possible, but a serius survey of the riches of God's goodnesse, forbearance, and long-suffering leading thee to repentance, to more forwardnesse and fruitfulness in the good way: The publike miracles of mercy, which God hath done in our daies, for the preservation of the Gospell, this kingdom, our selves, and our posterity, especially, drowning the Spanish invincible Armado, discovering, and defeating the Powder-plot, shielding Queene Elizabeth, the most glorious Princesse of the world, from a world of Antichristian cru-
cruelties: saving us from the Papists bloody expectations at Her death, &c. The particular, and private Catalogue of thine own personal favours from Gods bountifull hand, which thine owne conscience can easily leade Thee unto, and readily run over from thine infancy to the present: wonderfull protections in thine unregenerate time: that miracle of mercies, thy conversion, (if thou be already in that happy state) all the motions of Gods holy Spirit in thine heart, many checks of conscience, faterly corrections, excellent means of sanctification, as worthy a ministry in many Places, as ever the world enjoyde: Sermon upon Sermon; Sabbath after Sabbath; bearing with thee after so many times breaking thy covenants; Opportunities to attaine the highest degree of godlinesse, that ever was, &c. I say how can it be, but that the revise of these and innumerable mercies moe, should so mollifie thy heart, that thou shoulelst have no heart at all, nay infinitely abhorre, to displease or any way dishonour, that High and dreadfull Majesty, whose free grace was the well-Head and first Fountaine of them all.

Let this meditation of Gods mercies to keep from sinne, be quickened by considering: 1. That thou art farre worthier, to be now burning with the most abominable Sodomite in the bottome of Hell; than to be crowned with any of these loving kindnesse: That if thou wert able to do Him all the honour, service, and worship, which all the Saints both militant and triumphant do; it would come infinitely short of the merit of the leaft of all His mercies unto thee in Jesu Christ. 2. How unkindly God takes the neglect of His extraordinary kindnesse unto us. 2. Sam. 1. 2. 7. &c. 1. Sam. 27. 28. 31. Ezek. 16.

16. Marke well, and be amaz'd of thine owne fearfull and desperate folly; when thou fallest deliberately into any sinne: thou laieft, as it were, in the one scale of the Balance, the glory of Almighty God, the endless joyes

1. Thou art worthy of torment not of mercy.

2. God takes the neglect of his mercies very unkindely.

16. That which befooles thee.
joyes of Heaven, the losse of thine immortall Soule, the precious blood of Christ, &c. And in the other, some rotten pleasure, earthly pelfe, worldly preferment, fleshly lust, sensuall vanity: and lusters this (prodigious madnesse! Be astonisht, O ye Heavens at this, and be horribly afraid!) to out-weigh all those.

17. Upon the first assault of every sinne, say thus unto thy selfe: If I now yeeld, and commit this sinne, I shall either repent, or not repent: If I do not repent, I am undone; If I do repent, it will cost mee incomparably, more hearts-griefe, than the pleasure of the sinne is worth.

18. Consider, that for that very sin, to which thou art now tempted, suppose lying, lust, over-reaching thy Brother, &c. many millions are already damned, and even now burning in Hell. And when thy foot is upon the brinke, stay, and think upon the wages. And know for a truth, that if thou fallest into that sinne, thou art fallen into Hell, if God helpe not out.

19. Never be the bolder to give way unto any wickednesse; to exercise thy heart with covetousnesse, cruelty, ambition, revenge, adulteries, speculative wantonnesse, selfe-uncleannesse, or any other solitary sinfullnesse; because thou art alone, and no mortall eye looks upon Thee. For if thine heart condemne thee, God is greater than thy heart, and knoweth all things; & will condemne thee much more. If thy conscience, be as a thousand witnesses, God, who is the Lord of thy conscience, will be more than a million of witnesses. And thou mayest be assured, Howsoever thou blestest thy selfe in thy secrecy, that what sinne soever, is now acted in the very retyredst corner of thine heart, or any waies most solitarily by thy Self; though in the meanest time it be concealed, and lye hid in as great darkness, as it was committed, untill that last and great Day, yet then it must most certainly (d) out with a witness;
and be as legible on thy forehead, as if it were writ with the brightest Sunne-beame upon a Wall of Chriftall. Thou shalt then in the face of Heaven & Earth, be laid out in thy colours, and without confessing and forsaking, while it is called to Day, be before (e) Angels, Men, and Divels, utterly, univerſally, and everlaſtingly ashamed and confounded.

20. Consider the refolute reſſistance, and mortified resolutions against Sinne, and all entiſlements thereunto of many, upon whom, the Sunne of the Gofpel did not shine with fuch beauty and fulneffe, as it doth upon us; neither were fo many heavenly discoveries in the kingdome of Chrift, made knowne unto them, as our dayes have seen. (For upon our times, which makes our Sinnes a great deale more finfull, hath happily fallen, an admirable confluence of the saving light and learning, experience, and excellency of all former Ages, besides the extraordinary additions of the preſent; which with a glorious Noonetide of united illuminations doth abundantly serve our turne, for a con¬tinued further and fuller illustration of the great my¬ſtery of godlineffe, and Secrets of sanctification.)

(e) Ego sic cenfui, sic as¬siduē predicabo, mulō acerbius esse, Chriftum offendere, quàm Gebe¬ne malis vexari. In Mat. 9, Hom 37.

(f) Chrysostome, But I thinke thus, and this will I ever preach; that it is much bitterer, to offend Chrift, than to be tormented in the paines of Hell. He that writes the life of Anſelme, (g) faith thus of Him; He feared no¬thing in the world more, than to Sinne. My conscience bearing me witneſſe, I lyne not: For we have often heard Him profeſſe: That if on the one hand, He ſhould see cor¬porally, the horror of Sinne; on the other the paines of Conſcientia med telle: non mentior, quia ſepe illum sub veritatis ce¬rimonio proficiens audiamus: Quid cependant peccati horrorem,

( g ) Nil in mundo, quan¬tum peccare, timebat. Conſcientia mea telle: non mentior, quia ſepe illum sub veritatis cer¬nereret; & necessariō uni eorum immersi debere, prius infer¬nun, quàm peccatum appeteret. Alīud quoque non minus forsūn, alīquibus mirum diere solebat; videlicet, malle se purum a peccato, innocentem, gehennam habere; quàm peccati forde polluum, dolorum regna tenere. De vita Anſelmi. lib. ii. In oper. Anſelmi.
Instrucions for a right comforting

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(b) Alium juvenili a-sate florentem, in amwi-
nissimos horitdes prec-
cip abducit. Ibiq; iner li-
tia candentia, & ruben-
sses refjas, cum teni juxta
murmure aquarum ser-
periocianus, & multa fi-
bilo arborum flora ven-
tus perbringeret, super
extructum plurnis le-
tium refupinari : Et ne
se inde posset excutere,
blanlis ferico nexioni
irretium relinguit. Qüo
cum recedentibus con-
stitias miretrix speciefa
venisset, capit delicatis
stringit, apollis am-
plexibus. Et quod dixit
quoque felus est, mani-
bus attinare vivilia,
ut corpore in libidinem
concitato, sevis trix im-
pudica superaceret.

Quid ageret miles
Christi, qua se vertere
neciebat. — Tandem
caulis inspirans
precisans nimbim
linguam in osculanis le-
faciem expusit ac sic li-
bidinis sensum, success-
dens doloris magitudo
superavit. Hieronym.
p.3. tract.4. Epist.37.

to say: To wit; That He would rather have Hell, being
innocent, and free from sinne; than polluted with the
filth thereof, possess the kingdom of Heaven. It is re-
ported of another ancient holy Man, that He was
wont to say: He would rather be torne in pieces with
wilde horses, than wittingly and willingly commit any
sinne. Jerome also in one of His Epistles, tells a (b) sto-
rice of a young Man, of most invincible courage, and
constancy in the Profession of Christ, under some of
the bloody Persecuting Emperours, to this tense: They
had little hope as it seemes, to conquer him by torture;
and therefore they take this course with Him: They
brought Him into most fragrant Gardens, flowing
with all pleasure and delight; there they laid Him up-
on a Bed of Downe softly enwrapped in a net of silke;
amongst the Lillies, and the Roses, the delicious mur-
mure of the streames, and the sweet whistling of the
leaves; they all depart, and in comes a beautifull strum-
pet, and useth all the abominable tricks of Her im-
pure Art, and whorish villanies to draw Him to her
desire: Whereupon the yong Man, fearing that He
should now be conquered by folly, who was Conque-
rer over fury, out of an infinite detestation of sinne,
bites off a piece of his Tongue with his owne teeth,
and spits it in the face of the whore: And so hinder
the hurt of sinne, by the smart of his wound. I might
have begun with Joseph, who did so bravely and blest-
edly beat backe, and trample under his feet the sensu-
all solicitations of his wanton and wicked Mistris. He
had pleasure and preferment in his eye, which were
strongly offered in the temptation; but he well knew,
that not all the offices and honours in Egypt, could
take off the guilt of that filth; and therefore he resolved
rather to lie in the dust, than rise by sinne: How can I
do this great wickednesse, and sinne against God? I might
passe along to the Mother and seven brethren. 2. Mac,
7: who chose rather to passe thorow horrible tortures,
and a most cruel death, than to eat swines flesh against the Law: And so come downe along to that noble Army of Martyrs in Queene Marie's time, who were contented with much patience, and resolution to part with all, wife, children, liberty, livelihood, life itself; even to lay it downe in the flames, rather than to submit to that Man of Sinne; or to subscribe to any one Point of His Divellish Doctrine.

Thus as you have heard, I have tendred many reasons to restraine from sinne; which by the help of God may serve to take off the edge of the most eager temptation; to coole the heat of the most furious enticement; to embitter the sweetest bait, that draws to any sensual delight. Now my most thirsty desire and earnest entreaty is, that every one into whose hands, by Gods providence this Book of mine shall fall, after the perusal of them, would pause a while upon purpose, that He may more solemnly vow, and resolve that ever hereafter, when he shall be set upon, and assaulted by allurement to any sinne, He will first have recourse unto these twenty considerations, I have here recommended unto Him, to helpe in such cases; and with a punctual seriousness, let them sinke into His heart, before He proceed and pollute Himselfe. I could be content, if it were pleasing unto God, that these lines which thou now readest, were writ with the warmest blood in mine heart, to represent unto thine eye, the deare affectionateness of my Soule, for thy spirituall and eternall Good; so that thou wouldest be thorowly perswaded, and now before thou passe any further, sincerely promise to do it!

3. Thirdly, The point may serve to set out the excellency of that high and heavenly Art, of comforting afflicted consciences. The more dangerous and desperate the wound is, the more doth it magnifie, & make admirable the mystery and method of the Cure and recovery. Which were it well knowne, and wisely practised;
practised; what a world of unnecessary slavish torture in troubled minds would it prevent? So many thousands of poore abused, deluded Soules should not perish, by the damning flatteries, and cruell mercies of unskillfull Damners: what an heaven of spirituall light-fonnete, and joy might shine in the hearts, and shew it selfe in the faces of Gods people? Untill it please the Lord to move the hearts of my learned and holy Brethren in populous Cities and great congregations, who must needs have much imployment, and variety of experiments this way; or some speciall men extraordinarily endowed & exercised herein, to put to their helping hands, and furnish the Church with more large and exact discourses in this kinde; take in good part this Essay of mine.

Sect. 2. Part. I.

CHAP. I.

The first error in curing Consciences is the unseasonable applying of comfort to them that sorrow not at all.

Herein I first desire to discover and rectifie some ordinary aberrations about spirituall Cures. Which fall out, when the Physician of the Soule,

1. Applyes unseasonably the Cordials of the Gospel, and comforts of Mercy, when the Corrosives of the Law and comminations of judgement are convenient and suitable. Were it not absurd in Surgery, to powre a most soveraigne Balsam of exquisite composition, and inestimable price upon a found part? It is farre more vnsensible, and senseless, and of an infinitely more pestilent con-
consequence in any Ministeriall passages, to profer the blood of Christ, and promises of life to an unwounded conscience, as belonging unto it, as yet. It is the onely right everlasting Method to turne men from darkness to light, from the power of Satan unto God: and all the Men of God and mafter-Builders, who have ever fet themselves sincerely to serve God in their Ministry, and to save Soules, have followed the same course; to wit, First to wound by the Law, and then to heal by the Gospel. Wee must be humbled in the sight of the Lord; before he lift us up. Lam. 4. 10. We must be sensible of our spiritual blindness, captivity, poverty; before we can heartily seeke to be savingly illighted enlarged from the Devils slavery, and enriched with grace. There must be sense of misery, before shewing of mercy; Crying, I am uncleane, I am uncleane, before opening the Fountain for uncleannees; stinging, before curing by the Brazen Serpent; smart for sinne, before a Plaifter of Christs blood, Brokenness of heart, before binding up. * God himfelfe (a) opened the eyes of our first Parents, to make them fee & be sensible of their finne and misery; nakednesse and shame, &c. Gen. 3. 7. (b) Before He promised Christ. (c) ver. 15. * Christ Jesus tells us, that he was anointed by the Lord, to preach good tydings: But to whom? To the poore, To

vitate. & c. taeZius, Deinde, de aspectu eam externa nuditatis, que Statim antiverunt vocem Dei, hoc est, latim hac tristis cogitatio duxavit eorum animos: Hoc quid fecimus? Arbores venitam gutaumin, & Dei preceptum contemplamus, Diabolo obtemperamus; turpior deceptus sumus; vellem innocentia amissmus, pudendum nuditatem in nobis sensimus. Hee parum eff: Deus verax & justus est: dixit: Morte moriencini: manetigvit miseros, jam inevitabile mortis supplicium. Par. in 3. c. Gen. (b) Concipiam gratia seu venie omni prae- cipsum legem territasse, & salmen ira divina quod immutabiliter sequitur peccatum, & quo necesse est peccatorum humiliari, & ad gratiam preparari. De hac sequitur. v. 15. Ibid. (c) Hac promissione audita Parettes pudefecti nse eum turbissime nuditatis sue, & conscientia peccati, acque sensu ira Dei, nec non metu interna mortis, iripidi, atque dejecti, hanc dubiæ iterum cretes sanctum, ut conceptip fiducia gratia, & remissionis peccatorum proper promissium Semine, (quod caput Satane, hoc est, peccatum, mortem, infernum & Diabolum ipsum considerens) Deum, quem prius fagerunt, ut judicem; iterum amare incipserit, atque requirerent, ut parrem. Ibid.

* 1. The practice of God the Father.
* 2. The office of God the Sonne.

(a) De utraque apertione oculorum intelligatur hic locus: Primum de conscientia & sensu interna nuditatis, hoc est, amissae imaginis Dei, & illa obserit in mente cecitatis, in voluntate aversionis, in sensualitate & motibus internis ommimade prae- prius fuerat decorum, &c. Siatim antiverunt vocem Dei, hoc est, latim hac tristis cogitatio duxavit eorum animos: Hoc quid fecimus? Arbores venitam gutaumin, & Dei preceptum contemplamus, Diabolo obtemperavimus; turpior deceptus sumus; vellem innocentia amissimus, pudendum nuditatem in nobis sensimus. Hee parum eff: Deus verax & justus est: dixit: Morte moriencini: manetigvit miseros, jam inevitabile mortis supplicium. Par. in 3. c. Gen. (b) Concipiam gratia seu venie omni prae- cipsum legem territasse, & salmen ira divina quod immutabiliter sequitur peccatum, & quo necesse est peccatorum humiliari, & ad gratiam preparari. De hac sequitur. v. 15. Ibid. (c) Hac promissione audita Parettes pudefecti nse eum turbissime nuditatis sue, & conscientia peccati, acque sensu ira Dei, nec non metu interna mortis, iripidi, atque dejecti, hanc dubiæ iterum cretes sanctum, ut conceptip fiducia gratia, & remissionis peccatorum proper promissium Semine, (quod caput Satane, hoc est, peccatum, mortem, infernum & Diabolum ipsum considerens) Deum, quem prius fagerunt, ut judicem; iterum amare incipserit, atque requirerent, ut parrem. Ibid.
the broken-hearted; To the captives; To the binded; To the bruised, Isai. 61. 1, 1. Luk. 4. 18. That the whole need not the Physician, but they that are sick; And He came not to call the righteous, but sinners to repentance. Mat. 9. 12. 13. That is, poore Souls, sinners with a witness even in their owne apprehension and conceit; And not selfe-conceited (d) Pharisees, who though they be meere strangers to any wound of conscience for sinne; yet they will not be perfwaded, that they shall be damned; but in the meane time contenme and condemn all others in respect of themselves: sinfull (e) Publicanes are too grosse; sincere Professours are too godly. Whereas notwithstanding in true judgement, Harlots are in a (f) farre happier case than they. Matth. 21. 31. That He will give rest; but to whom? To those (g) that labor & are heavy laden. Mat. 11. 28. That the Spirit which He would fend, should convince the world: First, of sinne; and then of righteousness; to wit, of Christ; It is ordinarie with the Prophets; First to discover the finnes of their people, and to denounce judgements;And then to promise Christ, upon their comming in, to illighten and make them lughtsome, with raising their thoughts to a fruitfull contemplation of the glory, excellency, and sweetnesse of His blessed kingdome. Isaiah in his first Chapter, from the mouth of God doth in the first place behave Himselfe like a Sonne of Thunder, pressing upon the conscience of those to whom He was sent, many hainous finnes; horrible ingratitude, searefull falling away, formality in Gods worship, cruelty, and the like: afterward vers. 16. 17. He invites to repentance: And then.


The Sermon of * Isaiah,
followes, ver. 18. Come now and let us reason together, faith the Lord: Though your sinnes be as scarlet, they shall be white, as snow; though they be red like crimson, they shall be as wool. Nathan to recover even a regenerate man, convinceth Him first soundly of his sinne, with much aggravation and terour, and then upon remorse, assures Him of pardon. 2 Sam. 12, 13. Consider further for this purpose the Sermons of our blessed Saviour Himſelfe; who taught as one having authoritie, and not as the Scribes: With what power, and piercing, did our Lord and Master labour to open the eies, search the hearts, and wound the conſciences of His Hearers, to fit them for the Gofpell, and His owne deare Hearts-blood? See Matth. 5. &c. And 25. &c. Of John Baptift: who by the mightinesse of his Ministeriall spirit, accompanied with extraordinarie strength from Heaven, did strike through the hearts of those that heard him, with such aſtonishment about their spirittuall state; with fuch horrour for their former wayes, and feare of future vengeance, that they came unto Him thicke, and threefold, as they fay: And the people asked Him, saying, What fhall we do then? Then came alfo Publicanes to be baptized, and faid unto Him, Mafter, what fhall we do? And the Souldiers likewise demanded of Him, faying, And what fhall we do? Luk. 3, 10, 12, 14. Of Peter: who Acts 2. being now freshly inspired, and illuminated from above with large and extraordinarie effufions of the holy Ghoft, shadowed by cloven fiery tongues: in the very prime and flower of his Ministeriall wifedome, bends himſelfe to breake the hearts of his hearers. Amongft other piercing Passages of his searching Sermon, hee tells them to their faces, they standing before him stained with the horrible guilt of the deareft blood, that ever was shed upon earth, most worthy to have beeene gathered up by the most glorious Angels, in vessels of gold; that they had crucified and slaine that just and holy
holy One, the Lord of life, Jesus of Nazareth, ver. 23.

And again, at the close and conclusion ver. 36. leaves
the same bloody sting in their consciences: which restless
ly wrought and bold within them, untill it begot a
great deale of compunction, terror, and tearing of their
hearts with extreame amazement and anguish. Now
when they heard this, they were (h) pricked in their
heart, ver. 27. Whereupon they came crying unto Pe-
ter, and the rest of the Apostles: Men and Brethren what
shall we do? And so being seasonably led, by the coun-
sell of the Apostles (i) to beleive on the Name of Jesus
Christ: to lay hold upon the promise, to repent Evangel-
ically: They had the remission of sinnes sealed unto
them by Baptisme, and were happily received into
the number of the Saints of God, whose Sonne they
had so lately slaughtere: * Of Paul; who though Hee
stood as a Prisoner at the Barre, and might perhaps, by
a generall plausible discourse, without piercing or par-
ticularizing, have insinuated into the affections, and
wonne the favours of His Hearers, who were to bee
His judges; and so made way for His enlargement, and
particular welfare; yet He for all this, very resolutely
and unreservedly, croseth and opposeth their greedy,
luftfull and carelesse humours with a right searching,
terrifying Sermon of righteousness, temperance, and
was a fellow polluted with abominable adulterie,
and very infamous for his cruel and covetous oppre-
sions, and by consequent unapprehensive, and fearlesse
of that dreadfull Tribunall, and the terrours to come:
Whereupon Paul having learned in the Schoole of
Christ, not to (k) feare any mortall man in the dif-

(b) The word in the
Originall signifieth,
to vexe, rent, and
wound punctually;
even every the least
part, and point of the
heart. If the sharpest
points of many em-
ployed daggers,
had beene all at once
fastened in their
hearts, in the cruel-
lest manner could be
derived: they had not
by the thousandth part
so tortur'd them, as
did now the sting of
conscience for their
Sinnes, and the sense
of that horrible guilt
of crucifying the
Sonne of God, Sce-
lectum & prodigiosis fbi
consacri cum effent, max-
imè eos pudorbat flagi-
ty. Itaque agnoscentes
cremen iuunum, compun-
guntur corde, terrore
maximo afficentur, hor-
rubili simore prccellunt-
tur, atque acdò flam-
ma ignis inferni accen-
duntur. Buc. N & o

punctum facto saevul-

nere. Kατα τοαιαν, ειπεντε να ραν το Scap. (i) Which is implied in these words: In the Name
of Jesus Christ. Baptizari in nomine Domini Iesu Christi, est baptismatis signo sectari se Christo
credere, ad remissionem peccatorum. * Paul. (k) Et vide Paulum, quantum cum Principio lacque-
atur, nihil dicere eorum, quod veritate crearet refocillari animam illius, sed talia, quibus etiam
charge of His Ministry, draws the sword of the Spirit, with undauntedness of spirit, and strikes presently at the very face of those fearful sinners, which reigned in His principall and most eminent Hearers: though He stood now before them in bonds, at their mercy and devotion, as they say. He shrewdly (l) galls the Conscience of that (m) great Man; by opposing righteousness to His bribing cruelties, to perseverance to His idle lustful impurities, the dreadfulness of judgement to come to His insolent lawless outrages and desperate securities. Had Paul addressed himselfe to have satisfied their curiosities, as many a rising, temporizing treacherous Chaplaine would have done very industriously; and to entertaine the time with a generall discourse of the wonderful birth, life, and death of Jesus Christ, now so much talked of abroad in the world; with a pleasing discoverie, onely of the many mercies, pardons, and glorious things purchas’d to the Sonnes of Men, by his Bloodshed; not medling at all with their minion-delights of beastly lust, and other sinnes: O then, they had lifted them unto Him with much acceptance, and delight; all things had beene carried faire, and favourably: Paul had not beene interrupted, and so suddenly silent: Nor Felix so frightened, and distempered. But this Man of God, knew full well that that was not the way; neither best for them, nor for His Masters honour, nor for the comfort of His owne conscience; And therefore He takes a course to cause the Tyrant tremble; that thereby Hee might either be fitted for Christ, which was best of all; or at least made inexcusable, but howsoever, that in so doing His duty might be discharg’d, and Soul deliver’d: holding it fare better, that His Bodie should be in bonds, than his Soule guiltie of (o) blood.

Orthodox Antiquity was of the same minde, and for (l) Tanta erat verborum Pauli vis, ut & Principem terrarent. 1-Bid. (m) Magna conatu magnas uiges agunt. (n) Dualia fumine libidinojssima ab Antiquitatem regis circumcision ad hunc Feli- cem pallantis Xeronis liberti fratrem, profa- num hominem, transit, Nambic singulari iijus pulchritudine capit. Simonem quendam Tu- dasam genere Pyriam subornavit, quis his le- necynis ad novas manus exae pelliceres. Both naught, vid. Iose- saph Antq Lib. 20. (o) Sec Ezech. 3: 18. Qui eves periderat, vel lupis rapienibus, vel larvibus ador- entibus, vel lue aliquat, aut alio idgentem causa sevientes fortas- si veniam nonulam a Domino gravi impet- ternis; Sin & ponite ille exigit; Domum non nisi pecunia comficit. At vtrum cui homines ipsi, rationalis Christi grx, concordat siest, hume

rum deperditis non pecuniam, sed animo proprir infaam facere offerit. Chryl, de Sacer-
dotio. Lib. 2. 4. The opinion of the Ancients;
the same method.

(p) *Austin*, that famous Disputer in his time counte-

(felleth to this purpose, in this Point: (I expresse the

sentence and summe, and no more than may be collected

and concluded from the Place; I will not ever tye my

selfe grammatically and pedantically to the words,

precisely, and to render verbatim, save onely in some

cases; as of Controversie, or some other such like ne-

cessity of more Punctuall quotation).

The Conscience is not to be healed, if it be not wound-
ded. Thou preachest and profferst the Law, comminati-
ons, the judgement to come, and that with much earnest-
ness, and importunitie: He which heares, if He be not
terrified, if He be not troubled, is not to be comforted.
Another heares, is sir'd, is sting'd, takes on extremely:
Cure His contritions, because He is cast downe and con-
founded in Himselfe.

After that John Baptist, faith (q) Chrysostome, had
thorowly frighted the minds of His Hearers, with the
terror of judgement, and expectation of torment; and
with the name of an Axe, and their rejection, and en-
tertainment of other children: and by doubling the pu-
nishment, to wit, of being hewed downe and cast into the
fire: when He had thus every way tamed, and taken
downe their stubbornnesse, and from feare of so many
evils, had sir'd them up to a desire of deliverance: then
at length He makes mention of Christ.

God poures not the oyle of His mercy, faith (r) Ber-
nard, save into a broken vessell.

* So also are all our moderne Divines, who are instru-

sted unto the Kingdome of Heaven.

(1) *Peter Martyr* magnifies Nathans method of
preaching, and commends it to all the Ministers of God. He first proposeth a Parable, as we do Doctrines, for the illumination, and conviction of the understanding. Then He applies it more particularly, and to the present: where he cloth notably exagitate and aggravate the Sinne, by recounting, and opposing God's extraordinary bounty and most mercifull dealing with David, by the cause of it, contempt of the Lords commandment, and dreadful things ensuing thence: Afterward that He might strike the heart thorow with astonishment and dread, he threatens terribly: At last upon compunction, & crying, I have sinned, he sweetly comforteth and rayseth to the assurance of God's favour againe.

If this course must be taken with relapsed Christians: why not much more, with those who are starke dead in trespasses and sinnes?

Christ is promised to them alone, faith (t) Calvin, who are humbled, and confounded with sense of their owne sinnes.

Then is Christ seasonably revealed, faith (u) Musculus, when the hearts of men being soundly pierced by preaching Repentance, are possset with a desire of His gracious righteousness.

The way to Faith, faith (x) Beza, is penitence, Le- gall compunction: because sickness enforceth men even unwilling, to fly unto the Physician.

Men are ever to be prepared for the Gospell, by the preaching of the Law.

A Sermon of the Law, said (y) Tilenus, while he was

Annot in Mat c 3 v 2. And in Act c 5 v 31 — Semper enim sunt homines ad Evangelium predicacione legis preparandii in 2 Cor 3 11. (y) Tilenus. Penitere & repenire differunt. Sic aut apud Hebrewos א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א parentheses א 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parentheses א parentheses א parentheses א parentheses א parentheses א parenth
yet Orthodoxe, must go before the Doctrine of the Gospel, that the yole of mercy may be pour'd into a contrite vessel.

In our exhortations to follow Christ, faith (z) Rolloe, the minds of men are ever to be prepared with a sense of misery, and their darke estate: and afterward with a desire of enlargement and light.

It is the care of those Ministers, which divide God's Word aright, lay our (a) great Divines of Great Britaines, first fitly and wisely to wound the Conscience of their hearers with the terrors of the Law, and after to raise them by the promises of the Gospel, &c.

(b) The Spirit first terrifies those, who are to be justified, with the Law: breaking and humbling them with threats, scourges, and lasses of Conscience, that thereby despairing of themselves they may fly unto Christ.

We cannot learne out of the Gospel, faith (c) Chemnittius, that we are to be blessed in Christ, except by an antithesis, as Luther speakes, we also acknowledge, that we are accurs'd by the Law.

The Doctrine of the Law, faith (d) Davenant, is to be propounded to the impious and impenitent—to strike terror into their hearts, and to demonstrate their just damnation, except they repent, and fly to Iesus Christ.

(e) Perkins that great Light of our Church, both for soundness of learning, sincerity of judgement, and insight into the Mystery of Christ, teaching, how Re-bibus, eos frangens atque humilians, quod de se ipsis desperantes confungiant ad Christum Par. in cap. 8. ad Rom. (c) Chemnittius. Evangelium generativum, & pro tota doctrinâ Christi, acceptum, est prædicatione penitentiae, & remissionis peccatorum. Neque enim ex Evangelio addiscere possimus nos in Christo esse bene dicendos, nisi per antithesin, ut Luther us loquitur, simul agnoscamus nos per legem esse maledictos.—Prædicatione penitentiae sine agnitione peccatorum necessarium praemittis debet, si siles de reconciliacione locum habere debet. Harmo. Evang. cap. 73. (d) Davenant. Doctrina legis proponenda est impis—ad terrorem incutientium, ad demonstrandum Justam ilorum damnationem, ni resipiscant, & ad Christum Mediatorum confungiant. In cap. 1. ad Coloss. (e) Perkins. Of the nature and practife of Repentance. Chap. 3. Romans 3: 15.
pentance is wrought, tells us, That first of all a Man must have knowledge of foure things: Of the Law of God: Of sinne against the Law: Of the guilt of sinne: and of the judgement of God against sinne, which is His eternall wrath: In the second Place must follow an application of the former knowledge to a Mans selfe, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the spirit of bondage: in this man-ner.

The breaker of the Law is guilty of eternall wrath, faith the Minde:
But I am a breaker of the Law of God, faith the Conscience as a Witnesse, and an Accuser:
Therefore I am guilty of eternall death, faith the same Conscience, as a judge.
Every Lyar shall have his part in the Lake, which burneth with fire and brimstone: Revel. 21. 8.
But I am a Lyar:
Therefore I shall have my part in that everlasting fiery Lake.
And so of other sinnes: Covetousnesse, Crueltie, Drunkennesse, Whoredome, Swearing, Defrauding, Temporizing, Vlury, Filthiness, Selfe-uncleannesse, Foolish talking, jesting, Ephe. 5. 4. Revelings, Gal. 5. 21. Prophaning the Lords Day, strange apparell, Zeph. 1. 8.

And innumerable sinnes more; which being all severally prest upon the heart, by a discourse of the guiltie conscience, as I have said, must needs full sorely crush it with many cutting conclusions: from which set on by the spirit of bondage, is wont to arise much trouble of minde; which, faith Hee, is commonly called the sting of the conscience, or penitence, and the compunction of heart. And then succeeds seasonably, and comfortably the worke of the Gospell. The Soule being thus sensible of, and groaning under the burden of all sinne, is happily (f) fitted for all the glorious revelations of the abundant riches of Gods dearest mercies; for all the

Acts 3. 37.

(9) See Isai. 57. 15.
Matthew 11. 18 & 9. 33.
the comforts, graces, and favours which shine from
the face of Christ; for all the expiations, refreshings,
and exultations, which spring out of that blessed Foun-
taine, opened for sinne and for uncleannesse.

Never any of Gods Children, faith (g) Greeneham,
were comforted thorowly, but they were first humbled
for their Sinnen.

The course warranted unto us by the Scriptures, faith

(h) Hieron. — The


Matthew 13.

Ierem. 4 3.

2 Cor. 5. 11.

1 King. 19. 11. 12.

Habak. 3. 16.

Prov. 27. 7.
that is full, despiseth the honey-combe, faith Solomon: And what doth a proud Pharisee, or a churlish Nabal, or a Politike Gallio, or a scoffing Ishmael, care to heare of the breadth, and length, and depth, and height of the love of God in his Sonne Jesus? Except it be to settle them faster upon their icles. The Doctrine of that nature is as unsfitting such uncircumciied eares, as the snow the Summer, and the raine the Harvest. Vnto the Horle belongs a whip, to the Ass a bridle, and a rod to the Fooles backe, &c. — Hee that intendeth to do any good in this frozen generation, had need rather to be Boanerges, one of the Sonnes of Thunder, than Barionah the Sonne of a Dove.

The Word of God, faith (i) Forbes, hath three degrees of operation in the hearts of men. For first is falleth to mens cares as the sound of many waters, a mighty great, and confused sound, and which commonly, bringeth neither terror, nor joy, but yet a wondering, and acknowledgement of a strange force, and more than humane power. This is that effect which many felt, hearing Christ, when they were astonifhed at his Doctrine, as teaching with authoritie. What manner doctrine is this? Never man spake like this man. This effect falleth even to the reprobate, which wonder and vanish: Habak. 15. Act. 13. 41. The next effect is the voyce of Thunder. Which bringeth not onely wonder, but feare also: not onely falleth the eares with sound, and the heart with astonishment, but more-over shaketh and terrifieth the conscience. And this second effect may also befall areprobate. As Felix, Act 24. The third effect is proper to the elect: the sound of harping, while the Word not onely ravisbeth with admiration, & striketh the conscience with terror: but also lastly, falleth it with sweet peace and joy, &c. Now albeit the first two degrees may be without the last; yet none feel the last, who have not in some degree, felt both the first two.

God healesh none (k) faith Gouge, but such as are
first wounded. The whole need not a Physician, but they that are sick. Christ was anointed to preach the Gospel to the poor, to heal the broken-hearted, &c.

Ob. Many have believed, who never grieved for their misery, as Lidia, &c.

Antw. Who can tell, that these grieved not? It followeth not that they had no grief, because none is recorded. All particular actions and circumstances of Actions are not recorded: It is enough that the grief of some, as of the Jews, of the saviour, of the woman that washed Christ's feet with Her tears, and of others, is recorded.

Lidia might be prepared before she heard Paul. For she accompanied them, which went out to pray, and she worshipped God. Or else Her heart might be then touched, when she heard Paul preach. The like may be said of those which heard Peter, when He preached to Cornelius; And of others. Certaine it is that a man must both see and feel His wretchednesse, and be wounded in Soule for it, before Faith can be wrought in Him. Yet I deny not, but there may be great difference in the manner and measure of grieving, &c.

(1) The heart is prepared for faith, and not by faith. Justification being the worke of God is perfect in it selfe: but our hearts are not fit to apply it, untill God have humbled us, brought us to despaire in our selves. The whole preparation being legall wrought by the Spirit, of bondage to bring us to the Spirit of Adoption, leaves us in despaire of all helpe, either of our selves, or the whole world; so being in this wofull plight we might now submit our selves to God, who infusing a lively faith into our hearts, gives us His Sonne, and our justification with him.

(2) None ever had conscience truly pacified, that first felt not conscience wounded.

(3) The preparation to repentance (He meanes Evangelicall) are those legall fits of feare and terour, which are both in nature and time 100, before Faith.

(1) Yates, ibid. Casarvem.
Of Master Montagues error against the simplicitie of God, will. Cap. 1. Sect. 5.
Rom. 8.15.

(n) Scher. The sick Soule, p. 24, 5.
(n) Dike. Of Repentance, cap. 1. pag. 11.
Part 1. Cap. 1.  Afflicted Consciences.  147

(o) As there can be no birth without the paines of the travaile going before; so neither can true repentance without some terrors of the Law, and straights of Conscience. — The reason is plain. None can have repentance, but such as Christ calls to Repentance. Now he calls only sinners to Repentance. Mat. 9. 13. even sinners heavy laden with the sense of God's wrath against sin. Mat. 11. 28. He comes only to save the lost sheep, that is, such sheep, as feel themselves lost in themselves, and know not how to finde the way to the fold. It is said, Rom. 8. 15. Ye have not receiv'd the spirit of bondage againe, to feare: which shews, that once they did receive it, namely, in the very first preparation unto conversion, that then the Spirit of God in the Law did so beare witnesse unto them, of their bondage and miserable slavery, that it made them to tremble. Now there, under the person of the Romans, the Apostle speakes to all Believers, and to shewes, that it is every Christians common case.

(p) The Law hath his use to work penitentiam. The Gospell his force to work repentantiam, resipiencyentiam; and both are needfull for Christians even at this Present, as formerly they have ever bin.

(q) God's mercy may not be such, whereby his Truth in any sort should be impeached; as it should, if it be prostituted indifferently and promiscuously to all, as well the insolent, and impenitent, as the poor humble, and broken-hearted sinner. For unto these latter onely is the promise of mercy made. And if to others, the gate of mercy should be set open; God's merces (as Solomon saith of the wicked's, that they are cruel merces) should be false and unjust merces. But God never yet learned to be mercifull, as to make himselfe false and unfaithfull.

* The first thing that draws unto Christ, is to consider our miserable estate without him. — Therefore we see that the Law drives men to Christ: And the Law doth it by shewing a Man his sinne, and the curse due unto the same.

(p) Hinde, of the Office and use of the morall Law of God in the dayes of the Gospell pag 104.

(q) Diike of the Deceitfulnesse of Man's Heart, cap. 15. p. 19.  

* D. P.
same. — We must know, that nothing performed of us can give satisfaction in this matter of humiliation. Yet it is such a thing without which we cannot come to Christ. It is as much as if a man should say, the Physician is ready to heale Thee, but then it is required, that Thou must have a sense of the disease, &c! No Man will come to Christ except he be hungry. Only those that are troubled, receive the Gospell.

No Man will take Christ for his Husband, till he come to know and feele the Waight of Satan's yoke. Till that time, he will never come to take upon him the yoke of Christ.

To all you I speake, that are humbled: Others that minde not this Doctrine, regard not the things of this nature: But you that mourne in Zion, that are broken-hearted; you that know the bitterness of sinne, to you is the salvation sent.

(1) Under the causes I comprehend all that worke of God, whereby he worketh Faith in any, which standeth especially in these three things:

1. That God by his Word, and Spirit first illightneth the understanding, truly, to conceive the Doctrine of Mans misery, and of his full recovery by Christ.

2. Secondly, by the same means hee worketh in his heart, both such sound sorrow for his misery, and fervent desire after Christ the remedy; that he can never be at quiet, till hee enjoy Christ.

3. Thirdly, God so manifesteth his love in freely offering Christ with all his benefits to him a poore sinner, that thereby he draws him so to give credit to God therein, that he gladly accepts Christ offered unto him. These three workes of God, whooeuer findeth to have beene wrought in himselfe, he may thereby know certainly hee hath Faith. But without these, what change of life soever may be conceived, there can bee no certaintie of Faith.

(1) Throgmorton in his Treatise of Faith, pag. 149.

The holy Ghost worketh and maketh Faith effectual by these three Acts:

1. First, it put an efficacy into the Law, and makes that powerfull to worke on the heart; to make a man poore in spirit: so that he may be fit to receive the Gospel.

2. The second worke, is to reveale Christ, when the heart is prepared by the spirit in the first worke, then in the next place, bee shewes the unsearchable riches of Christ, what is the hope of his calling, and the glorious inheritance prepared for the Saints: what is the exceeding greatness of his power in them that beleevve. I say we need the Spirit to shew these things, &c.

3. The third Act of the Spirit, is, The testimonie which bee gives to our spirit, in telling us that these things are ours. When the heart is prepared by the Law, and when these things are so shewed unto us, that wee prize them, and long after them, yet there must bee a third thing: To take them to our selves, to beleevve they are ours: and there needs a worke of the Spirit for this. For though the promises be never so cleare, yet having nothing but the promises, you shall never be able to apply them to your selves. But when the holy Ghost shall say, Christ is thine. All these things belong to Thee, and God is thy Father: when that shall witnesse to our spirit by a worke of his owne, Then shall we beleevve, &c.

(c) This is the order observed in our justification: I. First, There is a sight of our misery, to which wee are brought by the Law. 2. Secondly, There is by the Gospel an holding forth of Christ, as our redemption from sinne and death. 3. Thirdly, there is a working of Faith in the heart to rest on Christ, as the ransom from sinne and death. Now when a man is come hither, he is truly and really just.
(n) We teach that in true conversion a man must be wounded in his conscience by the sense of his sinnes; His contrition must be compungent, and vehement, bruising, breaking, renting the heart, and feeling the throwes (as a woman labouring of childe) before the new-creature be brought forth, or Christ truly formed in Him. It is not done without bitterness of the Soule; without care, indignation, revenge. 2. Cor. 7. 11. But as some Infants, are borne with lesse paine to the mother, and some with more: so may the new-man be regenerated, in some with more, in some with lesse anxiety of travell. But surely grace is not infused into the heart of any sinner, except there be at least so great affliction of Spirit for sinne fore-going that He cannot but feele it, &c.

(x) This bruising is required before conversion. 1. That so the Spirit may make way for it selfe into the heart by levelling all proud high thoughts, &c. 2. To make us set an high price upon Christ's death—This is the cause of relapses, and Apostasies, because men never smarted for sinne at the firft: They were not long enough under the last of the Law. Hence this inferior worke of the Spirit in bringing downe high thoughts, is necessarie before conversion.

CHAP. II.

Dammers reprehended. Faithfulnesse in preaching and dawing compared.

By this time it doth most clearly, and plentifully appeare; what a soule, and fearfull fault it is; for men, either in the managing of their Publike Ministry; or more private passages, of conference, visitations of the sick, consultations about a good estate to Godward, and other occasions
Part I. Chap. 2.

Afflicted Consciences.

Aglien-ed Confciences, 1511

occasions of like nature; to apply to the evil Day to promises of like nature; to apply to the evil Day to promises of life and safety, and afflicted with
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soul as yet not foundlily illigioned and afflicted with
be tormented before their time, or rather who desire impossibly to live the life of pleasures in the mean time, and yet at last to dye the death of the righteous. They have still ready at hand, hand over head, mercy, and pardon, Heaven and salvation for all commers, and all that come nere, without so much as a desire to put any difference, or divide the precious from the vile. Which is a prodigiously-arrogant folly, pernicious in the highest degree, both to their own foules, and those they delude. Heare how they are branded in the Book of God; calling them: Pillow-flowers under mens elbows; Ezek. 13, 18. That being laid (y) soft, and lockt fast in the Cradle of security, they may sink suddenly into the Pit of destruction, before they be aware: Critics of peace, peace; when no peace is towards, Jer. 6, 14. but horrible stirs, tumbling of garments in blood, burning and devouring of fire: Men-pleasers, Gal. 1, 10. who chuse rather to tickle the itching eares of their carnall hearers with somie frothie, Frier-like conceits out of Dung-hill Postills; And so smooth Great Ones in their humors, by their cowardly flatteries, especially, if they any waies depend upon them for maintenance, rising, and preferment; rather than conscionably to discharge that trust laid upon them by their great Lord and Master in Heaven, upon answerableness for the blood of those Soules, which shall perish by their temporizing silence, and flattering unfaithfulness: Healers of the hurt of their Hearers with (z) sweet words. Jer. 6, 14. while their foules are bleeding by the wounds of sinne unto eternall death; Preachers of (a) smooth things.

(a) These fellowes would have these secure, and sensuall times, wherein so many foule Fiends of crimson and crying sinnes are broke loose with the rainses upon their neckes, to beare of nothing but pleasures, peace, and prosperity to the worlds ends: telling them still out of the flattering visions of their owne unanstiffed braines, of a silken Gospell, a Church of Velvet, of feeding upon Manchet and Manna, treading upon Violiers and Roses, and of being carried to Heaven in a Bed of Downe, whereas God knowes, if they had their due and deft, the flery raine, which consumed Sodome into cinders, and the great bailefloses in Gods greatest fury might rather most justly drop upon the Heads both of the Damners, and the Damned. See Ezek 13, 15; Jer. 14, 15, 16. Isa. 30, 13, 14.
Isa. 30. 10. which kinde of Men, the greatest part, and all worldlings wonderfully (b) affect and applaud, though to their owne everlasting undoing. They swell under such Teachers with a Pharisaical conceit, that they are as safe for salvation, as the precifest of them all; but alas! their hope is but like a hollow wall, which being put to any stress, when the tempest of God's searching wrath begins to shake it, in the time of a final trial of it's truth, and foundnesse; it shatters into pieces and comes to naught. Hear the Prophet: *Now go, write it before them in a table, and note it in a booke, that it may bee for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not heare the Law of the Lord: which say to the Seers, See not; (c) and to the Prophets, Prophefe not unto us right things; speake unto us smooth things, prophefe deceits. Get you out of the way: turne aside out of the path: cause the Holy One of Israell to cease from before us. Wherefore, thus saith the Holy One of Israel: Because ye despifte this Word, and trust in oppreffion, and perversenesse, and stay thereon: Therefore this iniquitie shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking commeth suddenly at an instant. And He shall brake it as the breaking of the potters vessell, that is broken in pieces, bee shall not spare: so that there shall not bee found in the bursting of it, a herad to take fire from the harth, or to take water withall out of the Pit: Daubers with untempered morter. Ezek. 13. 11. Who erect in the conceits of thole who are willing to be deluded by them: Pharizees at the best, a rotten Building of false hope, (b) They are equally transported with admiration, and doeing upon such Daubers: and, with indignation and heart rising against Plaine Dealers, holding them out of a wicked and Soule killing Mil-conceit, to be too terrible Teachers, and their Mini- fierre intolerable.

* Isa. 30. 8. &c. (c) Populus nihil adversi sibi nunciari volebat: propterea infesina et Propheciam quod dum vitia ejus accumaret, et ascriber pungenrent, simul prophesiam Dixit vindicius ans efta ranter. Huc pertinent e- jummodi verba: nolite videre, nolite propi- cere recta: Non quod via loqueretur, sed quod ista affili essent, & moderationem re- quirerent in prophetis, nec tam acerbas eorum objugationes aqua animos ferre profisset. Calvin in loc. Impios vis & efficacia verbi acsit & exspe- rat, ut tanquam immunes bellue ferociam & trunculentiam suam promanat: Libenter quidem elude- rent sevolius, nonint, Deum in quatem audire, eisque Majestatem reformidare coguntur Hunc amarulentiam sequitur odium Prophetarum, insidias, terrorum, perfecutiones, exilia, cruciatus, mor- tesquisibvs doctrisam cum doctobus summoveri as deleri, posse existimant. Cupiunt enim homines subpotius narrari somnia, & fatiles nugae, quam sideliter doceri. Ibid. like
like a (d) mudde-wall without straw, or morter made onely of sand without lime to binde it; which in faire weather makes a faire shew for a while; but when abundance of raine falls, and Winter comes, it moul
ders away, and turns to myre in the streets. Their
ecause confidence in prosperous times, before it come
to the Touchstone of the fiery triall by God's search-
ing Truth, may seeme currant; But in the tempest of
God's wrath when the stormy winters-night of death
approacheth, or at furthest, at the judgement Seat of
the just and Highest God, it proves to be counterfeit :
when at the last they shall cry, Lord, Lord, like the
foolish Virgins, And those Mat. 7. in stead of imagina-
rie comfort, they shall bee cruft with horrible and
everlasting confusion. Heare the Prophet: Say unto
them which doe bee it with untempered morter, that it
shall fall: there shall be an over-flowing shoure, and ye,
O great baile-stones, shall fall, and a stormy wilde shal
rend it. Loe, when the wall is fallen, shall it not be said
unto you, where is the dawbing wherewith ye have daw-
bed it? Therefore thus faith the Lord God, I will rend
it with a stormy wilde in my fury: and there shall bee
an over-flowing shoure in mine anger, and great baile-
stones in my fury to consume it. So will I breake downe
the wall that ye have dawbed with untempered morter,
and bring it downe to the ground, so that the founda-
tion thereof shall be discovered, and it shall fall, and ye
shall be consumed in the midst thereof: and ye shall know
that I am the Lord. Thus will I accomplish my wrath
upon the wall, and upon them that have dawbed it with
untempered morter, and will say unto you, The wall is
no more, neither they that dawbed it: To wit, the Pro-
phets of Israel, which prophesie concerning Jerusalem,
and which see visions of peace for Her, and there is no
peace, faith the Lord God: Such as with lyes make the
heart of the righteous sad, whom God hath not made
sad; and strengthen the hands of the wicked, that Hee
should not returne from His wicked way by promising
him life. Ezek. 13. 22. These fellows hold and bear meere civil men in hand, that their estate is found enough to Godward, whatsoever the purer and preciser Brethren prate to the contrary: (d) and yet the holy Ghost tells us, that without holinesse no man shall see the Lord. Heb. 12. 14. That formall Professours are very forward men; whereas Jesus Christ professeeth, that he will spew the luke-warme out of his mouth. Nay, and if there be talk even of a good fellow especially of some more commendable natural parts, and plausible carri age; if Hee be so but moderately, that I may so speake, and not just every day drunk; well, well, will they say, we have all our faults, and that is His. But as concerning the faithfull servant of God; they are wont to entreate the same conceit of Him, which Achab did of Elijah, to wit, that (e) he was a troubler of Israel: Which one of the captaines had of the Prophet sent to annoint Iehu, that he was a (f) mad fellow: which the false Prophets had of (g) Micaiah; that he was a fellow of a singular and od humour by Himselfe, and guided by a private spirit of His owne: which Tertullian had of Paul, that hee was a (h) pestilent fellow: which the Pharisees had of Christ's Followers; that they were a contemptible and (i) cursed generation, a company of base, rude, illiterate underlings. Nay sometimes, when the bedlam fit is upon them, they will not sticke to charge Gods people in some proportion most wickedly and falsely, as the ancient Heathens did the primitive Christians, with conventions and meetings of hatfull (k) impurities, faction, disaffection to Caesar, and many other horrible things, whereas poore Soules! they were most innocent, and infinitely abhorred all such (l) villanies: And they...
met in the morning even before Day, not to do, God knowes any such ill, but for the (l) service of God, (even their more ingenious(m) adversaries being witneses) to sing praiies to Christ. God to confirme their discipline, forbidding all manner of sinne, &c. with(n) all the miscarries, miseries and calamities that fell upon the State, as though they were the cau-

fes. Whereas those few neglected Ones which truly serue God are the onely men in all Places where they live to make up the hedge, and to stand in the gappe against the threatned inundations of God's dreadfull wrath; and all the Opposites to their holy Profession are the true Cut-throats of Kingdomes, able by their dissolutenesse, and disgracing godlinesse, to dissolve the sinewes of the strongest state upon Earth. Looke upon Amos 4. 1. 2. And there you shall finde who they are, which cause God to enter a controversy with the Inhabitants of a Land.

Heare
Hear how (p) Austin describes some of these self-seeking, and soul-murdering Dawers in His Dayes: Freye be it from us, faith Hee, that wee should say unto you: live as you list, do not trouble your selves, God will cast away none; onely hold the Christian Faith: Hee will not destroy that which Hee hath redeemed, Hee will not destroy those for whom Hee hath shed His blood. And if you please, to recreate your selves at Plaies, you may go; what hurt is there in it? And you may go to those Feasts, which are kept in all Townes, by joviall companions, making themselves merry, as they suppose, at these publicke meetings and comemorations, but indeed rather making themselves most miserable; I say you may go, and bee joviall, God's mercy is great, and may pardon all. Crowne your selves with Roses before they wither. — You may fill your selves with good cheere and wine, amongst your good-fellow companions: For the creature is given unto us for that purpose that we may enjoy it. — If we say these things, peradventure we shall have greater multitudes applaud and adhere unto our Doctrin. And if there be some, which thinke, that speaking these things, we are not well advisde, we offend but a few, and those precise Ones, But we winne thereby a world of people. But if we shall thus do, speaking not the words of God, not the words of Christ, but our owne; we shall be Pastours feeding our Selves, not our flocke.

The Author of the imperfect commentary in Chrystofome sorted by (q) some Body into Homilies upon Matthew, seems to intimate, that the cause of the overflowing and ranknes of iniquity, is the baseness of these Self-preaching men-pleasers. (p) Tolle hoc vitium Christi distinctes, sed nostri; criminum Pastores nos praeceptos pastentes, non osses. Lib. de Taebitionis, Tom.9. pag. 133. Au hor.of the Homilies upon S. Matthew. (q) Non sunt Homiliae, sed necemo quis vidit fiscuit opus. Eralm (1) Tolle hoc vitium de cleris, non velit hominibus placere, et sine labore omnia vita vescentur. Ex hac vitio nascitur ut non velit inter se malignam babere, Iesut Jሰ mát (Christum). Hom. 43 Ex cap. 21. In hec verba. Omnia autem opera jus facient, ut ab hominibus videantur.) I am perswade, it was no small motive to enrage the Scribes and Pharisees against Christ; because Hee taught with power to the astonishment of His hear.
Instructions for a right comforting

Rev. Luk. 4. 32: but their teaching was heartleft, cold, frozen, and formal. Reque enim dubium est, summo vigore, summaque veritate; Christi sermones suisse praeditos; quum interius Scribarum, & Pharisaerum doctrina torpida esset, stimuli, & frigida. Apud Marlorat. in Matt. cap. 23. 29.

(1) It seems by this word, et, abhuc; in Pharisaiismo videt et adhuc perseverantium. Galat. 1. 10. That Paul was tainted with this fault, while Hee was yet a Pharisee, & served the times: But when Hee was converted, Hee turned His Dawbling into downright Dealing.

(2) 1 Cor. 1. 21.

(3) Mat. 7. 20.

(4) 1 Cor. 2. 4.

(x) His autem significat with ascribed with, & ascribed with Spiritus, corde penetrantissime communius est Christo, & viris Ministeriis, sanctis non quales mensurâ, nam unicuique distribuitur promissurâ Buc. (y) K. James. The reasons of the Kings directions for Preaching & Preachers, as I received the from the hand of a publick Register.
from our Religion both to Popery, and Anabaptisme, or other Points of separation in some parts of this Kingdom; And considering with much admiration, what might be the cause thereof, especially in the Raigne of such a King, who doth so constantly professe Himself an open adversary to the Superstition of the One, and madness of the other; His Princely wisedome could fall upon no One greater Probability, than the Lightnesse, affectednesse, and Unprofitablenesse of that kind of preaching, which hath beene of late yeares too much taken up in Court, University, City, and Country. The Usual Scope of very many Preachers is noted, to be a soaring up in Points of Divinitie too deepe for the capacitie of the people; or a Mustring up of much Reading; or a Displaying of their owne wits, &c. Now the people bred up with this kind of Teaching, & never instructed in the Catechisme, and fundamental ground of Religion, are for all this airy nourishment no better than absurd Tabule, mere Table Books ready to be filled up, either with the Manuals, and Catechismes of the Popish Priest, or the Papers and Pamphlets of Anabaptists, &c.

In another place, he resembles with admirable fitness the Unprofitable Pompe, and Painting of such Selfe-seeking discourses, patched together and stuff with a Vaine-glorious Variety of humane Allegations, to the red and blew flowers, that pester the corn, when it stands in the fields, where they are more noysome to the growing crop, than beautiful to the beholding eye. They are King James his owne (z) words. Whereupon, a little after, he tells the Cardinall; That it was no Decourum to enter the Stage with a Pericles, in his mouth, but with the Sacred Name of God: Nor should his Lordship, saith his Majesty, have marshalled the Passage of a Royall Prophet, and (z) Poet, after the example of an heathen Oratour:

These things being so; how pestilent is the Art of Spirituall Dawbling? What miserable men are Menpleasers.

(2) In the Preface to his Remonstrance against an Oration of the Cardinall of Ferron.

Faithfull dealing

1. Commended from
1. (b) Omus, vel Angello
   rum humeris formidandi
   dum. Neque earn no-
   bis hic res est, de duce
   dis militibus aut de re
   na gubernando, sed de
   sanctione Angelicæ vir
   tuitis indigente. Chryl.
   de Sacerdootio, Lib. 6.
   (c) 1 Thel. 2. 5. 6.
   2 Tim. 4. 1.
   Matth. 7. 29.
   1 Cor. 2. 4.
   1 Thel. 2. 19. 20.
   (d) Parete yis qui pre-
   sert oblivis, & concedi-
   te. Nam illi vigilant
   pro animabus utaris.
   —Husus Commisnati
   onis terrov animum mi
   bi concusit. Ibid.
   (e) Acts 20. 16.
   its effects.
   1. Converting the
      unconverted.
2. Recovering the fal-
   len.
3. Making the willfull
   inexecutable.

pleasers, who being appointed to helpe mens Soules
out of hell, carry them headlong, and hood-winkt by
their unfaithfulness and flatteries towards everlafting
miferies? Oh, how much better were it, and comfor-
table for every man that enters upon, and undertakes
that most weighty and dreadful charge of the Mini-
stery, a (b) burden, as Some of the Ancients elegantly
amplifie it, able to make the shoulders of the most
mighty Angell in heaven to shrinke under it, to tread
in the steps of blessed (c) Paul; by using no flattering
words, nor a cloake of covetousnesse, nor seeking glory
of men; but preaching in season, and out of season; not
as the Scribes, but in the demonstration of the Spirit,
and of power; Keeping nothing backe that is profitable,
declaring unto their hearers all the counsell of God;
holding the Spiritual children which God hath given
them, their glory, joy, and crowne of rejoicing, still wa-
tching for the Soules of their flocks as they that must give
account. Heb. 13. 17. (The terrour of which place,
(d) Chrysofome professeth, made his heart to tremble)
I say by such holy and heavenly behaviour, as this, in
their Ministry; To be able at least to say with him in
sincerity, not without unspeakeable comfort: (e) I
take you to record this Day that I am pure from the
bloud of all men! Let us be moved to this course and
frighted from the contrarie; by consideration of the
different effects and consequents of plaine dealing, and
dawbing, in respect of comfort or confusion: Faithful-
ness this way:

1. Begets those which belong unto God to grace
   and new obedience: See Peter's piercing Sermon, Act.
   2. 23. 37.

2. Recovers those Christians, which are fallen, by
   remorse and repentance, to their former forwardnes,
   and first love ; See Nathan's down-right dealing with

3. Makes those which will not be reformed, inex-
cusable.
Afflicted Consciences.


5. Hardening the rebellious.

2.7. It makes them still more humble, zealous, watchful, heavenly minded, &c.

5. Hardens the rebellious and contumacious. See (f) Isa. chap. 6. In which faithfull Ministers are also
unto God a sweet favour of Christ. 2. Cor. 2.15.

6. And the Man of God himself shall hereafter
blessedly (g) shine as the brightnesse of the firmament,
and as the Starres for ever and ever. And all those hap-
pie Ones which he hath puld out of Hell by his down-
right dealing, shall (h) raigne and rejoice with Him
in unknowne and unspeakable Bliffe through all eter-
nitie.

Calv. in Isa. cap 6. Est quidem hoc dictu aperum divinitus prophetam mitti, qui auret obturer,
oculos oblitat, & cor populi offiinit: quia videntur hic minimè competere in Dei naturam, adeo-
que alineae esse ab ejus verbo. Sed absurdum videri non debet, si deus populi malitiam ultima exca-
catione oritur. — Ta his excceiatio atque induatio non proficiscitur ex natura verbi, sed accidenti-
salis est, solique borunnum pravitate tribuitenda. In b. d. Nec dius, nec verbum, nec prophete, per se
quenquè excaecant. De prophetâ tamâ & verbo hic dicitur. Immâ & de ipso Deo 1oh. 1.40. Caufa;
quia verbum, quod per prophetas consecutus est Deus, quibusdam ex accidente fit odor mortifer.
Luctos clarissimâ face sibi opposita magis acutitiae; Canora vox lades aure debiliores. Calx, affisit
frigidâ, effervescet. Scul. in eundem locum. 6. Procuring an happy place to them which
ufci. (g) Dan 12. 3. (h) Et hoc attendite frates, quia omnes carnale medici, quoties ad
eos qui incorpore agratorem videntur, veniunt, omnia quae eis delerabilia esse videbantur absen-
dunt & quod dulce est, ad integum interdictum. Aniquitatesiam frigidam accipere non permit-
tum, interdum & amorimissimae passiones bibere cogunt, & asperimis ferramentis vulnera frequentem
incidunt. Hoc ergo quod pro sanctitate corporis carnali medici faciunt, pro animarum sa-
lute spirituales medici exercere cœtum sunt. Hec ergo cognizans fratres, clarissimi & tom pro mea quan-
pro vostra salute rationem me reddi turum esse ante tribunal æterni judicis non ignorans, eligo aspere
qua quidem, sed alibi haud medicamenta in gere, ut vostrum postulat in Angelorum consortio per-
petua merear contentissimae gaudere. (See afterward, in what sense merear is here to be
taken. It makes nothing at all for the Popish rotten Tenent of Merit.) August, de
Temp. Ser. 67.

M
But now on the other side the Effects of Dawbing and men-pleasing are most accursed and pestilent; in many respects.

1. In respect of God's Word and messages: first, not dividing it, and dispensing them aright. Secondly, Dishonouring the Majesty, and weakening the power of them many times, with the unprofitable mixture of humane allegations, ostentations of wit, fine Frier-like conceits digged with much ado out of Popish postils, &c. Even as we may see at harvest time a land of good corne quite choked up with red, blew, and yellow flowers. As King James doth excellently allude in the forecited (i) place. Thirdly, Fearfull prophaneing them by mis-application against God's will: (k) Making the heart of the righteous Sad, whom God would not have made Sad: and strengthening the hands of the wicked, that he should not returne from his wicked way, by promising him life. Fourthly, Villanous perverting and abusing them to their own advantage, applause, rising, revenge, and such other private ends:


4. (m) Burning both together in hell for ever, with...
out timely and true repentance: banning there each other continually, and crying with mutuall hideous yellings: O thou bloody Butcher of our Soules, hast thou beene faithfull in thy Ministry, we had escaped these eternall flames! O miserable man that I am; Woe is me, that ever I was Minister: for now besides the honour due unto the guiltinesse of mine owne damned Soule, I have drawn upon me, by my unfaithfull dealing, the cry of the blood of all those soules, who have perished under my Ministry, to the everlasting enraging of my already intolerable torment!

Give me leave to conclude this point, with that patheticall and zealose passage of reverend & learned Greenham against negligent Pastours, amongst whom I may justly ranke and reckon also all Dawbers (for as well never a whit, as never the better) and Men-pleasers: For selfe-preachers are, for the most part, seldome-preachers. Heare (o) his words:

Were there any love of God from their hearts in those, who in stead of feeding to salvation, starve many thousands to destruction: I dare say, and say it boldly, that for all the promotions under Heaven, they would not offer that injury to one Soule, that now they offer to many hundred Soules. But, Lord, how do they thinke to give up their (p) reckoning to thee, who in most strict account committing it so punctually and preciely to memory; The fearfulness in delivery, and danger of being out; Vaine glorious, doubting that they shall not be applauded, as they were wont. Fearew, the next time should leffen their former reputation of wit, reading, &c. I say, such considerations as these, are many times notable curbes, to kepe them from appearing too often in the Pulpit. (o) In His Godly Observations, concerning divers Arguments, and Common Places in Religion. Cap. 13. (p) Fatiamus quotidié nobis rationes, quas cum nostris judicibus habevimus. — Penitus quisque hominem Deos fecimus nos, qui accepto talento abs te ad negationem misi sumus. Etiam dicit: Negois minimi dei venio. Ecce jam venit, ecce de nostro negoio luctum requirit. Quae est anima tua luctum de nostra negatione monstrabimus? Quae jus conficthi animarum manipulos de predicatione nostra figne illum sumus? Nonamysante osculos nostros illum tanta distinctionis diem quo iudex veniet, et rationem, cum seruis quibus talenta creditis, ponet. Ecce in majestate terribilis, inter angclorum atque archangelorum choros videbitur. In illo tunc examine, electorum omnium & reprobrorum multitudine deductur, et omniumque qui sít operatus offendens. Ibi Petrus cum ludebat conversa, quam poë sit traxit apparebit. Ibi Paulus conversum, ut in aixerim, mundum dicere. Ibi Andreas poë sit Achaiaem, ibi
will take the answer of every Soule committed unto them one by one? Or with what cares do they often heare that vehement speech of our Saviour Christ, Feed, Feed, Feed? with what eyes do they so often reade that piercing speech of the Apostle, Feed the flocke committed unto you? But if none of these will move them, then the Lord open their eyes to heare the grievous groanes of many Soules lying under the grieify altars of destruction, and complaining against them; O Lord the revenger of blood, behold these men, whom thou hast set over us to give us the bread of life, but they have not given it us: Our tongues, and the tongues of our children have stuck to the rooife of our mouthes for calling and crying, and they would not take pitty on us: We have given them the tenths which thou appointedst us, but they have not given us thy truth; which thou hast commanded them: Reward them, O Lord, as they have rewarded us; Let the bread betweene their teeth turne to rottennesse in their bowels. Let them be cloathed with shame, and confusion of face, as with a garment: Let their wealth, as the Dung from the earth, be swept away by their executors; And upon their gold and silver, which they have falsely treasur'd up, let continually be written, The price of blood, the price of blood: For it is the value of our blood, O Lord. If thou didst heare the blood of Abel, being but one man, forget not the blood of many, when thou goest into judgement.
Now returne to rectifie and tender a remedy against the first aberration. Which I told you was this: When mercy, Christ, the promises, salvation, heaven, and all are applied hand over hand, and falsely appropriated to unhumbled sinners: whose Souls were never rightly illightened with sight of sinne, and weight of God's wrath; nor afflicted to any purpose with any legall wound, or hearty compassion by the Spirit of bondage: In whose hearts, (q) sense of their spiritual misery, and want, hath not yet raised a restlessse and kindly thirst after Jesus Christ.

*In this case mine advise is; that all those who deal with others about their Spiritual states, and undertake to direct in that high and weighty affaire of mens Salvation, either publickly or privately in their Ministry, visitations of the sicke, or otherwise; that they would follow that course of which I largely discoursed a little before taken by God himselfe, his Prophets, his Sonne, the Apostles, and all those men of (r) God in all ages, who have set themselves, with Sinceritie, due partes doctrine semper conjungenda fuerit, Doctrina miseriae, & Doctrina misericordiae in Christo Iesu. Rolloe in Ioannem cap. 4. (r) Let none speake against the preaching of the Law, for it is the wholesome way that God Himselfe, and His Servants in all Ages have taken. He did reprove, convince, and curse Adam and Eve, and after he preached, the Seed of the Woman shall breake the Serpents head. — So John Baptist dealt with His hearers And our Saviour Christ faith, He came to seeke, and to save the lost. Peter, Acts 2. 37, first preached the Law, and after the Gospell. So Paul and Silas, Acts 16. The contrary is the way to make people curse us hereafter, though it please them for the present; As if one should heale a sore on the top, and not corrosive it, to draw and eate out the core, it would within a while breake out againe, with farre greatest danger: So shall we find it in this case Rogers of Dedham in His Doctrine of Faith, pag. 97. 98. * Preachers must, First humble men, with the Law.
(1) The Law first humbles, then the Gospel comforts. The Law hath three works: First, it lightenth a miserable sinner, in whom God hath a meaning to work faith, with a clear and particular sight of His mercy, and woeful estate He stands in by sinne. Secondly, it doth also by the working of the Spirit, convince the party, that that is particularly true of Him, which before He used to postl over His head, as pertaining to others, not to Him: But now God makes Him take this to Himself, and to apply & appropriate it, as if the Minister spake to Him alone by Name, and to think the Minister knowes all His heart, looketh on Him, and spakes directly to Him: Though it may be the Minister knew Him not, or not His case, but God makes Him lo. to thinke. Thirdly, upon these two, it raileth terror, and puts this sinner out of His old, secure, and peaceable course of impenitency, that He went on in. Whether it be the prophane that went on boldly in His sinne, or the civil man trusting in His owne righteousness — And makes Him as one shot into the flesh with a croste, or bearded arrow, which Hee cannot shake out, nor abide the smart, but stampes as one stung with an Adder, that cannot stand His ground, but is wholly poisfled with scare. ibid. pag 68. &c.

faithfulness, and all good Conscience, to seeke God's glorie in the salvation of mens Soules; to discharge a right their dreadfull charge, and to keepe themselves pure from the blood of all men; to wit, That they labour might and maine, in the first Place, by the knowledge, power, and application of the Law, (1) to lightend, convince, and terrifie those that have to do with, concerning conversion, with a sensible particular apprehension, and acknowledgement of their wretchednesse, and miserable estate, by reason of their sinfullnesse and cursednesse: To break their hearts, bruise their Spirits, humble their Soules, wound and awake their Consciences, &c. To bring them by all means to that Legall astonishment, trouble of minde, and melting temper, which the Ministray of John Baptist, Paul and Peter wrought upon the Heaths of their hearers, Luk. 3. 10. 12. 14. Acts 16. 30. And 2. 37. That they may come crying feelingly and from the heart, to those Men of God who happily fastened those keen arrows of compunction and remorse in the sides of their Consciences, and say; Men and Brethren, what shall we do? Sirs, what must we do to be saved? &c. As if they should have said: Alas! we see now, we have beene in Hell all this while; and if we had gone on a little longer, we had most certainly lien forever in the fiery Lake; The Divell and our owne lufts were carrying us hood-winkt; and head-long towards endless perdition. Who would have thought wee had beeene such abominable beasts, and abhorred Creatures as your Ministray hath made us; and in so forlorn and woeful estate? Now you blessed Men of God, helpe us out of this gulf of spirittuall confusion, or we are lost on these two, it railes terror, and puts this sinner out of His old, secure, and peaceable course of impenitency, that He went on in. Whether it be the prophane that went on boldly in His sinne; or the civil man trusting in His owne righteousness — And makes Him as one shot into the flesh with a croste, or bearded arrow, which Hee cannot shake out, nor abide the smart, but stampes as one stung with an Adder, that cannot stand His ground, but is wholly poisfled with scare. ibid. pag 68. &c.
everlastingly. By your discovery of our present sinfull and cursed estate, we feele our hearts torne in * pieces with extreme, and restlesse anguish, as though many fiery Scorpion's stings stucke faft in them; Either lead us to the light of that blessed Anti-type of the Brazen Serpent to coole and allay the boiling rage of our guiltie wounds, or we are utterly undone: Either bring us to the Blood of that just and holy One, which with execrable villany wee have spilt as water upon the ground, that it may binde up our broken hearts, or they will presently burst with despaire, and bleed to eternall death. Give us to drinke of that soveraigne Fountaine, opened by the hand of mercy, for all thirsty Soules or else we dye. There is nothing you can prescribe, and appoint, but we will most willingly do. We wil with all our hearts, plucke out our right eyes, cut off our right hands; We meane, part with our beloved lusts, and dearest sinfull pleasures; abominate, and abandon them all for ever, from the heart root to the Pit of Hell: If we can be rid of the Devils tettors welcome shall be Christ's sweet and easie yoke: In a word, we will (f) fell all, even all our Sinnes to the last filthy ragge of our heretofore doted upon minion delight, so that wee may enjoy our blessed Jesus, whom, you have told us, and we now beleeve, God hath made both Lord and Christ: &c.

inward love roit, and the outward and common practise of it. Hee that would enjoy this heavenly treasure, which the Lord doth so freely and graciously render unto us, by the preaching of the Gospell, must resolve to make a thorough sale, and to forfake not some, but every sinne, every corruption; every breach of the will of God, whatsoever. Hision in his third Sermon upon Matth. 13. 44. What must the sinner sell? All that Hee hath. What is that? His Goods, Lands, Children? No, Thrice be none of his owne, God hath but lent him these to use, and hence should have Christ, and shall, have no goods to sell: What then is our owne? Our sinnes and nothing else. Hee that will have part in Christ, must part with his sinnes; He cannot have Christ, and keepe any One of them. Rogers in his Decribe of Faith. p. 171. &c. Qui velit pro dignitate sui estimare donum hoc quod offerit Christus, quantum sit, neceffitate sit am primum de procatis suis, & miserii cogitant, se enim sit ut pluris facias Christum, quam univerfum bunc mundum; enique avide ad se eripiat, ad justificationem, &c. Salutem jam aeternam Rollocc. in Joan. c. 6. pag. 376.

M4  Now

*Le mortem prosunt timores postremo, pungendo penetro, A.Cs. 2. 37.

Isa. 55. 1; John 7. 37.

Matth. 5. 29. 30. (f) Matth. 13. 44. By that a man bath, is mean: sinne, and by felling it, the renouncing and disclaiming of sinne — Now to fell this, is (as the nature of felling wee know requires) to part with the right, and title, and interest; that a man hath unto it; the secret and
Then heal them with the Gospell, which
(1) Though a Man
dares not apply the
promiseto One,one-
ly testifified by the
Law,yet to One true.
y thus humbled by
the Gospell, and con-
trite hearted, we dare
doc no other.Rogers,
Ibid pag 141.
*Heb. 519.
(u) Hac ad exitium
Babylonicum restringen-
da non esse, dixi, quia pa-
cent latissime, & deliri-
num Evangelv comprehen-
dens; In quod prae-
ceptum esse vis illa conso-
tandi. Etus enim est, e-
rigere afflictos & pro-
stratos, euclos, & serc
mortuos recreare: me-
flos levare trisiii.
Calvin,
Quia Captivitatis & li-
beratio illa corporalis
ypum habuit captivi-
tatis, & liberationis
spiritualis; non in li-
bera bærendum nobis, sed
ad captivitatis spiritu-
is sub peccati jugo, &
aterne moriit metu, 
itempore redemptionis sem-
pitane per Chriillum fi-
ile cessionem a sur-
gendum est. Scult.
(x) De Spirituali Je-
roolyma logiquit, cujus
fundamentum, Christus. I Cor.3.11. Scul., in locum. *In that sense as I teach in my Exposi-
tion of the last article of the beleive. Faith in the first st, maketh us Chriits, reconcile us
to him, maketh us one with him, and by Him with God the Father. D. D.

Now when we shall see, and finde in some measure
the hearts of our Hearer, and spiruittall Patients thus
prepared; both by legall dejections and terrours from
the spirit of bondage; (t) and also possesed with such
melting and eager affections, wrought by the light of
the Gospell, and Offer of Christ: When their Soules
once begin to feel all sinnes, even their best beloved
One, heavy and burdenome; to prize Jesus Christ far
before all the world, to thirst for Him infinitely more,
than for riches, pleasures, honors, or any earthly thing;
to resolute to take him as their husband, and to * obey
Him as their Lord for ever, &c. and all this in truth: I
say then, and in this case, we may have comfort to mi-
nifter Comfort. Then, upon good ground we may go
about our Masters command. Isa.40.1. (which man-
pleasers many times pittifullly abuse) Comfort ye, Com-
fort ye my people; ( (u) I meane in respect of Spirituall
bondage) — Speake ye comfortably to Jerusalem, and
cry unto Her, that Her warre is accomplished, that Her
iniquity is pardoned. We may tell them, with what a
compassionate Pang, and deare compellation, God
Himselfe labours to refresh them. Isa.5.4.11. Ob thou
afflicted, and tossed with tempest, that hast no comfort;
behold, I will lay thy stones with faire colours, and lay
(x) thy foundations with Saphirs, &c. We may assure
them in the Word of life and Truth, that Jesus Christ
is theirs, and they are His: And compell them, as it
were, by an holy violence, not without a great deale
of juft indignation against their lothnesse to beleive,
and holding off in this case to take his Person, His me-
rit, His blood, all His Spirituall riches, priviledges, ex-
cellencies: And with Him possession of all things,even
of the most glorious * Deitie it selfe, blessed for ever:
But now in the meane time, untill sense of Spiritual misery and poverty raise an hunger and thirst after Jesus Christ, before such like preparations, and precedent affections, as have been spoken of, be wrought in the hearts of men, by pressing the Law, and proclaiming the Gospel, and that in Sinceritie, (for the degree and measure, we leave it to God, as a most free Agent, in some they may be stronger, in some weaker) the preaching or promising of mercy, as already belonging unto them is farre more unseasonable, and unseemely, than Snow in Summer, rain in harvest, or honour for afoole. It is upon the matter, the very Sealing them up with the Spirit of delusion, that they may never so much as thinke of taking the right course to be converted. What sottish and sacrilegious audaciousnesse then is it in any Dummer to thrust his prophane hand into the treasurie of God’s mercie, and there hand over head, without any allowance from his higheft Lord to scatter His dearest and most orient pearles amongst Swine? To warrant salvation to any unhumbled Sinner? To strengthen the hands of the wicked, who never yet tooke sinne to heart to any purpose, and thirst farre more (such true Gadarens are they) after gold, satisfying their owne lufts, and perking above their brethren, than for the blood of Christ, by promising them life? To assure mere civill men, and Pharisees who are so farre from the sense of any spiritual poverty, that they are already swolne as full as the skinne will hold, with a selfe-conceit of their owne rotten righteousnesse, that they shall be saved as well as the most puling precifian? Especially, sith there is such a cloud of witnesses to the contrary, as you have heard before. Besides all which, upon this occasion, take two or three more. Heare a most faithfull and fruitfull workeman in the Lords harvest, of great skill, experience and success in the most glorious Art of converting Soules, which makes me more willing to urge Before the Law, is unseasonable, as is proved by the testimonies of
urge his authority, and esteeme his judgement in Points of this nature. *None, (y) faith he, can prove or show president, that faith was wrought in an instant at first, without any preparation going before: Nor can it be conceived how a man should beleive in Christ for salvation, that felt not himselfe before in a miserable estate, and wearied with it, and desired to get out of it into a better. As the needle goes before to pierce the cloth and makes way for the thred to sew it: So is it in this case. Afterward Hee tells us how and in what manner and order, these pre-dispositions, and preparative Acts, required for the plantation of faith, and so securing us of the right season, and a comfortable calling to assure men of Spirituall safety, are wrought in such, as God is drawing unto Jesus Christ. He requires from the law, First, Illumination: Secondly, Conviction: Thirdly, Legall terror. From the Gospell by the helpe of the Spirit; First, Revealing the remedy: Secondly, Belief of it in generall: Thirdly, Support in the mean time from sinking under the burthen, and falling into despare. Fourthly, (z) Contrition; Which is attended, with some kinde of, First, Desire. Secondly, request. Thirdly, Care. Fourthly, (a) Hope. Fifthly, joy. Sixthly, Hungring and thirsting after mercy, and after Christ. Seventhly, Resolution to sell all, to wit, all finnes, not to leave an hoofe behind, &c. And thus (faith he) God

(y) Rogers of Dedham in his Doctrine of Faith, pag. 63;

(z) He makes contrition to follow Le-gall terror, and precede that repentance which is the Daugh-ter of Faith; and in order of nature followes after it. See ibid. pag 121. 122. 123. 124.

See also Master Hookers Preface to His Booke, added in the second Edition.

(a) If any be troubled, because hee taketh of hope, joy, &c. before Faith, let Him seeke satisfaction. ibid. pag. 161. 162. and weigh well His distinction of the Gifts of God, pag. 125. 126. where He tells us of three kinde of them: First, some common to Elect, and Reprobate; as knowledge in Scripture, Prophecy, Tongues, Miracles, and such like. Secondly, some speciall, belonging to the Elect onely, as Faith, by which we are justified, a renewed heart, a good conscience, the fear of God, and such like graces. Thirdly, some middle ones, wrought in the heart of thole, that be not yet actually the children of God; yet certainly shall be; And which whosoever have wrought in them, shall surely have Faith, and cannot goe long without it; Such is this contrition, and such dispositions as be in men before Faith, which yet are wrought by the Gospell. These are better then common Gifts, yet not actual Graces, and yet gracious inclination to Faith, which are in those that are to bee justified, and which (as we speake properly) cannot be wrought in any that shall perish. See Master Hooker in the Preface to the same Booke.
brings along the man, that He purposeth to make His. And when is is as this passe, God seales it up to him, and enables him to beleive; And faith: Sith thou wilt have no Nay; Be it unto thee according to thy desire: And God seales him up by the Spirit of promise, as surely as any writing is made sure by seailing of it. Then he beleves the Word of God, and rests, and casts himself upon it. And thus he finds himself discharged of all woe, made partaker of all good, at peace in himselfe, and fitted, and in tune to do God some service. This is to some sooner, to some later; according to the helps and means they have, and wise handling they meet withall, and as God gives power.—It is hard to say, at what instant faith is wrought, whether not till a man feeleth that he apprehends the promises, or even in his earnest desires, hungring and thirsting; For even these are pronounced blessed.

But here (for I desire and endeavour as much as I can possibly, in every passage to prevent all matter, both of scruple in the upright hearted, and of cavill in the contrary minded) let no truly humbled sinner bee discouraged, because He cannot finde in himselfe these severall workings, or other graces, in that degree and height, which Hee desires and hath perhaps, feene, heard, or read of in some others: If he have them in (b) truth, and truly thirsts and labours for their increase, he may go on with comfort. Neither let any be disheartened, though He did not observe so distinctly the order of the precedent acts, nor could discerne so punctually their severall operations in His Soule: yet if in substance and effect they have beene wrought in Him, and made way for Jesus Christ, Hee needs not complaine.

As this man of God in experimentall divinity, so and yet that of Aulfrin is most true: Si dixisti, sufficit, perpisti: If any say, he hath grace enough, he hath just none. Minimè certè bonus est, qui melior esse non vult, Bernard.
our renowned and invincible (c) Champions in their Polemicall discourses upon other occasions, speake to the same purpose, telling us also of some antecedent Acts humbling & preparing the soule for conversion. There are, say they, certaine internall effects going before conversion or regeneration, which by virtue of the Word and Spirit, are wrought in the hearts of those which are not yet justified: Such as: Illumination of the minds and confidence with the knowledge of the Word and will of God, for that purpose. Sense of sinne, fear of punishment or legall terror; advising and casting aboues for enlargement from such a miserable estate, some hope of pardon, &c. Let me but adde one other, and He also of excellent learning; And then I have done; Such is the nature of man, faith (d) he, that before he can receive a true justifying faith, he must as it were be broken in pieces by the Law : Jer. 23.29.—Wee are to be led from the feare of slavers, through the feare of Per- nitents, to the feare of Sonnes: And indeed, one of these makes way for another, and the perfect love struts out feare; yet much feare bring in that perfect love, as a neede or Bristle drawes in the shred after it; or as the po- tion bringes health. In the preparation and fitting us for our being in Christ, he requireth two things: First, The casting of us off as is were from the wilde Olive-tree.

(c)Polemal Divines.  
(d)Sane quidem effe. 
The interne ad conversionem fort regeneranda solemn praevis, unitur verbi, & sententiæ in modum justificationem consistere, quibus sunt, ut sunt, convenientes divinis, sensibus, sensiti, somnis, setniensticis, imaginibus divinis, atque aliqvis verbo. Ad factum justificationis, in qua parum beatae est Dei per D.N. Iesu Christi, non solit occurri divinis hominum perpetuas per innumeris Simulacris, sed mulibus præcessentibus, ministriis verbi salutis, et perpetuas. Hoc verum, hoc illud, qui animad structuram et peccati non sententiam, sententiam, delictum, libera- tionem de factum, quae aliquem venie concipiunt; quae remanet ex il- 

Instructiuns for a right comfering Sect. 2.
By which he meaneth two things. First, A violent pulling of us out of the corruption of nature, or a cutting as it were, by the knife of the Law, of an unregenerate man from His security, &c. Secondly, A violent attraction to Christ for ease; man at the first plainly refusing it. The hunted beast flies to his den, the pursued malefactor to the horns of the altar, or city of refuge. Paul’s misery, Rom. 7. 24. drives him to God’s mercy. The Israelites are driven into their chambers by the destroying Angel; Balaam is made to leave backe by the naked Sword; Agur to runne to Ithiel and Veaill, that is Christ: Prov. 30. 1, 2, 3. when he is confounded with his owne brutishnesse. God must let loose his Law, Sinne, Conscience, and Satan to baite us, and kindle hell-fire in our Soules, before we will be driven to seek to Christ. Secondly, A paring and trimming of us, for our putting into Christ by our humiliation for sinne, which is thus wrought: God give the inner to see, by the Law, his sinne, and the punishment of it. The detection whereof drives Him to compunction, and a pricking of heart, which is greater, or lesser, and carries with it diverse symptoms, and sensible passions of griefe. — And works a Sequestration from his former courses, and makes Him loath Himselfe, &c.

And yet by the way, and once for all, take this Cævate, and forewarning: If any should thinke of these precedent Acts, (e) these preparative workings of the Law, and Gospel, which make way for the infusion of faith, as any meritorious meanes to draw on Christ; it were a most false, rotten, foolish, execrable, popish, absurd, Luciferian misconceit; and might justly merit never to obtaine mercy at God’s bountifull hands, nor that they are the Effectus of the Word and Spirit. Santorum effectus interna ad conversionem, sine regenerationem præcis, quæ virtute verbi, Spiritualisque in rondum justificatorum ordinibus existimatur, quæ sunt notissimae voluntatis divinae, sentius peccati, tamen pene, cogitatione deliberatione, &c aliquid venie Suffrag Colleg. Theologorum Mag Britann, &c. De antecedentis ad conversionem, Thes. 1.
part in the merits of Christ: I speake thus to fright every one for ever, from any such abhorred thought. God the Father offers His Sonne most freely. God so loved the world, that he gave His onely begotten Sonne, that whosoever believeth in Him should not perish, but have everlasting life. Iob. 3. 16. Unto us a child is borne, unto us a Sonne is given, Isa. 9. 6. If thou knewest the gift of God, faith Christ unto the woman of Samaria, and who it is, that faith to thee, Give me to drinke. Iob. 4. 10. Much more they, which receive abundance of grace, and of the gift of righteousness, &c. Rom. 5. 17. Christ calleth Himselfe, a Gift; And it is called, the gift of righteousness. And nothing so free as * Gift. And therefore those Divines speake not unfitly, who say, It is given unto us, as fathers give Lands and Inheritance to their children, as kings give pardons, to their subjects, having merited death: They give them, because they will, out of the freeness of their minds. All those who would come unto Christ, and desire to take him as their wisdome, righteousness, sanctification, and redemption, must be utterly unbottomed of themselves, and built onely on the rich and free mercy of God revealed in the Gospell. They must be emptied, First, Of all conceit of any righteousness or worth in themselves at all: Secondly, Of all hope of any abilitie or possibilitie to helpe themselves. Nay filled, thirdly, with sense of their owne unworthinesse, naughtiness, nothingness: Fourthly, and with such a thirst after that water of life, Iob. 4. 14. that they are most willing to sell all for it, and cry heartily, Give me drinke, or else I dye. And then when they are thus most nothing in themselves, & do so long for the rivers of living water, they are certainly most welcome unto Jesus Christ; and may take him most freely; Heare how sweetly He calls them; Ho, every one that thirsteth, come ye to the waters; and hee that hath no money, Come ye, buy, and eate; yea come, buy wine and milke, without money, and

*Quodnam sit hoc donum ipse exponit verbis sequentibus, & quis sit qui dicit tibi: Donum igitur est ipse Christus filius, quem dedimus nobis Pater. Rolloc. in Io. ban. pag. 196.
and without price. Isa. 55. 1. In the last day, that great day of the feast, Jesus stood and cried, saying; If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. Joh. 7. 37. 38. It is done: I am Alpha, and Omega, the Beginning and the End. I will give unto him that is a thirst of the Fountain of the water of life freely, Rev. 21. 6. And let him that is a thirst come, and whosoever will, let him take the water of life freely, Rom. 22. 17. Wee must therefore by no means confive of the fore-named preparative humiliations and precedent works of the Law and Gospel, as of any meritorious qualifications to draw on Christ (for he is given most freely) but as of needful predispositions to give us unto Christ. For a Man must feel Himself in misery, before He will go about to finde a remedie; be sick before He will fecke the Physitian; be in Prison before He will sue for a pardon; be wounded before He will prize a Plaster, and precious balsam. A sinner must weary of His former wicked wayes, and tyred with hell terrous, before he will have recourse to Jesus Christ to refreshing, and lay downe His bleeding Soule in His blessed Bosome; He must be sensible of His Spirituali poverty, beggery, and slavery under the Divell, before he this kindly for heavenly righteousness, and willingly take up Christ's sweet and easie yoke. Hee must bee cast downe, confounded, condemned, a cast away, and lost in Himselfe, before He will looke about for a Saviour; He must crie heartily, I am uncleane, I am uncleane: before he will long, and labour to wash in that most soveraigne, and Soule-saving Fountain, opened to the house of David, and to the Inhabitants of Jerusalem, for sinne, and for uncleannesse: Hee must sell all, before he will be willing and eager to buy the Treasure hid in the field.
Chap. III.

Forre particular directions for the avoyding this error. I. How the Law is to be pressed. II. How the Gospel to be preached. III. How Christ to be proposed. IIII. How pardon to be assured. And ways to be used for the putting of these directions in practice.

Now thus to prepare, wound, afflict, and humble the Soule, that it may be fitted for Jesus Christ, and so for comfort upon good ground, let Ministers, or whoever meddle in matters of this nature, publickly or privately, use all warrantable means, (f) faire, and foule, as they lay, let them press the law, promise mercy, propose Christ, &c. Do what they will seasonably and wisely; Let them improve all their learning, wisedome, discretion, mercifulness, experience, wit, eloquence, sanctified unto then for that purpose; So that the worke be done.

(f) Impressing the law, besides other dexterities and directions for managing their ministry in this Point successfully by Gods blessing, let them take notice of this particular, which may prove very available to begin this Legall worke; It is a Principle, attended upon with many a Probatum est:

Pressing upon mens consciences with a zealous, discreet powerfullnesse, their speciall, principall, fresh-bles-

(g) Besides many other Commentaries, and Expositions, Downam, and Whitely are excellent, for a more punctual, clear, and compendious opening of the Law, and ranking in order, and disting representating of the severall sinnes against it. Make use of the twenty considerations before, pag. 63, &c. and of the three ways of examining the Conscience in my Treatise of the Lords Supper, to helpe to make a Man Miserable and vile in his owne eyes, sensible of his sinfull, and curled state, that thereupon Hee may be stirred to goe out of himselfe, and make towards Christ. *The first particular dire-

 ding
...sins, is a notable means to break their hearts, and bring them to remorse. That most hainous and bloody sinne of killing Jesus Christ, in which they had newly imbrued their hands, pressed upon the Consciences of Peters hearers, breaks and teares their hearts in pieces. Act. 2. 23. 36. 37. So Adultery, secretly, intimated by Christs words, unto the woman of Samaria, Joh. 4. 18. Seemes to have strucke her to the heart, vers. 19. So the Iewes having Idolatry pressed upon their consciences by Samuel, I. Sam. 7. 6. The sinne of asking a king; ibid. 12. 19. Vsury by Nehemiah, 5. 12. Strange wives by Ezra, chap. 10. 9. were thereupon mightily moved, and much mollified in their hearts, as appears in the cited Places. Consider for this purpose, that worke upon Davids heart, by Nanthans Ministerie, And Felix trembling, when Paul strucke him on the right veine.

The reasons, why this more particular discoverie, and denouncing of judgement against a Mans principal sinne, is like, God assisting with the Spirit of bondage, to put such life into the worke of the Law, are such as these.

1. The Sword of the Spirit, which is the Word of God, being welded by the hand of the holy Ghost: and edged, as it were, with the speciall power of God's blessing, for the cutting asunder of the iron-finewes of a stubborn and stony heart, doth crush and conquer, strike through and breake in pieces, with an unresistable puissance, proportioned to the insolency, or easinesse of resistance. My meaning is this; As Philosophers lay of the Lightning; that by reason of the easinesse of the passage, weaknesse of resistance, porositie of the parts, it pierceth through the Purse, Scabberd, and Barke without any such scorching and visible hurt; but melts the money, the sword, rents and shivers the tree, because their substance and soliditie, doth more exercise, and improve it's actuenesse and abili-
I

InflrH^ionsfer

right

comforting

$6(51.

So this spirituall Sword, though it strike at every
sinne, and paffeth thorow , even to the dividing afun-
der of Soule and Spirit, and of the joynts, and marrow;
yet the hairy pate of the maine corruption, and Master
sinne, it wounds with a witneffe; it there tortures and
teares in pieces with extraordinarie anguish and
smart, searching and fentence: for that opposeth with the
most flintie iron-finew, to blount and rebate it's edge,
if it were possible.

2. In Consciences regularly, and rightly wounded
and awaked, sinnes are wont to bite, & sting proportion-
tably to their mainousnesse, and the exorbitancy of
their former sensuall impressions. Some like a Maffife,
some like a Scorpion, some like a Wolfe in the Eve-
nings: (But understand, that spirituall anguish surpras-
feth immeasurably any corporall paine; therefore con-
ceive of them with a vast dis-proportion.) Now the
Minion delight or Captaine sinne frightening the heart
with greatest horror, and stinging with extremity
proportional to it's former vastation of Conscience,
doeth by an accidentall power (God blessing the bu[i-
ness) give a great stroke, to drive a man to deepest
detestation of Himselfe, to throw Him downe to the
lowest step of penitent dejection, to eneager His thir-
stie greediness after pardon and grace, and at length
to fire Him out of His naturreall estate.

3. They are Sathans strongest holds. A Mans principal, and most prevailing sinne is
Sathans strongest Hold. When He is in danger to be
dislodged, and driven by the power of the word out
of the other parts of the Soule, as it were, and from
Possession of a Man by all other sinnes; He retires Hi-
ther as to His Castle, and most impregnable Fort. And
therefore if this be soundly beaten upon by the ham-
mer, and Horrour of the Law, and battered about his
eares, he will be quickly enforced to quit the place
quite.

It may be good counsell then, and often seasonable to
to say unto those Men of God, who desire to drive the Divell out of others, in some sort, as the King of Syria said to his Captaines, Fight neither with small nor great, save only with the King of Israel. My meaning is; Let them address the sharpest edge of their spiritual Sword, yet as well with an holy charitable discretion, as with resolute, downe-right dealing against those sinnes, which beare greatest sway in them, they have to deale with. Be it their covetousnesse, ambition, lust, drunkennesse, lake-warmenesse, monstroufnesse of the fashion, sacriledge, oppression, usurie, back-sli-"", murther, luxury, opposition to the good way, hatred of the Saints; or what other sinne soever they discover in them, to minifter greatest advantage to Satan, to keepe them fallest in his clutches. No sinne must be spared, but let the reigning sinne be paid home especially.

For opening of the most rich and Orient Mines of all those sweetest mericies folded up within the Bowels of Gods dearest compassions, and of the Mystery of his free grace and love through the Sonne of his love; upon purpose to invite, and allure those that are without, to come in, and to stirre up our Hearers, (b) to bring broken hearts, bruised Spirits, bleeding Soules unto the Throne of grace, upon the same ground, but infinitely more graciously, that encouraged the Servants of Benhadad, to addresse themselves towards the King of Israel; * And his Servants said unto him, Bebold now, we have heard that the Kings of the House of Israel, are mercifull Kings; Let us, I pray thee, put Sackcloth upon our loynes, and ropes upon our heads, and go out to the King of Israel, peradventure, he will save thy life. The

The second particular direction concerning mercy to propose it so as Co.. Col... 1.13.
(b) The wisdom of the blessed Spirit Himselfe teacheth us to make use of Gods mercies, to preach mercy for this purpose. See S... 55.7.8. 9 Joel 2 13.

Rebels will farre more willingly come in upon Proramation promising mercy, and assuring them of pardon, if they will humble themselves, and returne to obedience; if there be no hope of being received to grace, there will be no desire to returne into the state of grace. Eck... confessantia peccati & ire Dei adversus pecatum, ut nisi alie... misericordia Dei in christo se... nunquam velhmus credere in eum, aut ad eum confuger. Rolloc. in Iohan. cap 5. vers. 10. pag. 170. * 1 Kings 10.31.
most desperate Rebels heretofore, upon present true remorse for their former rage in sinne, resolving sincerely to stand on God's side for ever hereafter, may safely & upon good ground thus reason within themselves: Alas! we have done very villanously, we have served Satan a long time; we walk up and down as condemned men, ripe for destruction long ago; Hell it selfe even groanes for us, we may justly looke everie moment for a *mitimus*, to cast us head-long into the dungeon of Brimstone, and fire: and yet we will try; we will go and throw downe our selves before the Throne of grace in dust and ashes, and cry as the *Publican* did unto the great God of heaven: for Hee is a mercifull God, gracious, long-suffering, abundant in goodnesse, and truth, keeping mercy for thousands, forgiving iniquity, transgression and sinne. And then, not only peradventure, but most certainly, they shall be received to mercie, and hee will save the life of their Soules; I say for this point, of preaching mercie onely to hearten men to come in, and to nourish in them a hope of pardon, in case of penitency, &c. See my discourse of true happinesse: pag. 173. And I will onely adde and advise at this time this one thing of great importance in the Point: That after a plentifull magnifying and amplyfying the mercy of God, by it's infinitenesse, eternity, freeness, and incomparable excellencie, every way, onely upon purpose to assure the greatest sinners of most certaine acceptation, and pardon, if they will presently turne with truth of heart, from Satan to the living God, from all sinne to his holy Service; I say that we then take heed and make sure, as much as in us lies, that no impenitent unbelieving wretch, none that goes on in his trespasses, or lies willingly, and delightfully in any one sinne, receive any comfort by any such discourse, as though, as yet, Hee had any part or interest at all in any one drop of all that boundlesse and bottomlesse Sea of mercy (that were
were a means to naile Him fast to His naturall estate for ever: But onely thence conceive, that if He will presently lay downe armes against the Majestie of Heaven, and come in with a truly penitent humbled soule, thirsting heartily for Jesus Christ, and relowe unfainedly to take His yoke upon Him, there is no number or notoriousnesse of sinne, that can possibly hinder his gracious entertainment at God's Mercy-seat. For this end let us tell all luch, that though the mercies of God be infinite, yet they are dispensed according to His (i) Truth. Now the Oracles of Divine Truth tell us, that those who shall finde mercie, are such as confess, and forsaKE their sinnes: *Who so confesseth, and forsaing his sinnes shall have mercy.* Prov. 28. 13. Those men who do not confess, and (k) forsaie them, shall have no mercy. That the Parties to whom good tidings of mercy and comfort are to bee preached: are the poore, the broken-hearted, them that are bruised: those that labour, and are heavy laden: All that mourn, &c. Luk. 4. 18. Matth. 11. 28. Isa. 61. 2. 3. That the man to whom the Lord lookes graciously, is, even. He that is poore, and of a contrite spirit, and trembleth at his word. Isa. 66. 2. That whosoever, by his free mercie through Christ, is borne of God, doth not commit sinne.

1. Job. 3. 9. I mean, (i) with allowance, purpose, per-
veretur, vel quantum tibi libibo insufficit. Et si quis te beate mori dabo, agetur, et erigerit, ut cohiberet se ab immoderato luxu, et post concupiscentias tuns, et deferendo deum sibi inter medias. *Ces obiurgantis obscuriscer, imputant quidem fronte, veluti audit vinae divinae authoritate, & legere de libro dominico.* Quid me terres de Deo nostro? Ile misericors est, & miserator, & multum misericors. Ne talia homines dicereot, unum verbum addidit in fine, quod ait, & Verax. Et excussit: le-
stitiam male futuamentum, & induxit timorem dolentium. August. Tom 9 pag. 1148. (k) Qui
male agere non cessant, in vanum misericordiam Dei exspectans, quam ... & a malo
recederent. Bern. De modo bene vivendi, Serm. 2. Col. 1241. (l) Ut ex Dei parte datur uni-
verfalis remissio peccatorum, sic debet ecclesia nobis esse universalis detestationis peccatorum, atque il-
lus procudubius verissimum est. in omni homine vere reconciliato, semper repariri odium omnium
suorum peccatorum, proprio etiam & stadium dei iecris abominandi ab omnibus, nam qui remissio-
num omnium acceptat, infusionem gratiae simul acceptat, qua illum armat, & munat contra omnia.
Frustra,igitur blanditur sibi de peccatis remissis, qui amorem peccati simulacrique & propositum in
codem permanendi, quasi in finu cordis suis vovere. Davenant. expol. epist. ad Coloss. in cap. 2. 

N 3

feverance.
Instructions for a right comforting

ver. 13 pag. 27. Fides et bonae conscientia non conveniens, nec in eodem corde morantur cum proposita peccandi & splendor Dei ibid. pag. 67. Omni qui natus est ex Deo, peccatum non facit. Notanda vis verborum, non, inquit, peccatum facit, quod postitur pati us quam facit, qui nat us est ex Deo, non pot est peccare. Perseverando, feliciter in peccato.

Bern. de Nat. & Dig. Amoris divini, cap. 6. Whosoever lives in any One knowne sinne, let Him know to His face, He Hath no true Faith. Rogers in his Doctrine of Faith, pag. 377.

(m) Remittis peccatorum universales tollite reatum universorum; Infusa etiam gratia buisc consimulata tollit dominium universorum; Davenant, loco supra citato Peccatum in hoc visá quantum ad suas es attinet, regnum perdita, in al à perit. Hie regnum perdita, quando non sit consufficientias nostras non imus. Ibi autem perit, quando dicetur, ubi tuis, O mori, victoria? August. de verbis Apost. Sem. 6 Aliud est, non peccare, aliud non habere peccatum. Nam in quo peccatum non regnat, non peccet, id est, qui non obedit desiderii. August. in expoli. epist. ad Galatas, cap. 5.

(n) Iust as in the Prophets time; This is a rebellious people, lying Children, Children that will not heare the Law of the Lord, which say to the Seers, See not, and to the Prophets, Prophecy not unto us right things, speake unto us smooth things; Jer. Mai 30. 9. 10.

severance. No sinne (m) rainghes in such a One, &c. And yet alas! How many miserable men, will needs most falsely persuade themselves, and others, that they have a portion in the merces of God, and hugging with extraordinarie applause, and embrace, the formall flattering messages of Men-pleasers and Time-servers, to dawbe over such rotten hopes; who yet notwithstanding, go on still in their trespasses: who were never yet sensible of the burden of their corruptions, and spirituall beggary; never wounded in conscience, or troubled in minde to any purpose for their sinnes, never mourned in secret and sincerely for the abominations of their youth; could never yet finde in their hearts to sell all for the buying of that one pearle of great price, nor ever yet so prized Jesus Christ, as to leave their darling pleasures, though very base, and abominable, to enjoy the unspeakable and glorious pleasures of His gracious kingdom? Nay such as heartily serve some Captaine, and Commanding sinne in heart, or life, or calling, as their owne consciences, if they consult with them impartially in cold blood, can easily tell them; as lust, the world, ambition, the times, the fashion, their pleasures, their proffits, their passions, their ease, selfe-love, pride, revenge, the dunghill delight of good-fellowship, or the like. And here then Let me discover a notable depth of Sathan, whereby he doth baffle and blind-fold His slaves most grossely: you know full well, and heare often the common
cannot Sown with down-right dealing, and powerful application of the Law, in my *Disc. of true Happiness*, pag. 179, &c. But what do you thinke is the reason, that they gape so greedily after Preaching of mercy? Not that they can endure the preaching of it, as I now have taught, and as it onely ought, to those that are without; to wit, to have first, the deareness, the sweetnesse, the freenesse, the full glory of God's immeasurable mercy revealed unto them, onely as a motive, and encouragement to come in; but ever at the close and conclusion, to bee made to understand and know certainly, that not so much as one drop of all that bottomlesse depth of mercy and bounty in Jesus Christ, doth as yet belong unto them, lying in any state of unregeneratenesse, or in any kinde of Hypocrisie; whilest they regard any wickednesse in their heart, and are not willing to plucke out their right eyes, and cut off their right hands, I meane, to make an everlasting divorce from their former dearest sensual delights, and sinnes of their bosome: for onely they who confesse and forsake their sinnes, shall have mercy. Prov. 28, 13. This way of preaching mercy would nettle and gall them, as much perhaps as pressynge of judgement. Nay, why not more? Proportionally to that which (O) Divines hold, That the privation and losse of heavenly joyes, and beatificall presence of God is farre bitterer, then the torments of sense, and positive paines of Hell. But to tell you their true meaning, and their very hearts: Their ayme in so complaining, and calling for mercy from our Ministry, is, to have it so, and in such a manner proposed, and preached, that they may thence collect, and conceive, that they are in state good enough;

Why carnall men love the preaching of mercy.

(O) *A Deo ab alienari & separari, pennis etiam Gehenna gravius est: Sicut ocud, luce, etiam si doce absit, & animantis, vita privati, molestum est. Basil. Ascet. cap. 2.*

*Omnia Gehenna supplicia superabit, Deum non videre, & bonis carere, quae in potestate habuisse obtinere. Bernard.*

*Multi hominum Gehenna tantum formidant; ego autem illius gloriae amissionem, Gehenna multo amari rem esse dico. Intolerabilis est Gehenna, & illa pena, nem tribue quis innumerumas ponat.*


*Intolerabilia quidem res est, ejusdem Gehenna; quis nescat & supplicium illud horribile? Tamen si mille alisque ponat Gehenas, nihil tale dicturus est, quae est, a beate illius gloriae honore repelli, exomunque esse Christo, & audire ab illo, Non Novi Pos. Idem, in Matth. Hom. 24.*
to go to Heaven as they are; though in truth, they be meere strangers to the life of God, and holy strictnesse of the Saints; were never truly humbled with sight of finne, and sense of wrath, nor experimentally acquainted at all, with the mystery of the New birth; That they may conclude, and say within themselves: However some Ministers of the purer and precifer streine, fright us continually with nothing but judgement, terror, damnation, and will not suffer us to be quiet, no not so much as in One sinne; yet it is our good hap, sometimes to meet with some mercifull men, who will helpe us to Heaven without so much ado, and upon easier terms, &c. In a word, they would upon the matter have just so much mercy, as might assure, and warrant them to carry securely their sinnes, in their bosome to Heaven with them; to live as they lift in this life, and to dye the death of the righteous; Which is a conceit most ridiculous, absurd, and more than utterly impossible. What a hatesfull tricke then is this, and horrible imposture, which they suffer Sathan to put them upon.

In proposing of Christ, Let the Man of God, set out as much as He can possibly, the excellency of His Person, the unvaluable pretiousnesse of His blood, the riches of His heavenly purchases, the gratious sweetnes of His invitations, * the generality, and freenesse of his offers, the glorious Priviledges Hee brings with Him; reconciliation to God, Adoption, forgiveness of sins, justification, righteousness, wisedome, sanctification, redemption, &c. Possession of all things, For all things are yours; Whether Paul, or Apollo, or Cephas; or the world, or life, or death; or things present, or things to come; All are yours, And ye are Chrift's, and Chrift is Gods. 1. Cor. 3.22.23. Let him tell his Hearer, that the blood of Christ, is called the blood of God. Act. 20. 28, and therefore of infinite merit and unvaluable price. It sprang out of His humane nature, and therefore
fore finite in it's owne nature & lost upon the ground
But the Person that shed it, being the (p) Sonne of
God, did set upon it such an excellency and eternitie
of vertue, and value, that the infiniteness of it's merit,
and inestimableness of it's worth lasts everlastingly.
It will be as fresh, orient, and effectuall, to wash away
the sins of the man that shall be called upon earth:
as it was those of the Penitent Theepe, who saw it
with His bodibly eyes gushing out of His blest side
upon the Cross: or the first man who did first savingly
apprehend that first promise: The seed of the woman
shall bruise the Serpents head. Let him assure them it is
so soveraigne, That in a truly broken, humbld, & thir-
fite soule, it turneth the most Scarlet, and Crimson
sinnes into snow, and wooll: That upon compunction,
and comming in, it washed away that horrible, and
bloody guilt, from the soules of them that (q) spilt it.
Art. 2. Let them know also: in how high a degree, and
hainously they offend from time to time, who refuse
to (r) take Iesus Christ offered most freely, and without
exception of any person, every Sabbath, every Ser-
mon, either in plaine, and direct termes, or impliedly,
at the leaft. Oh ! Little do people thinke, who fit
under our Ministry, unwrought upon by the Word,
what a grievous, and fearfull sinne they commit,
darry home from the House of God, day after day; in
neglecting so great salvation, in forsaking their owne
mercy, and in judging themselves unworthy of everla-
sting life; I meanee, by chusing, upon a free Offer of his
Soule-faying blood, to cleave rather to a Lust, Horri-
(p) It was the Sonne
of God, and Lord of
life, that dyed for us
upon the Cross, but
it was the nature of
Man, not of God
wherein He died; and
It was the nature of
God, and infinite ex-
cellency of the same,
whence the price, va-
lu, and worth of His
Passion grew. Field,
Of the Church, Lib. 5.
cap. 16. Doct sangu-
inem Christi propter Hy-
pofationem unius naturae
in unce Christo
conjunctionem, idque
propter communicat-
ionem idiomatum, veredi-
dicte, non solum
sanguinem sibi hominis,
sed etiam sanguinem si-
li Dei, atque ad sangu-
inem ipsius Dei.
Zane. in 1. Epift. Io-
han. cap. 1. ver. 7.
Nicerius, quam ex mi-
romae personali natura-
rum, confequi omnes op-
erationes Iesu Christi
esse totius suppositis, ac
proinde divinas hemo-
nis, humanas Dei. Nam
inde auditimus Filium
hominis descendisse e
Caelis, & Deum esse
mortuum. Concedimus etiam satisfactionis dignitatem oriiri a personal satisfaciens; idaque satisfactionem Christi, maxime, in infinita dignitatiss e.
Chaminus, Tom. 1. lib 9. cap 2. sect. 1. 2. The effectualness of it, Christus oblati ut Pontifex cornem & sanguinem fum, quod homin sed
villae, sive immanetiam efficaciem aspexit per spiritum aternum, quad Deus est. Pat. in Epift. ad Heb.
cap. 9. ver 14. 3. The hainouness of the sinne of refusing him, (x) places ex his, qui
odovant Christum, composuic corde, converti sunt, & tarni sanguinis, tam inipiae, atque inmanitatis
ust, indulgensiunm percipieran, ipso red muli sanguinem quem sub vast. Aug. ut. Expil in Evangel.
Johan. Tract. 91. 4 I meanee with a hearty willingnesse to tell all to part with all sinne.
ble indignities than to (1) Jesus Christ blessed for ever:
rather to wallow in the mire, and mudde of earthly
pelle, in the filth, and froth of swinish pleasures, in
idlenesse, pride, worldlineesse, whoredome, drunken-
nenesse, strange fashions, scorning Professours, contempt
of the power of godlinesse, railing against Religion,
revelling, selfe-uncleanesse, &c. than abandoning
these filthy harlots, to take the Sonne of God for their
dear and everlafting Husband. This not Beleving,
This refusing Christ, This not taking Him, in the man-
er, and fende, as I have faid, is such a finne, though not
so thought upon, and taken to heart, that (1) Divines

and with a sincerer
solution for after o-
bidence: To take
Him as a Saviour, and
a Lord. Never did any
take Jesus Christ
sayingly; who took
him not as an Hu-
band and a Lord, to
serve, love, and obey
him for ever after, as
well as a Saviour, to
disburden Him of
His finnes; as a King
to governe Him by
His Word and Spirit, as well as a Priest to wash him in His bloud. Never was any truely ju-
ified, who was not also in some meaure truly fanatized: (1) Dignitas & amplitudo sum
personae filii Dei, tum beneficij, ac salutis tanta, per tantum personam comparata, angustant
modum incredulitatem nefiram, ut qui multo meliori loco suiffamus, si nihil unquam in vitæ de Chri-
sto audiffimus. quæ fi audientes neglexiffimus tamem tan: salutem acquisiffam nobis, & annuntiata
ta sancto personâ. Rolloch in Ioan. cap. 3. (1) Argut mundum Tum causam reddem, o inquit,
quod non credunt in me: Peccatum ignitar desigiat incredulitatis nomine, quem Car. ejo fede
ta insignis, licès non est unicum illud incredulitas peccatum. Sunt enim alia peccata varis generis
verum peccatum omnium gravissimum est incredulitas, que secum una trabit reatum maximum, &
condemnationem gravissimam simul & velocißimam. Id em dicunt: Qui non credit in fir-
lium, jam condemnatur est. Curá verò fides, justitia potissima est, adeoque sola. Nam ea aucter
reatum omnium peccatorum, & liberali à condemnatione. Nulla est condennatio ijs, qui sunt
in Christo Jesu. Atque bina furpaha est præclara illa: Tenenda; Nullum peccatum nisi in fidelitas;
nulla justitia nisi fides. Non quod fola insidielas sit peccatum, sed quod insidielas, ut ai8 Augu-
stitus, manente, maneat peccatum omne, & eâ ruiptis decedente, aboleatur, quoad reatum, peccatum
aliud quodunque. Et certe peccantibus tam clarâ luce Evangelij, quos modò, sive per adulterium,
sive homicidium, sive per furtum, &c. acrietemum est maximum insideliati, & obstipationes cordis,
qui tante luci refilitur. Rolloch in Ioan. cap. 16. De peccato quidem, inquit, quon non
crediderunt in me; hoc enim peccatum, quas effum sit, præ ceteris posuit. Quia hoc manente,
15. Similis fiut, præter bunc insidielatam, alia multa hominum effe peccata, car de hoc
solo mundum spiritus in cetero arguet? An quia peccata omnia per insidielatem tenentur, per fidem
diminitur? Propsecta hoc unum præ ceteris imputat Deus, per quod fuit, ut cetera non folventur;
dum non credit in humilitatem Deum homin suphperum — ciam dicunt: August mundum de peccato, non
alio quod non crediderunt in Christo. Hoc denique peccatum si non fuit, nulla peccata remane
bunt, quia jusque ex fide vitam confilia solventur. Sed multi in interfet. Ut unus quisque credit ipsum
esse Christum, & ut unum credat in Christum. Nam ipsum esse Christum, & demnoscendendorunt; ille
exim credit in Christum, qui & spetat in Christum, & diligent Christum. Idem, de verbis Domi
in Evang. secundum Ioan, Serm. 8. Take all the finnes that ever were committed, none
like to this; no greater thing can be laid to our charge, than whereas the Sonne, to refulve
speake
speake of it, as of a moft transcendent sinne, the greatest sinne, the sinne of sinnes, the onely sinne, as it were, from such Places as these: But when the King heard thereof, He was wroth, and He sent forth His armi'es, and destroyed those murderers, and burnt up their City.

Matthew 22. 7. He meanes, those who were invited to the Sonnes marriage, and made light of it. He that beleeveth not is condemned alreadie, because, he hath not beleev'd in the Name of the onely begotten Sonne of God. John 3. 18. When the Comforter is come, He will convince the world of sinne.—because they beleev'e not on me. He meanes, this sinne alone, faith Austin. As though not beleeving on the Sonne of God, were the onely sinne. It is indeed the maine, and master sinne, because (as the same Father speaks truly) This remaining, the guilt of all other sinnes abides upon the soule; this removed, all other sinnes are remitted. Nay, and besides the horriblenesse, and hainousnesse of the sinne, what height, and perfection of madnesse is it? That whereas a Man but renouncing his base, rotten, transitory, sinfull pleasures, dogged continually at the heelles with vengeance, and horror: And onely taking Jesus Christ in whom are hidden, and heaped up the fulnes of grace, and treasures of all perfection; might have thereupon (to say nothing of the excellency of his person, purchases of his passion, and possession of the most blessed Deitie) a full and free discharge thereby, at the hands of so happie an Husband, from every moment of the everlastingsnesse of Hellish torments; and a (u) Deed presently sealed with His owne heart-blood, for an undoubted right, to every minute of the eternitie of heavenly joyes: yet should in cold blood most wickedly, and willingly, after so many intreaties, invitations, importunitie, only for the good of His poore immortall Soule, refuse the change! Heaven and

theightceunnessrevealed, &c. D. P. Ad- voceitas piissim, quod contemptu Evangelii adnuntietur, notatur particular, quoniam omnibus, sami salvus. Epp. in Eph. ad Hebræos cap. 2. Magnum autem crimem incredulitatis, quoniam unigenitus ipsi est Dei filius. Namquando praes- tantius est, quod con- temnitis, tamen major- ribus, qui spectant, sup- plicius sub jacet: judi- ciatum vero jam ait esse incredulum, quod ipsæ in capüm, (quoniam largiorum indemnatio- nis non superit) con- demnationis intuitus en- tentiam. Cyril. in lo- on. lib. 2. cap. 83. This sinne of unbe- lief is a greater sin, than the world is a- ware of. Men thinke theft, murder, drun- kenness, to be hainous, and so indeed they be, but unbelief is farre worse: for it is the Mother of these, and all other evils. Rogers of Ded- ham, of Faith, cap. 10. pag. 409.

(u) The madness of it

mis qui credes in illum, duo illa lucereur: unum quidem, quod non perit; altem, quod vitam habet, & vitam aeternam. Theoph. in Ioan. cap. 3.
earth may be astonished, Angels, and all Creatures, may justly stand amazed at this prodigious sottishness, and monstrous madness of such miserable men! The world is wont to call Gods people, precise fools, because they are willing to sell all they have, for that One pearle of great price, to part with profits, pleasures, preferments, their right hand, their right eye, every thing, any thing, rather than to leave Jesus Christ, &c. But who do you thinke now, are the true, and great fools of the world? And who are likeliest one day to groane for anguish of spirit, and say within themselves, This was he, whom we had sometimes in derision, and a Proverbe of reproach. We fools accounted His life madness, and His end to be without honour. Now is he numbered among the Children of God, and His Lot is among the Saints. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the Sunne of righteousness hath not rose upon us: we wearied our selves in the way of wickedness, and destruction: yea, we have gone through deserts where there lay no way: But as for the way of the Lord, we have not knowne it. What hath pride profited us? Or what good hath riches with our wanting brought us? All those things are passed away like a shadow, and as a post that hasted by, &c. Nay, and yet further, besides the extraordinarie of the iniquitie, and folly in refusing Christ freely offered, it shall most certainly be hereafter plagued with extreme tormenting furie, and most desperate gnashing of teeth. For with what infinite horrour, and restless anguish will this conceit rent a mans heart in pieces, and gnaw upon His Conscience, when He considers in Hell, that Hee hath lost Heaven for a lust: and whereas He might at every Sermon, had even the Sonne of God His Husband, for the very (x) taking; and have lived with

5. The horror of it hereafter.
6. The honour of being wooed by Christ, considering what

(x) The worke is done on Christ's part. — There is a righteousness which God hath prepared, and is therefore called, The righteousness of God. Nothing is looked for at Him

Afflicted Consciences.

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Him for ever in unspeakable Blisse, yet neglecting so great salvation, must now, crying out therefore continually against Himself, as the most raging Bedlam that ever breathed, lie in unquenchable flames, without remedie, case, or end! It is the highest honour that can bee imagined, and a Mystery of greatest amazement that ever was, that the Sonne of God should make suite unto sinfull Soules to be their Husband. And yet so it is, He stands at the doore, and knocks, if you will give Him entrance, He will bring Himselfe and Heaven into your hearts. We are Christ's Ambassadors, as though God did beseech you by us. We pray you in Christs stead to be reconciled to God; We are Christs spokemen, that I may so speake, to wooe and winne you unto Him. Now what can you say for your selves that you stand out? Why come you not in? If lently verted in the mystery of Christ, speake of: Obie&. But some will say, is nothing else required? Must God doe all, and we nothing, but take the rightcounsete prepared? Answ. It is true; we must live a holy, religious, and sober life; for this end the grace of God hath appeared, &c. D. P. Howsoever, though you mayest have him freely, yet notwithstanding, thou must have him as thy Lord; thou must be his servant, He thy King, and thou his Subject, &c. When God hath enlightened the eyes of a man, that He can see where this treasure is, —He is so inflamed with the love thereof, that Heresolves He will have it, whatsoever it cost Him. —Yea but there is a price put upon it; it must cost thee deare; a great deale of sorrow, trouble, and other crosses. Tush, tell me not of the price; whatsoever I have shall goe for it, I will doe any thing for it. Why, wilt thou curbe thine affections? Wilt thou give up thy life? Wilt thou be content to sell all that thou hast, and begge all thy life time, so thou mayest have this treasure? I will doe it with all my heart; I am content to sell all that I have; nothing is so deare unto me, but I will part with it; my right hand, my right eye; nay, if Hell it selfe should stand betweene me and Christ, yet would I passe thorow the same unto him. This is that violent affection which God putteth into the hearts of His children, that they will have Christ whatsoever it cost them. Although I confess, all that repent and lay hold on Christ, shall have mercy; yet what is this to thee, thou wretched Man? So long as sinne hath dominion over thee, what art Thou? So long we are not only dead, but also rotten in sinne, so that it may be said of us, as it was of Lazarus, Job, 2. Lord, faith Martha, he finketh already. So we are not only dead and rotten in sinne, but even finke thereoff, so long as any sinne or sinnes have dominion over us. D. V. Christ receives none, but them that deny themselves, are willing to take up the Cross, and follow Him; that mortifie the deeds of the Body by the Spirit. To justification nothing but Faith is required; but his caution must be added; It must be a Faith that purifies the heart, that may worke an unversall change, that may chew it selfe in fruits, and bring forth fruits worthy amendement of life. D. P.
the Divell would give you leave to speake out, and in plaine termes: One would say, I had rather be damned then leave my drunkenesse. Another, I love the world better than Jesus Christ. A third, I will not part with my easie and gainefull trade of V fury, for the treasure bid in the field: And so on. So that upon the matter, you must needs all confesse, that you hereby judge your selves unworthy of everlasting life, that you are willfull bloody Murderers of your owne soules, that you commit such a wickednesse, that all the Creatures in Heaven and Earth cry shame upon you for it. Nay, and if you go on without repentance, you may expect that the Hellish gnawing of Conscience for this one sinne of refusing Christ, may perhaps hold scale with the united horrours of all the rest. What is the matter I marvell, that you will not entertaine the Match? If wee stand upon honour, and noble familie: He that makes love, and fute unto our soules, bath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. If upon beauty: Heare how hee is described. Cant. 5. My beloved is white and ruddy, the chiefeft of ten thousand: His head is as the moft fine gold; his locks are bushie and blacke as a Raven. His eyes are as the eyes of Doves, by the rivers of water, washed with milk, and fity set. His cheekes are as a bed of Spices, as sweet flowers. His lips like Lillies, dropping sweet smelling myrrhe. His hands are as the gold rings set with the Be- rill. His belly is as bright Ivory, overlaid with Saphires. His legges are as pillars of marble, set upon Sockets of fine gold: His countenance is as Lebanon, excellent as the Cedars. His mouth is most sweet, yea, he is altogethcer lovely. (y) Now you must understand, that the Spirit of God by these outward beauties and brave- ries, labours in some measure to shadow out, and repreffent unto us, the incomparable excellencie of inward graces; the dignitie, the glory, the spirituall faire- nesse of Jesus Christ, that we may know, that Hee is wholly

wholly and altogether lovely, delectable, and precious. If upon ease, and contentment, He can lead us to fulness of joy, and pleasures at God's right hand for evermore. If we desire honorable Alliance; He will bring us to an innumerable company of Angels; to the general assembly, and Church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect. If we stand upon wealth, we shall have (y) all things with him; which is a large Possession. If we respect love: (z) Greater love hath no man than this, that a Man lay downe His life for his friends. And he being the brightness of His Father's glory, and the express image of his person, (a) came downe from his bosome, the well-spring of immortalitie and blisse, the fulnesse of joy, and that unapproachable light, into an House of flesh, upon this base and miserable earth. He passed thorow a life full of all manner vexations, mileries, persecutions, indignities, flanders, speaking against of Sinners, &c. He was so prodigiously flandered, that they said, (b) He had a devill; Whereas, (c) the fulnesse of the Godhead dwelled in him bodily. He was cunningly hunted long, and at last violently haled by a Packe of Hell-hounds, to a cruell and bloody death, which for the extremitie and varietie of paines, for the enraged spight of the executioners, for the innocencie, and excellency of the Person suffering, the like never was, shall, or can be endured. His passions were such, so bitter, and unsupportable, that they would have made any meere creature to have sunke downe under the burden of them to the bottome of Hell. He was tortured extremly, and suffered grievous things both in Body and Soule, from Heaven, Earth, and Hell. His blessed Body was given up as an Anvile to be beaten upon, by the violent, and villainous hands of wretched Miscreants, without all measure or mercie; until they had left no one part free from some particular and speciall torment. His skinne

1. Contentment.

2. Alliance.

(y) In Christo, tanto bona possidetis, ut domini mundi, & omnium rerum suit. Par in locum.

1. Love we finde in him, who
2. Left all.
3. Suffered all.

1. Slanders.
2. Persecution.
3. Death so bitter in respect of his

1 Cor. 3. 21.

(z) Isb. 15. 13.

(a) Hoc verbo Escripto, non volebat dicere Apostolus, Chriftum per assumptionem formae, ut abjecerit ab omnibus comitibus.

(b) Sed tantum qua gloriem illum or Majestatem, in quod erat apud Patrem, ita ab siderit in formae servit, ut e sepe penitus evacuasset, sic quia nimirum ea gloria in carne non fit, ut ab omnibus comitibus posset.

(c) Cor. 2. 9.

Body.
skinned and flesh were rent with scourges; his hands and feet pierced with nails; his head with thornes; his very heart with the spieare point. All his sensors, all his parts, indeed his whole sacred body was made a rufull spectacle to Angels and to Men, of all the most base and barbarous usage, which malice could devise, and crueltie execute. But all this yet, was but a shadow of his suffering, the substance of His suffering, was the (d) Agony of his Soule; Give mee any affliction save the affliction of the mind, For the spirit of a man, saith Solomon, will sustaine all his other infirmities; but a wounded spirit, who can beare? Yet his Soule, though he was the Prince of glory, and Lord of heaven and earth, upon the Cross, was even as a scorched Heath, without so much, as any drop of comfort either from heaven or earth. The grievous weight of all the sinnes of all his children, the least of which had been enough to have pressed them downe into the bottome of hell, lay now heavy upon him. The powers of darknesse were let loose to afflicke him; He wrastled even with the fierce wrath of his Father, and all the forces of the infernall kingdome, with such anguish of heart, that in the Garden, it wrung out of his precious Body, a Sweat, as it were great drops of blood falling downe to the ground: with such agony of spirit, that upon the

Contra tua sophisfisata
Bellarmius tamen concludit, Chri$um passum anima & corpore. Quod ipsam Calvius contendis, & nos afferimus. Quidigitur frustra laborans sophisfe in oppa$andâ veritate, quam ipsi tandem, ipsi, inquam, fateri cogantur? Nis forte in anima patiense, ut hitlaiud considerant, nisi ipsus dolores corporis tamen sed addas, per afflictiam, & spumatis, non vero idem & propriâ suo sensu. Quo quid posse absurdius dici? Certè antequam corpus quicquam patueret, Chri$us ipse se labatur suam animam esse perturbatam, & quidem usque ad mortem. Ibid. Sect. 2. Leo it is that first said it (and all Antiquity allow of it) Non solvit unionem, sed subtraxit visionem. The union was not dissolved; True, but the beames, the influence was restrained: and for any comfort from thence, His Soule was even as a scorched Heath ground; without so much, as any drop of dew of divine comfort: as a naked tree, no fruit to refresh Him within, no leaves to give Him shadow without: the power of darknesse let loose to afflicke Him: the influence of comfort restrained to relieve Him. Winchesters Sermons, pag. 356. Wounded He was in Body, wounded in Spirit, left utterly desolate. Ibid. pag. 157.

Cro$se,
Crosse, he cried, My God, my God, why hast thou forsaken me! And the measure of all these sufferings, and sorrowes, were so past all measure, that all the creatures saved sinfull Men onely, both in heaven and earth, seemed to be amazed and moved with them. The Sun in the heavens drew in his beames, unwilling as it were to see the spotlesse blood of the Sonne of God, spilt as water upon the ground. The Earth it selfe shrunke, and trembled, under it. The very Rocks rent asunder, as if they had sense and feeling of his intolerable, and saine by himselfe, unconquerable pains. The whole frame of Nature seemed astonished at the mournfull complaint of the Lord of the whole world. These, and farre more than these, or then can be express, our blessed Saviour, being Sonne of the most high God, endured for no other end, but to ransom us from the bondage of Satan, and of Hell, in a thirsting desire of saving all Penitent sinners; And to offer himselfe freely, a most glorious, and everlasting Husband to all those, who with broken and believing hearts cast themselves into his bosome. Such admirable, and unutterable perfections, beauties, endowments, sufferings, and inflamed affections, as these, in the heavenly Suter unto our sinnefull Soules, doth mightily aggravate the hainous and horrible sinne of refusing Him.

Thus, and in this manner, would I have the Men of God to magnifie, inlarge, and represent to the hearts of their Hearers, all the excellencies of Jesus Christ, with the worth, merit, and efficacy of His bloud: To set out to the utmost they can possibly, the glory of the Gospell with all the riches of mercy, goodness, and free grace, revealed, and offered therein, &c. So that they tell them withall, That Jesus Christ takes none, but such as are willing, to take upon them His yoke: That he gives himselfe to none, but such as are readie to sell all, in the sense I have said, that they may enjoy his blessed selfe. That the glorious grace of the Gospell shines
shines savingly, to none, but such as deny ungodliness, and worldly lusts; and live soberly, righteously, and godly in this present world: That those whose Soules are cleansed by the blood of Jesus Christ from all sinne, are onely such, as walke in the light, as God is in the light; who make conscience of detesting and declining all sinnes, and works of darkness discovered to them by the light of God's holy Booke, and sincerely set their hearts and hands, with love, and carefull endeavour to every duty enjoyned therein. In a word, That, as that Fountaine opened to the house of David for sinne and for uncleannesse, I meane the blood of that immaculate Lambe, Jesus Christ, the holy and the righteous, doth turne all the sinnes even the very scarlet and crimson, of a truly broken heart, and every true Mourner in Zion, into snow, & wool, so it will never wash away the least sinfull staine from the proud heart of any unhumbled Pharifee. That hereby no strangers unto the love and life of godlinesse, may be deceived by appropriating unto themselves any of these glorious things, which are onely proper to the sealed Fountaine: but onely conceive of them as excellent motives to cause them to come in. I would have the Preaching of Christ fill the soule of every true hearted Nathanael everie time with unspeakeable and glorious joy, with all those Evangelicall pleasures, which neither eye hath scene, nor earre heard, neither have entred into the heart of man: But I would have it onely make every unregenerate man sensible of what infinite blessednesse he bereaves Himselfe by continuing a Rebell; that thereupon He may be moved to make haste out of His present Hell, into this new heaven so fairely opened, and freely offered unto Him.

Besides pressinge the law, promising mercie, proposing Christ, &c. to stirre men in their naturall states, to make them entertaine thoughts of comming in, to humble them in the sight of the Lord under the heavy burden.
burden of all their sinnes, assure them also of pardon, in case they will leave Sathans service, and to prepare them for Christ; let Gods Ministers lay hold upon all warrantable wayes, which they shall finde, and seele out of their Ministeriall experience, & holy wisedome to be available, and prevaile for that purpose. So that the worke be done in truth: And that they do not like the Divels dambers, deceive them to the eternal ruine, and damnation of their Soules, by telling them that they have Christ already, and are safe enough for salvation, whereas indeed, as yet, there is no such matter.

Such points as these, are wont to make attentive natural men, to startle in their feets, to looke about them something more than ordinarily: To wit, to divide the pretions, from the vile: To distinguish that One true happy state of grace, from all states of unregenerate nesse, and all kinds of Hypocrifie: to tell them out of the Booke of God, How farre a Man may go in generall graces, and doing many things, &c. and yet come short of Heaven: To deliver Markes of sincere Professours, of a saving Faith, of true repentance, of a sound conversion, &c. But I would have this done with a great deale of spirituall wisedome, and heavenly understanding, with much godly discretion, and caution; left thereby, either the formall Professour may be encouraged, or the weakest Christian disheartned: To discourse of the fewnesse, and scarciety of those which shall be saved; & that even (f) under the light,

Ways to be used for the putting of these former directions into practice.


O 2 and
and within the sound of the Gospel; See Matth. 20.

16. Many are called, but few chosen. Consider the Parable of the Sower, Matth. 13. There is but one good soil, upon which the seed of the Word falls prosperously; but three reproue grounds, as it were, upon which it is lost, as water upon the ground. See my first Doctr. upon Genes. 6.8. &c. Thus let the Men of God acquaint themselves, with such Points, as they conceive, the likeliest, and most pregnant to pierce their Hearers hearts, and come closest to their Consciences; that so, by the helpe of God, they may pull them out of Hell.

And there are some places also in the Book of God, which being rightly handled, and powerfully applied, seeme to have a speciall keennesse to strike at, and cut asunder the iron sinewes of the most obstinate heart; And of more aptnesse to serve for the rowsing and awaking of meere civill men, formall Professours, Pharisaies, and foolish Virgins out of their desperate number of spirituall Selfe-deceit. Such as these. Deut. 29.

19.20. And it come to passe, when he heareth the words of this curse, that he bleffe Himselfe in His heart, saying, I shall have peace, though I walke in the imagination of mine heart, to adde drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord, and His jealousy, shall smoke against that man, and all the curses that are written in this Booke, shall lye upon him, and the Lord shall blot out his name from under Heaven. Psal. 78.21. God shall wound the hairy scalp of such a One as goeth on still in his trespasses. Prov. 24.28. Because I have called, and ye refused, I have stretched forth my hand, and no Man regarded, &c. Then shall they call upon me, but I will not answer: they shall seeke me early, but they shall not (c) finde me. Pro. 

Nescio vos.—He knoweth them not: they took too short a time to breed acquaintance in. Nescio vos they find, that so seeke Presbyter ad hoc inimici, &c. At this chap, He that waketh not, is not asleepe, but dead. Winchesters Sermons, pag. 187. I demand; Will any time seeve to seeke God? Is God at all times to be found? It is certain, Not. The very limitation,
29. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Ezek. 24. 13. In thy filthinesse is lewdnesse, because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee. 1. Pet. 4. 18. If the righteous scarcely be saved, where shall the sinner appeare? 1. Joh. 3. 9. Whosoever is borne of God doth not commit sinne. 1. Pet. 2. 17. Love the brotherhood. Hebr. 12. 14. Without holinesse no man shall see the Lord. Iam. 2. 19. The Divelis also believe and tremble. Luk. 13. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Matt. 10. 14. 15. And whosoever shall not receive you, &c. Verily, I say unto you, it shall be more tolerable for the land of Sodome, and Gomorrah in the Day of judgement, than for that city. And 11. 12. And from the days of John the Baptist, untill now, the kingdom of heaven suffereth violence, and the violent take it by force. And 5. 46. And if you salute your brethren onely, what do you more than others? and ver. 20. I say unto you, That except your righteousness shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven. These fellowses represented to the eye of the World, a goodly and glorious shew of freedome from grosse sinnes; I am not, saith the Pharisee, Luk. 18. as other men are, extortioners, unjust, adulterers, &c. Of works; First, Of righteousness; I give tithes of all that I possesse. Secondly, Of Piety; He went up to pray. Thirdly, Of mercie; Besides fasting, and prayer, they gave almes. Matth. 6. &c. And yet Christ speakes thus peremptorily to his hearers: Except your righteousness exceed the righteousness of the Scribes and Pharisees, &c. ye shall in no case enter into the kingdom of heaven. He faith not simply, ye shall not enter: But ye shall in no case enter. And yet how many who come short of these,
these, will bee very angry, if the Ministers tell them, that they shall certainly come short of the kingdom of heaven.

I have done with dawbling and plaistering over rotten hearts with plausible persuasions, that they shall not be damned: I meane that most cruell, and accursed trade of strengthening with lies, the hands of the wicked, that he should not returne from his wicked way by promising him life. Ezek. i 3. 22. Whereby thousands are sent hood-winkt to hell, more is the pity! even in this blessed time of the Gospel: And I come now to another errour, about comforting afflicted Consciences. Which is this.

**Chap. V.**

The second errour is the indiscreet applying of comfort to them that are not grieved aright: two cases wherein men grieved are not to be presently comforted.

Hen the spirituall Physition promiseth comfort, applies the promises, assures of mercy, acceptance and pardon:

1. When the ground of griefe, is not in truth troubled for sinne, but some outward trouble. Some, in such a case may cast out by the way some faint, and formall complaints of their sinnes, and seeme to seeke direction, and satisfaction about the state of their Soules; when as the true root and principall Spring of their present heavinesse, and hearts-griefe, is some secret earthly discontentment, the biting and bitterness of some worldly sting. It may be the loffe or desperate course of some over-loved childe; decay, & going backward in their estate; feare of falling into beggary; some unexpected discontents
contents and disappointments after marriage; Some great disgrace, and shame fallen upon them in the eye of the world; Some long and tedious sickness, pinching them extremely for want of peace with God, and patience to passe thorow it. Or the like.

In this case, after the Man of God by his best wisdom, and searching experimentall trials, and Interrogatories fitted for that purpose, whereby he may give a strong conjecture, if not a peremptorie censure, hath discovered the Imposture: Let his desire and endeavour be, to turne the torrent of worldly teares (and taking on for transitory things) upon sinne. When a veine is broken, and bleeds inward, or a man bleeds excessively at the Noe, the Phyfition is wont to open a veine in the arme, so to divert the current of the blood, that it may be carried the right way, for the safetie and preservation of the partie. Do proportionably in this point.

Let such know, First. That (e) sorrow of the world worketh death. (f) It dries the bones, consumes the marrow, chills the blood, waftes the Spirits, eates up the heart, shortenth life, and cutteth off too soone, from the day of gracious visitation. It is a base thing for an immortall Soule to be put thns out of tune, and temper with mortall things, and most unworthy it's heavenly birth, breeding under the Ministry, and everlasting abode. Secondly, That sorrow spent upon the world, is like a perfum'd precious water, thrown into the channell, or sinke-hole, which would make a sweet sent in an humbled soule, and help excellently against the noysome favour of sinne, Fire put into the thatch.

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1. Is deadly:
2. 2 Cor. 7. 10.
3. Quid autem est secundum mundum? Quamdo contribaris propter divitiias, propter gloriam, propter mortum; omnia hae secundum mundum, idem erit mortem facit. Nam qui propter gloriam contribuit, invideret, sed perire cogit, Quod est tristitia Cain et Esau: bane tristitia vocat secundum mundum, quae tristibus perniciosa. Chryloft. in

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2. Cor. cap. 7. 2. Unprofitable Sinet tineae comedite vestimenta, & sinet vermis rotit lignum, ita tristitia noest corda. Bern de modo be non vivendi. cap. 11. It pierceth even to the marrow of the bone, it maketh bitter our whole life, and poulyoneth all our actions. Char. lib. 1. cap. 31. Worldly sorrow worketh a change in the body, it brings gray hayres on the head, and furrowes and wrinkles in the face. It turns youth into old age, and strength into weakenesse, and so causeth death. Dike of repentance, cap. 1.
would turne all into combustion; (g) Dung placed in your Parlour, would impoyson all; But lay the one up-
on the heart, and it would warme, and comfort; the
other upon the land, and it fatneth and makes fruitfull:
So sorrow misplaced upon earthly things, fills a man
with warmes of carking confusions, and brings many
devouring Harpies into the heart; but being turned
upon (h) finne, and former sinful courses, which is
the onely right, proper, profitable use thereof, it may
procure a great deale of eafe, and enlargement to the
heavy Spirit, and helpe to bring forth fruits meet for
repentance. Thirdly. That the tithe perhaps of taking
on, trouble of minde, vexation of Spirit, sadnesse and
sorrow, about worldly things in respect of the bulke,
and quantitie, if sincere, and set upon the right object,
might serve (i) to drive us unto Christ, and afterwards
in Gods gracious acceptance, for sAVING repentance.
Me thinks it should be a very quickening motive to

(8.) Tristitia enim sic est, quomodo fercus.
Stercorum non loco suo pos- tim, immunditias est.
Stercor non loco suo pos-
tim, immundum factur domum; loco suo post-
tim, fertilem facit agri
— Inveni nescio, quem tristem: fecus
video, locum quero. Die,
amice, unde tristis es?
Perdidi, inquit, pecunn a
am. Locus immundus
fructus nullus, Audiat
Apostolum; Tristis in
mundi mortem operatur.
Non solium fructus null
us sed magnae peric.
cies. Sic & de cælis rebus
ad gaudia secularia per-
timentibus; quas res
longum est enumerare.

Vidit alium trisfian-
tem, gementem; multum
fetroris video, & ibi lo
cum quero. Et cum vi-
derem tristem fere-
tem inspexi & orantem
Oran, nescio quid mihi
bone significationis ingessi: s. d ab duc locum quero.
Quid enim si feste orans, gementis, magna secta mortem rogat immicus suis. Etiam si fam pluratu, jam
rogat, jam orat; Locus immundus, fructus nullus. — Inspexi alium in s. gementem, stenet, orantem;
fercus agnofo, locum quero, lntenti avunc orationis; s. d. & audit de decem, ego dixi, domine,
miferere me, s. a animam meam, quia pecavist ibi. Gemit peccatum: augefco agrum, explo
trium Deorqatias. Bono loco est fercus, non ibi vacat, fructum paravit. Aug. de temp. Sec. 15.
3. Might, if rightly bestowed, be accepted of God. (h) Tristitia illa solium ad peccata tuitis
est, quod hinc manifestatur Qui pro amissis divitiis contristatur, damnun non solvit: Qui pro
mortus contristatur, facentem non excitat: Qui proper morum contristatur, non solium non cura-
tur, sed etiam aget morum. Qui verò in peccatis contristatur, hic solium utilitatis allegi amplios
a tristitia accepis ab himi ent & evanescefatis peccata. Chryfoit, in 2 Cor. cap. 7. Mortem
lugere omittens, in peccata, ut ipsa deletar; propter hoc enim tristitia fatis es, non ut in morte, nec
in utili aed. rebus domus, sed ut ipsa ad denua utamur peccata: Et quod hoc veru m sit, exempla
facio manifestum, remedia medicina cum prophetar illos tantum morbos, facta sunt, quon temporal
non proprer illos, quon nibil adjuvare possunt, &c. Multibas est quasiam pecunias, tristatus est,
multam non emendavit: solium amisit, deuit, mortuum non resuscitavit, nec dixit elo profuit:
Fogl Christina est quis, alapis causis, contumeliis aestibus, doloit, non recovavit, in numismus, &c. Vide
hominis nulli prode. tristissum. Peccavit quis, tristatus est, peccatum delevit. Idem et Popul. An-
trochenum, Hom, 5. (i) I meane both repentances: Legal, which is bred by beleevng the threat
of the Law, and by accident leads unto Christ. Evangelical, which springs from
Faith in the promises of the Gospel, after we have taken Christ: For Faith must go efore make
make a man (k) be sorry for nothing but sinne, and to
turne all his griefe and groanes, sighs, and teares, upon
his transgressions (l) onely: To wit, to consider, that
an impenent carnall worldling doth passe thorow
even in this life (where he hath all the heaven hee is
ever like to have) incomparably more comfortlesse
hearts-griefe, lavish torment of minde, and heavines
of Spirit towards endlesse paines, then the strictest
Christian, and most mortified Saint, doth endure in
his passage to everlasting pleasures. Fourthly, That, be-
sides, many other pestilent properties, worldly for-
row doth also double, nay multiply, and mightily en-
rage the venome, bitterness, and sting of every crosse,
accident, losse, disgrace, &c. When (m) Abitophel was
disgraced, by neglect of his counsel, which was in those
days, as if a man had enquired at the Oracle of God,
carnall griefe so grew upon him, that he got him home
to his house, put his household in order, and hanged him-
selue. What was the disgrace to this desperate end?
Haman being crossed by Mordecaies discourtesie, and
contempt, did so trouble himselfe, and take on, that,
having (n) told his wife, and friends, of the glory of his
riches, and the multitude of his children, and all things,
wherein the King had promoted him, and how hee had
advanced him above the Princes, and servants of the
King, &c. Yet professeth unto them; that all this avai-
led him nothing, so long as hee saw Mordecaie the Jew,

this repentance, as the ground and root thereof. In time,
Faith and Evangelical repentance are both together, but in
the order of nature, Faith is first.

(k) Quid enim quipierum facere possis, quo guerorum virtum cogae
contristari? Sunt pecuniae? Sed habes in
Calis divinitus. Pardia
eyece? Sed in cœstis
ivis, et acceptis infintes
catenas. Sed interfici
et corpus ad iterum re-
surgeret. Et sic cum
umbra pugnar, &
æternum verberan percu-
lere poterit minimem:
Sic cum justa
pugnar, &c. deservis
vivam etiam
illam ili plagam valens insin-
gere. Itaque da mittit
Calorum reges conside-
re, & sic, me bodie
jugulat, cedas & gratias

(i) habeo, quod me celebriter addita bona transtitia. Chrysoft. ad Pop.
Antioch., hom. 5.
(l) Igitur postquam manifeste oratio demonstravit, quod neque pecuniarum multum, neque contumeliam, neque calumniam, neque flagella, neque valetudinem, neque mortem, neque aliud quid
calum industia tristitia in saurare posset, sed solum delere peccatum, & bujus est destructiva certum, quod
proprium banc solam causam facta est. Ne amplius igitur pecuniarum facturae dolens, sed cum
peccam, tantum doleamus: multa enim hic ex tristitia utilitas. Multatuma? Ne doleas; neque enim proderit. Pecca? Dole, nolle nunque ess, 1bid. (m) 2 Sam. 17, 23. Abitop-
phel, ita ratiocinatur: Absalom, aut vincet, aut non; si non vincet, incidam in manus Davi-
dis: Si vincet, adeo ego inglorius vivam, Chusai consilio videbitur vicisse.
—Vol/iue:
failing at the Kings gate. Now whether do you thinke was the most grievous thing to beare; the bare omission of a meere complement, or an universall distaste, and dis-injoyement of all outward comforts heaped upon him to the height, and in excellency? The hundredth part of Job’s losse, and lesse, hath many times since, made many a covetous worldling to cut his own throat. I have knowne some, for the losse of an over-loved childe, to have languished, fallen into a consumption, and lost their owne lives. But now on the other side, besides many other gracious effects, sorrow, according to God, is more delicious, and sweeter than any worldly delight: As (o) Chrysostome truly tells us in many places. To whom Moderne Divines accord. The very teares, that a good Conscience sheds, faith (p) one, have more joy, and pleasure in them, than the worlds greatest joyes. This is certaine, faith (q) another, that there is more lightnesse of heart, and true delight in the sorrow of the Saints, than in the lowdest laughter of the world. For unspeakeable joy is mingled with unutterable groanes.

2. When it is not any kindly touch of conscience for sinne wrought by the Ministr y: but terours, and affrighting distempers arising from the darke mists of a melancholicke humour in the braine, which cause a man to complain. In this blacke, and sad humour, Satan, God suffering him (and of it felse also it is pregnant enough this way) hath great advantage to raife, and reprent to the Phantastie many fearefull things,

(o) Quamvis quid tristitie molestius? Sed quando secludum deum sit, mundi gaudio melior est. Ille enim in nihilum definit, because penitentiam habet penitendum in (altem operatur) Etenim, quod admirabile in ipsa, hoc est, quod nullum penitentiam sic dolorosae, id quod mundane tristitia propria est. Quod germanis germanum filium & quod morte illius major rem dolorem inferit. Atheism parentes se ipsos pre dolore plangentes impetu luctus, quamvis inde nullam se constantem, i.t. tam poetae tempus, penitentiam e.g. quod immediate delubrant, e worldly mourning must bee mourned for, and such teares unwert, with a new supply of teares.] Sum nihilnit.


(q) Conseddem scribi illud. in ipso natura, ac dolore piorum pus gaudij inesse, & vere latitiae, quam intrinse in jus mundi: Nam cum suis suis senearcibilis conjunctum est gaudium ineffabile. Roloce in Ichab. cap. 11 pag. 670. Delivivsunt lacrymes orantium, quam gaudia Theatrum. Augutus in Psal. 127. pag 743. 2. Cafe: Men are melancholically grieved.

terrible
terrible objects, grievous thoughts, hideous injections and temptations to despair, self-destruction, &c. Whereupon the party so affected and afflicted is wont out of impatience of such uncouth horrids, and heaviness to address himself, and have recourse to some Man of God, some noted Physitian of the soul; not from any purpose and resolution to become a new man, and alter his course; but only for hope of ease, enlargement from the tyranny of that ferall passion, and recoverie to wonted quietness of mind: not expecting or aiming at all, at any other change; but from present melancholy to former mirth; from this abhorred, irksome, insupportable state of ladesse; to his accustomed sensual, or civil contentment at least.

In this case let the art, and aide of physike bee impro'd, to abate and take off the excelle and phantasicalnesse of this horrible humour: and then let the partie be advised, to impoy, and spend the native, and kindly (q) ladesse, of that uncomfortable constitution, in sorrowing for sinne, in trembling at the threats of Gods judgements, in fearing to offend, and flying under the wings of Christ for sanctuary; that so hee may happily bring supernaturall, and heavenly light-tonnesse into his soul, by pardon from God, peace of conscience, and evangelicall pleasures. It is incredible to consider, what assistance, and advantage a gracious man hath, by his sweet (r) communion with Jesus Christ, and those refreshing beames of comfort which shine from his face, to confine and conquer those many impertinent, irksome, and vexing vagaries of this Wilde humour; which with much folly and furie tyrannise in the fearefull phantasies of gracelesse men, and make their life very disconsolate, and abhorred. I am perswaded, the very same measure of melancholicke matter, which raises many times in the heads, and hearts of worldlings (having besides, the guilt of their unforgiven sinnes staring with grievous represen-

There are to be hel-

1. With Physике.

2. Advice.

(q) Dolor melancholicus conuersi debet in dolor.

rem, qui est secundum Deum Alised, Theol. Casuam, cap. 25.

(r) Quid Christo susvi-

us ? — Apprehensio

cujus est cum suavitate

magnâ, & gaudio in-

credibili, ut res planè

sursus est ea quae appre-

henditur. Kolloq. in

Iohan. cap. 8. p. 556.
Instructive statements in the face of their consciences, and acquainted with no comfort but that which comes from carnal joys, continual clouds of many strange horrors, and gaited fears, may and sometimes makes them flarken mad; I pray the very fame in a sanctified man, may be mollified and moderated by spiritual delight, and forever left out of the hand of faith, and receiving Christ that blest and divel's dungeon were in the heart, yet reaching out the hand of faith, and receiving Christ that blest.
fed God! Is thine holy Book become (execrable blasphemy!) a perverter, distracter, and empoysoner of men's souls; which being the glorious issue of thine owne infinite understanding, was purposely created as a most precious (r) Panacea, an universall medicinal store-house for the cure of all spirituall maladies; an inexhausted treasury of all sound comfort, true joy, peace, and refreshing! Now the Lord rebuke thee Satan, and returne as dung upon thine owne face this villainous, base, and wicked slander, which by thy gracelesse instruments thou labourest to cast upon the glorious face of Christianitie, the incomparable sweetness of the wayes of grace, and that One necessarie thing. I have knowne, when the onely wise God, hath suffered for ends scene and seeming good to his heavenly wisedome the hideous, and raging humour of melancholie, to darken the native clearnesse of the animal spirits in the braine, requisite to a due discretion of things apprehended; and to blunder, and disorder the objects, and operations of the phantastie in his dearest childe, even to distraction, and breaking out into that inordinate passion, against reason; I say then, the concurrent cry and clamour of the enemies to the power of Godlinesse to be: This it is now to be so bookish, to follow Preachers so much, to be more holy than their neighbours, never to have done in serving of God: Her so much reading the Scriptures, and such poring upon precise bookes (so they call those, which most pierce the conscience, and guide the clearliest in the holy path) hath made her starke mad: The Puritan is now besides herself, &c. Now I say againe, the Lord rebuke thee Satan, who sits with such extreme malice, and Soule-killing folly in the hearts and heads of such miserable men, whom thou so lottishly hood-winkes, and hardens to the height, for a most desperate downfall, and horrible confusion at last.

Were now the glorified Soule of that blessed Saint consulti
consulted with, and asked: Diddest thou ever receive hurt by reading God's blessed Booke, by searching sweetly into the great mysterie of Christ crucified, by meditation upon heavenly things? Did the sacred sense of those divine Oracles disfettle thy noble faculties, or ever make sad thy heart? &c. Oh! with what infinite indignation, would it fly in the face of such cursed Cavaliers, and wranglers against the truth.

Is it possible for the sole, and sovereignde Antidote sent from heaven by God himselfe against the sting and venom of all heart-griefe, and horror; the sacred Sunne of saving truth, which is onely able to ennoble and glorifie our understandings with wisedome from the breast of the everlafting counsell of Jesus Christ, should become the cause of discomfort, and disfettle-ment of the soule? No, no. There is such a quickening, healing, and mighty efficacy and vigour shed into it from the Father of lights, and shinning in it from the face of Christ, that by the helpe of the blessed Spirit, it can turne darknesse into light, death into life, hell into heaven, the deepest horroure, into height of joy. Tell me of any miserie upon the body, soule, outward state, or good name; any calamitie felt or feared in this life, or the life to come; and if thou wilt be converted and counselled, I can send thee to some, both Promise, and Precedent in this book of God, which may upon good ground fill thine heart as full with sound comfort, as the Sunne is of Light, and the Sea of Waters. Nay, give mee a wounded spirit with all it's inexplicable terrours, and bitterness; which is the greatest misery, and extremest affliction, of which an understanding Soule is capable in this life. And let first all the Physicians in the world, even the Rose-knightes, as they call themselves, lay all their heads, skill, and experience together, for the cure; Let all the highest Monarchs upon earth shine upon it with their Imperiall favours for comfort; Let the depth of all humane wisedome, and
the height of the most excellent oratory be improved to persuade it peace; Let all the creatures in heaven and earth contribute their severall abilities and utmost, to still it's rage: And when all these have done, and have done just nothing; I will fetch a cordial out of God's own Book, which shall mollifie the anguish, expell the venom, and binde it up with everlasting peace, which passeth all understanding; that the broken bones may rejoyce, and the poore soule groaning most grievously under the guilty horror of many soule abominations, and ready to sink into the gulph of despaire, bee sweetly bathed and refreshed in the fountaine opened by the hand of mercy for sinne, and for uncleannesse, Christ's dearest bloud, the glorious well-spring of all lightsomnesse, and joy.

Heare how precisely for this purpose, and how punctually against such pestilent cavillers some of the ancient Fathers do Puritanize:

There is no malady, faith *Chrysoftome*, either of body, or soule, but may receive a medicine out of God's Book.

*Nulla est in humanâ naturâ vel corporis, vel animae passio, quae medicinam bina accipere negaret. Quomodo? Dic obseruo. Ingræditur quis hue, tristis est & necessitatem sollicitudine oneratus, & ingerit alium, qui merito debruit, & amicum audiet prophetam dicentem, quare tristis es anima mea, & quare conturbas me? Spera in Dium, quantum confitebor ei: salutare salus mei, & Deus meus; sufficienti consolatione insepiaabit, & omnem illam multis tristissimam excurrat. Alius item extremâ remittit inopia; gravatim fuit, & morte, videns alios divitis effluere, & velâ in flari, & magnâ apparatu, & pommâ fipari; audiat & hic cendens prophetam dicens, Iacta in Dominum sollicitudinem tuam,ipse te emittiet. Et iterum, ne timeas cum diuus fuerit homo, vel cum multiplicata fuerit gloria eius: quia cum morietur non accipiet omnia, &c. Et alius quaque insidias & calamitates sustinebat, & insuavem putat vitam. Nusquam humanam inventire velens auxilium, doctur & bis ab edem prophetâ in calamitatis angustiis non ad humanum presidium consugiendum. Audietque ipsa dicat: 1psi destrabebant mihi, ego autem orabam. — In super alius ab iis, qui prius sibi ministramant, despicitur, & contraminatur, & ab amicis relinquitur, & hoc est quod mentem ejus maximè corruerat, & confundit: sed & hic bis venit, audit beatus illum dicentem, Amici mi & proximi mei adventum me appropinquabant, & fraternum, & vinum facient, qui querebant animam meam; & qui querebant malâ mihi, lequeabant vanitates, & fraudulentias totâ die meditabantur — Quid ergo ille interim, dum insipientatur, & varia insipient, egit: ego autem, inquit, quasi fractus non audiens, & quasi mutus non aperiens os suum. Et factus sum, quasi homo non audiens, & non habens in ore suo redargulationes. — Undisi quomodo quacunque calamitate humanam naturam, premente, conveniens existiturum antidotum accipere

1. The testimonies of Fathers.
One comes oppressed with sadness, and anxiety of businesses, overwhelmed with grief; But presently hearing the Prophet, saying, (a) Why art thou cast down, O my soule? and why art thou so disquieted within me? Hope thou in God, for I will yet praise him, who is the health of my countenance, and my God. He receives abundance of comfort, and abandons all heaviness of heart.

Another is pinched with extreme poverty; takes it heavily, and grieves, seeing others flowing in riches; swelling with pride, attended with great pompe, and state: But bee also heares the same Prophet, saying, (b) Cast thy burden upon the Lord, & he shall sustaine thee: And againe, (c) Bee not afraid when one is made rich, when the glory of his house is increased: for when he dieth, he shall carry nothing away: His glory shall not descend after him.

There is another, which assaulted with insiditions, and calumnies, is much troubled, thinkes his life uncomforable, finding no helpe in man: Hee is also taught by the same Prophet, that in such perplexities, we must not resort to the arme of flesh. Heare what he saith: They flandered, and I prayed. The mouth of the wicked, and the mouth of the deceitfull are opened against me: They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and sought against mee without a cause. For my love, they are my adversaries; But I give my selfe to prayer. Another is sleighted, and contemned by some base contemptible underlings; and forsaken of his friends; And that is it, which most troubles his minde, and goes nearest to his heart: But bee also, if bee will come hither, doth heare that blessed man saying, My lovers and my friends stand aloofe from my fore; and my kinsmen stand asfarre off. They also that seeke after my life lay shares for me: and they that seeke my hurt, speake mischievous things, and imagine deceits all the day long. But
But I, as a deaf man heard not; and I was as a dumb
man that openeth not his mouth. Thus I was as a man
that heareth not, and in whose mouth are no reproves:
for in thee, O Lord, do I hope: thou wilt heare, O Lord
my God. He concludes thus:

Thou hast scene, how that any misery pressing our
mortality, a convenient Antidote may be taken out of
Scripture, and all the careking of this life may be cured;
neither need we to be grieved for any thing which befals
us. Therefore I befeech you that henceforward, you
would come hither, and listen diligently to the reading
of divine Writ. And not only when you come hither,
but also take the Bible into you hands at home, and re-
ceive with great affection, the profit to be found in it. For
from thence springs much gaine: First, that the tongue
may be reformed by it: The soulc also takes wings, soars
aloft, and is gloriously ilighted with the beames of the
Sunte of righteousnesse, and that while is freed from the
entisements of impure thoughts, enjoying much calme-
ness, and contentment. Furthermore, that which cor-
porall food doth for encreasing bodily strength: the same
doith reading performe to the soul.

All Scripture is given by inspiration of God, and is
profitable: and wrieth by the spirit of God for this purpose,
faith great (1) Basil, that in it, as a common Mart of
soule-medicines, every one of us may chuse a medicine
proper, and fit for his spirituall malady.

Jerome, writing to many (2) even of Her sexe,

Basil.

(1) pate$rexani $2-
$onos @, hx $ril-
$mo, vte $e $u-
$laestoa aye, $e
$pri @, mi e, a-
$naif on, $x
$ri $x, $en $x

Jerome. Et tibi octo muli-
erculas; Letam, Lege sibiarn, Paulam hu$ suia axiam, atque amitam, Demetriadem, Salviam,
Celantiam, Marcellam, in i$que commendantam serio Scripturarum lectionem. Addononam, Elufo-
chimam; decimam; Olesilam; undecimam, Principiam; duodecimam, Algesiam Camel De Canonis
ulu, 1, 10. c. 4. And amongst the rest, heere how extraordinarily excellent Marcella was
in knowledge of the Scriptures. Idem in Marcella laudat Scripturarum ardores in educibilem,
qua secret utipsum Hieronymum nuncquam conveniret, quin de Scripturis aliquid interrogaret e
soli &que subjudgetimn compararet, ut si in aliquo testimonio Scripturarum esset obtera conten-
tio, ad illum judicem pertenur! Itaque? Mullerem judicare de Scripturis? O scelus! O audaciam!
whom as I told you before, much reading of Scriptures and other good books made mad, if the extreme
alice of the most mortal enemies to the ways
of God may be credited; doth strive them up with ex-
traordinary earnestness to a diligent, industrious and
fruitful reading of Gods Booke, in many Passages of
His Epistles.

(u) In that to Gaudentius, about bringing up a
young Maiden: Hee would have Her at seven years
old, and when she begins to blush, learne the Psalmes
of David without Booke; and untill twelve, make the
Books of Solomon, the Gospels, the Apostles, and Pro-
phets, the treasure of Her heart.

(x) To One He speakes thus: This one thing above
all others, I would foreadvise Thee; and inculcating it,
I will admonish againe and againe: That thou wouldst
possesse thy minde with love of reading Scriptures.

(y) To another: Let the Booke of God be ever in thy
hands:—And after the holy Scriptures, reade also the
Treatises of learned men.

(z) To another: Let the Sacred Scriptures be ever
in thine hands, and revolved continually in thine minde.

Reading Scripture, faith (a) Origen, daily prayers,
the word of Doctrine nourish the Soule, even as the Body
is strengthened by dainty fare. The Spirit is nourished,
growes strong, & is made victorious by such food. Which
because you do not ply; do not blame of the insirmity
of the flesh: Do not say, we would but cannot, &c.

Those reverend (b) men that made the Homilies,

1. Sed aud Catolicas: A-
pud Carolis meri pi-
etas. I dem. 1bid. Sect.
8. This should make
many of our Gentle
women mightily achi-
med, who are old ex-
cellent in taking up
every new monftrous
fashion; but come in-
finitely short of this
 noble Christian wo-
man in Scripture-
knowledge.

(u) Par. 3. Tract. 15.
Ad Gaud. Cum autem
virgunculam ruder et
edentulam jam sepelis
etatis tuae annus expe-
pnits; & carperis crustes-
cere—dictat memoria,
ser Psalterium: & us-
que ad annus ueteribus
libros Solomonis, Evan-
gelia, Apostolos & Pro-
phetas fui cordis the sa-
rum faciat.

(x) Ad Celsentiam de
nunum illud tibi nata
Deo; queque omnibus
unum, predicam, &
repellens iterum, ut
rumque montibus ani-
num annum (acva lectione-
ris amore occupas.

(y) Ad Salvian. Sem-
per in manibus suis sit
divina lection. — Post
scripturas sanctas, doctorum hominum tractatus leges.
Origen. (z) Ad Celsentiam de institutione Matris-familias.
Sint divinae Scripturae semper in
manibus suis, & jugiter in mente volvantur. (a) Origen. Si ad ecclesiam frequentem
venias; aures tue, divinis admovent; explanationem mandatorum capit. Sine cibus & deliciis
arum via spiritus verbis divinis convalescit; ac semper robustior efficit. Carnem sibi parere cogis,
ae suis legibus obsequi. Nutrimenta ignar spiritus sunt: divina lection, orationes affidues, sermo doctri-
ne. His alit tur cibus, his convalescit, his victor efficitur. Quod quia non factis, solite conquesti de
insirmitate carnis? Noles dicere quia volumus, sed non possimus. Supra Lervit, Hom 9. 2. Our
Homilies. (b) HOM. For reading of Scriptures.
feeme to apprehend themselves, and they commend to us the excellent sweetneffe, which may bee tuckt from the breasts of consolations in meditating upon the Scriptures, by this their emphaticall and effectuall expression: Let us ruminate, say they, and as it were chew the cudde, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them.

I have said all this, upon purpose, left melancholick men should be misled, or disheartened by the cursed counsell of carnall friends, and wicked clamours of the world, from turning their sadneffe into sorrow for sin; and from plying Gods blessed Booke, and the powerfull miniftry thereof, the onely well-spring of all true lightfromneffe, and joy; and able as I said before, if they will be converted, and counselled, to dispel the very darkness of hell out of their hearts. Me thinkes, they rather above others, should be encouraged hereunto: 1. Because they have a passive advantage, that I may so speake, when it pleaseth God, to sanctifie for that purpose, and set on worke the spirit of bondage, by reason of their sad dispositions, and feasreful spirits, to be sooner affrighted, and dejected by comminations of judgements against sinne; more feelingly to take to heart the miseries, and dangers of their naturall state; more easily to tremble and stoope under the mighty hand of God, and hammer of his Law. Guiltinesse, and horrour, damnation and hell beget in their timorous natures stronger impressions of f ear: whereupon they are wont to taste deeplier of legall contrition, and remorse; and so proportionably to feele and acknowledge a greater necessity of Jesus Christ; to thirst after him more greedily, to prize him more highly; and at length to throw their trembling soules into his blessed bosome with more eagernessse, and importunitie. And having once entred into the holy path, their native feasrefulness being rectified, and turned the right way,
InftrHSiions for a right contorting

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Scd.2,

they many times vvalke on afterward, with more Feare
to offend, (and happy « the man that feareth alway)
more watchRilnefle over their way es , tenderneflc ot
confcience, impatiency of lofing fpirituall peace, len-

of infirmities,and failings,awFulnes to Gods
2. And becaufeofallothers/uch men have
lightfomneffe , and refrefliing ; which
of
need
moft
when carnall counfellers,and flattering Mountebanks
of the Mintflry, labour to introduce into their darke
heads,and heavie hearts by the arme of fleOi, outward
mirth, and fuch other meanes, they onely palliate,and
dawbe : and are fo farre from doing any true good,

fiblenefie
*.

Tbey ozTC mofl

need ot iound cont
ion-

Word,&c.

drowne them many times deeper
and more delperately into the dungeon of melancholie afterward. So that, a melancholicke man, let him
turne him, which way,hee will, is like, without the
light of grace, to live, a very miferable life upon earth,
and as it wereinfome partof helUQi darkneffe.: to
which alfo at length, fhall be added the torment, if he
dyeimpenitently. But now let them addrefle themfelves to the "Booke oflife, and thence onely they may
fHcks,and he Tatisfied'tviththe hreajls of confolation
let them leane their forrowfiill foules, improoving
that thereby they

.*

naturall fadnefle to

mourne more

heartily for (inne,

upon the proMife J there : and every feverall one will
fhine upon them with a particular, hcavenly,and healing light, with found, and lafting joy. All thofe then
are ftarke mad,either with ignorant or learned malice,
who beare the World in hand,that reading Scriptures,
plying the powerfull mmiftry, taking finne to heart,
&c. will make melancholicke men mad.
Hetvincff: of mciinIfyou defire to know,bcfore I pafle out of the point,
choly, differs from the differences betweene the heavinefle of a melanheavinefle for finnr,
cholickhumour,andaffliftion ofconfcience for (inne,
becauf«ii

is

take notice of fuch as thefe.
I* in the

phamaH^

I

Terrour for finne fprings out of the confcience,

and froni ih€ fmar t ofa Ipiritual wound there Melan:

choly


choly dwells, and hath his chiefe (c) residence in the phantasie : uncomfortably overcasts, and darkens the splendour, and lightsomnesse of the animall spirits in the braine.

2 The melancholike man is extremely sad, and knowes not why: Hee is full of feare, doubts, distrust, and heavinesse, without any true and juft ground, arising onely from the darknesse & disorder of the phantasie, the grievously fumes of that blacke humour in the braine: But a broken heart, a thousand to one, can readily tell you, the particular finnes, the crying abomination, the legall hammer, and ministeriall hand that made it bleed. His trouble is ever upon cause, cleare, and evident, and the greatest that ever brought misery upon mANKINde; weight of sin, and the wrath of God. A melancholike man will ride many miles, walke many hours, and at length be able to give no account of the exercise, and discourse of his minde; or what his thoughts have beene all the while: But he that is troubled in minde for sinne, can for the most part tell right well, and recount exactly to his spirituall Phyfician, the severall temptations, suggestions, and injections; the hideous conflicts with Satan: His objections, exceptions, replies, (d) Methods, Devises, and depths, which have afflicted his heavy Spirit, since the first illightening, convincing, and affrighting his awaked, and working Conscience.

3 The Soule may bee feized upon with terour of conscience, and spirituall dítemper, the body being found and in good temper; In excellency of health, purity of bloud, symmetry of parts, vivacity of spirit, &c. But the horrous of melancholy are wont to haunt corrupted constitutions; where obstructions hinder the free passage of the humours, and spirits; the blood is over-grosse, and thicke, &c.

(c) I meane in respect of terrible representations. For I know well from the learned Phyficians, that that humour is originally settled in the spleene. But from thence arise clouds of Melancholike vapors, which annoy the heart, and passing up to the braine, counterfeit terrible objects to the phantasie; and polluting both the substance, and the spirits of the braine, causeth it without external occasion, or object, to forge monstrous fictions, and terrible to the conceit, which the judgement taking, as they are presented by the disordered instrument, delivers to the heart; which by reason of the Sympathy betweene the brain and the heart, the thoughts and affections, and having no judgement of discretion in it selfe, but giving credit to the mistaken report of the braine, is affect proportionably with terour, sadness, and feare.

(d) Tacs, Ephel. 6 11. Ta, Paulus, 2 Cor. 2. 11. To, Boh. Revel. 2. 24.

3. Joined with distemper in the body.
4. **Melancholy makes a man almost mad with imaginary fears, and strange Chymaraes of horror, which have no Being, but only in the monstrous compositions of a darkened and distempered Braine.** He is many times by the predominancy of that cowardly humour, afraid of every man, of every thing, of any thing; of a shadow, of the shaking of a leaf, of his owne hands, of his owne heart. Hee (e) feares where no feare is, where there is no probabilitie, no possibility, even in the very midst of securitie. His feare sometimes is so extremely foolish, that he can (f) heare of no fearefull thing fallen upon others, but he thinks verily, the very same thing shall befall him: to prodigious, (that) some of them, thinking their feet to be of glasse, have beene afraid to walke: Others imagining themselves to be noted for lepers, durft not come into any company, &c. But now a troubled conscience is ordinarily fearelesse of any thing, but the anger of God. Bodily tortures, outward trouble, tyrants threats, even the Prince of terror, death it selfe in his apprehension and eye, would be as nothing, to the guilty glance of one cursed luft. He would not care, or feare though all the creatures in Christendome were turned into Beares, or Divels about him, so that all were well at home. If he could get into his bosome that sweet peace which passteth all understanding; Oh! then would he be more then conquerour over the whole world, and ten thousand hells.

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4. Full of strange imaginations.

(c) *Hae est ratio, cur aliqui timent non timenda: cur inspiciosiones mirabiles & fatafimae cadunt: ita ut credant se alignando quari ad mortem, vel ad incarceracionem, vel defolitionem, & inde fugiant nemine præfente, tropidantes si more, ut non est timor.*

Cognoscens tempore fere, qui ingenioffimus erat, & peritus valde in medicinâ, qui tandem fugiit in memoria occultâ, nec ultra comp. Gerson de passionibus animae Con fid. 20.

(f) *Let a melancholy person upon the sudden heare, or se conformefull thing, the strength of his imagination is such, that he will presently fallen the thing upon himselfe. As if he see, or heare, that a man hath hanged himself; or is possessed of a Divell, it presently comes to his minde, that he must doe so to himselfe, or that hee is, or at least, shall be possessed. In like manner upon relation of fearfull things, presently his phantastie workes, and he imagines, that the thing is already, or shall befall him.*


5. Me-
Part I. Cap. 6.  Afflicted Consciences.

5. Melancholy may be something abated, the braine cleared, the heart eased by the aide and excellency of the art of physick: But in the case of a wounded conscience, there is no helpe under heaven to be had; No friends, or physick, (b) no mirth or musicke, no princeelly favour or dainty fare, &c. can possibly give any ease at all. Nay they will all farre rather enrage the wound, then weaken the rage. It is Christ, Christ, and nothing but Christ, which can comfort in this confusion of spirit.

CHAP. VI.

Two other cases wherein spiritual Physitians must take heed of the second error.

3. When complaint of sinne is confusedly onely & in generall: (i) Many deale with God, and his Ministers in confession of their sinnes, faith a good Divine, as Nebuchadnezzar with his Inchanters about his dreame, that hée had dreamed; hée told them, and desired an interpretation; But what his dreame was hée could not tell. So many confesseth themselves sinners, and cry out that they are grievous offenders, and desire extremely throwne downe with the burthen of particular sinnes: if so they be, then it is good at the first to shew, that no sinne is so great, but in Christ it is pardonable, and that there is mercy with God that he might be feared: so on the other side, shewing the mercy to come from God, but so as they are nothing firce to receive mercy, unlesse they feele their particular and pricking sinnes. But if their sorrow be more confessed in generall things, then it is good to humble them more, and more, to give them a terrorre of Gods justice for particular sinnes; for experience doth teach, that this is the best way to obtaine sound comfort both to see our sinne, and to be humbled to see our sinne. — That being throughly throwne downe, we may directly seeke Christ, and kepe no stay until we have found comfort in him, who then is most ready to free us from our sinne, and to comfort us with his spirit when we are most cast downe with our sinnes, and most feare them. Greeneham. In his Grave counsels pag. 6.
Ignorance of which,

(κ) Id quidem audere dicere, clariorem Evangelii Christi detrinam nulli unquam popula ante propositam esse, quam si ea, quamvis quotidie audimus in Ecclesias nostris.

—Si procella non haberemus aliquid alium boni sub coelo: excepta hac sem clararerbit luce, ea diebem nos vel sola consolatione, Quis est qui non gaudet, & recessitur, sim ex tenebris e ductum in luxem illum solarem? As nos qui aliquando submersi jacimus in tenebris, longe, horribil seminis, multo clariorem lucem habemus, Solum nimium illum Infinitum. Rollo in Iohan, c. 6. p. 389.


pardon: But wherein they have sinned, and what their sinnens are, they cannot, or will not tell. And how is it possible the Physitian should help him, who onely faith, hee is not well, but will not tell him where? I have sometimes visited those, who being presed to a fight and sense of their sinnens, and cursedness, upon purpose to fit them for Christ, have acknowledged in generall, that they were sinners, but descending to the particulars of the Law, (which was horrible to heare) justified themselves throughout. Of which extreme spirituall misery, and prodigious madness, Ignorance (though I know Satan manageth that, and all other advantages with all the malice, and cunning he can possibly, to the overthrow of soules) is the principal ground; the prime, but pestilent occasion: I say, Ignorance, which though it bee not perhaps so much talked of, taxed, and taken to heart as others, yet is a loud crying sinne of the kingdome. For it is a most incredible thing, and of infinite amazement, how universally it raignes in this glorious (κ) non-e-tide of the Gospell! And therefore must needs provoke God mightily, and hasten the removing of our candlesticks. And in the mean time, besides many moe, and that dreadfull doome at last. 2. Thes. 1. 7. 8. it brings upon most (more is the pitty and shame, especially to glorious beames of a blessed Ministry shining about us) these two speciall mischies; which at this time I onely mention, because they serve fitlicst for illustration of the point. First, ignorant people flocking fast in his clutches, stand all, as they say, at the Divels mercie, and devotion, to do with them what he will, even as a poore helpelesse Lambe in the bloody paw of a Lyon, or a silly Wren in the ravenous claw of a Kite; to flash and mangle their wofull soules at his pleasure, with a cursed variety of (1) innumerable sinnens; they, in the mean time, which is the perfection of their misery, neither fearing nor feeling any hurt at all, by rea-
of the hellish mists, and miserable lethargie of spirituall
blindnesse, which makes them sightlesse, and
senselesse. Secondly, when times of sorrow come up
on them, when melancholy and old age growes on,
and they lay unto the world, upon which they have
doted all their life long, I have no pleasure in thee;
when losses, crosses, and hea\'ve accidens befall them;
when hideous injections, temptations to self-murder,
despair, &c. press them full force; and they thereup
on begin to cast about seriously, and to conceive with
great terour and anxiety of spirit, what is like to be
come of them in the other world: Then in such extre-
mity, and forced by necessitie, they are wont to have
recourfe to Ministers for ease and helpe; and alas! then
we are at our wits end, as they say, and in much per-
plexitie how to deale, and what to doe with them.
For upon the first entrance into a discoverie of their
spirituall state, we see evidently with griefe of heart,
that their (m) ignorance hath betrayed them to the
Divell, and now in the evil day exposed them to mer-
cile\'se crueltie and cunning; even as if a man should
commit a ship without sailes, rudder, pilot, &c. to the
rage, and roaring of the tempestuous devouring tea;
or put a poore weake naked man into the field against
an implacable mightie adversarie; compleatly armed
from top to toe. We tell them truly, that the true way
to comfort, is to Repent and Beleeve. But for the first,
by reason of the sottish dis\'acquittance with them-
selves, with their miserable, sinfull naturall state, and
their grosse ignorance in the Law and Word of God,
they onely cry out in the generall, they are very grie-
uous sinners; but to descend to any competent exami-
nation of the conscience, search of their soules by the
fight of the Law, particular survay of their sinnes, and
so to speciall repentance, because of their spirituall
blindnesse, they are utterly unable. Nay many in this
case are so destitute of matter of humiliation for sinne,
that they can scarce tell you what sinne is. At the most, they have not learned, or thinke that there is any other breach of the seventh Commandement, but the grosse acts of uncleanenesse; that there is any sinne against the ninth, but giving in false witness against their neighbours in open Court: They looke no further into the sixth commandement, but unto the actual bloody murder of the hand; into the third, but to blasphemie and swearing; And so proportionably in the other Commandements. For the other also, although they have heard much of Jesus Christ, and if he be talkt of, pretend a very foolish and false presumption of having part in him; yet to the knowlenghe of his person, offices, excellency, sweetness, effectual Ministry, and of his whole mysterie, they are meere strangers. And so, when they should now upon this occasion of trouble of minde, bee brought by knowledge and application of the Law and Gospel, through the pangs of the new-birth into the holy Path, they are to begin to learne the very first principles of Religion; in (n) which they have not so much skill (I speake a reproachfull thing) as I could teach a childe of five, or fixe years old in few dayes. Now when the old red Dragon hath drawne them into the Lifts, armed with all the power and policy of hell, and furnished with all his fiery darts, they are so farre from ability to put on, and manage the whole spiritual ar-

(n) How wisely, graciously, and necessarilie then did King James direct, for profitable catechetical teaching in the afternoon upon the Lords Day, in all Parish Churches through-out the Kingdome? hear the words: So farre are these directions from abating, that his Majestie doth expect at our hands, that it should increase the number of Sermons, by renewing upon every Sunday in the afternoon in all Parish Churches throughout the Kingdome, that primitive and most profitable exposition of the Catechisme, whereby all the people, yea very children may be timely (scolded), and instructed in all the heads of Christian Religion: The which kind of teaching, to our amendment he is spoken, is more diligently observed in all the Reformed Churches of Europe, than of late it hath bene here in England. I finde his Majestie much moved with this neglect, and refused, if we that are his Bishops, doe not see a reformation hereof, which I trust we shall, to recommend it to the care of the Civill Magistrates, &c. Reasons of the Kings directions for preaching and Preachers As I received them by authority from the hand of a publike Register. Is it not strange and lamentable, that for all this princely and pious earneftnesse, this foule murthering neglect should yet every day grow greater and greater.
mourn with dexterity, and wisdome, that they are starke Ideots and Infants, in the very speculative knowledge of the nature and use of every piece there-of. They have no skill at all at that excellent, invincible weapon, the sword of the Spirit, which is the Word of God: by which Jesus Christ foyled that foule Fiend in the most hideous and horrible (o) temptations, that were ever suggested to the minde of man. And therefore hee doth bring them too often thus blind-folded and baffled, to perish themselves, as they say, in a most bloody and desperate manner, both temporally, and eternally.

The Pharises, Papists, and our ordinarie Ignorants, are all foulely faulty this way. They love, and labour to enquire, and looke no further into Gods Law, then to the grosse acts, and greatest transgressions onely. If they finde themselves free from these, they out of a most absurd, and fottish selfe-conceitednesse, justifie and applaud themselves, as no such dangerous and damnable Delinquents. Hence it was, that Christ teaches, and tels the Pharises, that not onely the grosse act of adultery was to be taken notice of, but also, that even a (p) lascivious, and lustfull look after a woman, was a transgression of that Law; and to bee taken to heart as adultery before God. That not onely killing a man with a bloody hand, but also rash anger in the heart, railing, and reviling speeches; Nay, even a frowning face, a contemptuous gesture, discovering inward rancour and rage, kill the soule, and cast into hell, &c.

Hence it was, that Bellarmine, as the grand Impofter, and Impoisoner, so the great Pharifie of Christendome, upon his bed of death, could hardly finde what to confesse, or any matter of absolution. Prodigious Pharisaisme! Of which, hear these passages from the reporter of his death:

(o) Cast thy selfe downe; Destroy thy selfe. Mat. 4. 6. Fall downe and worship me. Then which, I think, there was never more abhorred inejection, v. 9.

(p) Laius machatus est eam in corde sine hac est dicere: Qui dat operam in vanitatis corpora curiositas intueri, & decoras auctupari facies, talque animam spectaculo pascere, & obscenas pulchris etiam multibus oculos affigere Chyrl. in Marth. 5. Hom. 17. Bellarmine found guilty.
Bellarmine) that albeit he was in his perfect sense, yet could he hardly finde what to confesse; Insomuch as his ghostly Father was in some perplexity, as wanting matter of absolution; till by recourse to his life past, he found some small defects, of which he absolved him.

Now nothing troubles my conscience. For God (his goodness be still) thanked therefore) hath so preserved mee hitherto, as I doe not remember in the whole course of my life, ever to have committed any scandalous action; pag. 355. How (r) holy was his life, not stained with mortall sinne? How secure a conscience, that had at his death no scruple; But for the exchange of one good worke for another, &c. pag. 367. This holy man began his Prayers, (t) said the Pater noster, and Ave Maria, and began againe the Pater noster: which being ended, he said distinctly the Psalmes, Misereere, to the end: and being warned to say also the Creed, &c. said it all through, and with the end of the Creed, ended his speech,

(r) Not much unlike the Pharise, Luke 18. God I thank thee, that I am not as other men are extortioners, unjust, adulterers.

(1) If Bellarmine was so notoriously holy, how came it to passe, that amongst the rest, hee let fall also this speech: For my selfe, I shall thinke it no small favour to be sure of Purgatory, and there to remaine a good while in those flames that

must purge and cleanse the spots of mine offences, and satisfy the just wrath and justice of Almighty God, pag. 372. I know very well what Bellarmine concluded, de Purgatorio, lib. 2. cap. 2. fest. ult. purgatorium pro instantium esse. Qui cum venalius, eundem moriuntur. Et venerationis profillis, qui decedunt cum reatus panicum, culpis quem remissis. But yet feth the Pontifians teach; that veniall sinnes may be taken away in this life; by knocking the breast, by the Bishops blessing, by only entering into an ballewed Church, by being sprinkled with holy water; and by other such exereth remedies. See Azor. Tom. 1. Dib 4. c. 1. &c. quint. quæritur 7. Carw. against the Rhem. pag. 30 Viz, in his Answer to a Refutes challenge, pag. 178. What extreme madness poifeted this man, who would not prevent those horrid flames by so many most easie and obvious meanes? (r) He said the Pater noster and Ave Maria: And he said distinctly the Psalmes Misereere to the end: And he said the Creed all thorow. As though meere saying did sanctifie and lave. Resting upon oper operatum, the worke wrought, is an horrible popish imposture, impoysoning all their supposeth religious services. When it ringeth to the Ave Maria, faith Ledesma, Christian Doctrine, pag. 35. We may obtaine indulgence by saying, at the first Toll, Angelus Domini &c. at the second Toll, Ecce Ancilla Domini, &c. at the third Toll, Et verbum caroli lam est, &c. Is not here sweet worke? Prodigious poppery! When I reade such passages in learned men, I am extraordinarilie amazed at their strange infatuation, and ever receyve satisfaction from hat, 2. 1 ref. 2. Because they received not the love of the truth, that they might be saved. —For this cause God shall send them strong delusion, that they should believe a lie. If this curse were not justly upon Bellarmine, Ledesma, and the rest, it were impossible, that ever they should have made such transcendent foolest of themselves, by writing and beleevyng so fortily, and ridiculously.

His (u) last word were, vitam aeternam, Amen. p. 387.

Hence it is, that carnall men are well enough content to heare the Commandements read, and perhaps will be angry if at any time they be omitted: Would you know the reason? They go along with the Minister, and applaud themselves pharisaically all the while, laying secretly, and securely to their owne soules; We thanke God, we are no image-worshippers, no murderers, no adulterers, &c. And so depart home from time to time, as highly conceited of themselves, and yet more dammably deceived, then that Pharisee, Luk. 18. 11. 12. Of whose outward, (x) religious, charitable, and righteous performances, they come far short. But they cannot possibly with any patience, endure a particular unfolding, and powerful application of Gods Law after Christs manner, Matt. 5. a punctual survey of their sinfull states, and speciall search into their lives and hearts. This cutting, yet conscionable course, stirres up, and railes in them the ill spirits of murmuring, cavilling, reviling, and perhaps persecuting the faithful Messengers of God, as a generation of terrible Teachers. To expostitions, exercises, and considerations of this nature, they are drawne with very ill will, and much ado; even as a bankrout to his counting-booke, a foule face to the looking-glafe, and a Traytor to the racke.

By reason of this affected ignorance in the Law of God, and loathnesse to descend to particulars, it comes to passe, that many in trouble of minde compleaine in generall of sinne onely, and confusedly. And thereupon, as though they were competently cast downe, except comfort; and perhaps many draw it from some Dambers: Whereas particularizing of our sinnes, is a necessary precedent, and preparative to a sound humiliation.

And therefore in this case we must deale with such, as Surgeons are wont to do with a tumour, or swell

(u) The last words of those, Matt. 7. 22. were Lord, Lord; and yet Christ in that day shall profess unto them, I never knew you.

(x) For he fasted, prayed, gave almes, Math. 6. and tithes of all that he possessed, which even formall services, would seeme to our ignorant clinicians, too much forwardness.
ling in the body: Who first apply to the affected place
drawing, and ripening plaisters to bring the sore to an
head, that the corruption may have issue, and then
heale: So a generall complaint of sinne, and confused
griefe, must be reduced to particulars. It is a principle
in the mystery of Christ resolved upon by best Di-
vines, rightly instracted to the Kingdom of Heaven:
That a confused acknowledge ment, and generall repen-
tance onely, for knowne sinnes is never found and saving;
But onely common, formal, perfunctorv, and that of
counterfeit Converts, not truly touched with sense of
their sinnes, nor heartily resolved to forfake their plea-
sures. If they can bee first brought to the sight, sense,
and acknowledgement of some one speciall notorious
sinne, which hath most reigned in their heart, life, or
calling; and be in some good measure illightened, con-
vinced, and terrified about the hainousnesse, and hor-
rible guilt of it, it may bee a good meanes by Gods
blessing, to bring in the rest. For ordinarily true re-
pentance is first occasioned by some one speciall sinne
laid to heart. The Apostles, Act. 2. do specially presse
the murder of Christ upon the Jews. Christ himselfe
adultery upon the Woman of Samaria, Job. 4. Samuel,
Idolatry upon the Israelites, 1. Sam. 7. The sinne of
asking a king, Chap. 12. Ezra, taking strange wives:
Ezra 10. Nehemiah, usury: Chap. 5. &c.

To further the worke of a more particular setting
their sinnes in order before their eyes; it were much to
be wished, and a very happy thing, if all the wounded
conscienc es, and troubled in minde wee meet with,
were furnished before-hand, with a competent specu-
lative knowledge, at the least of the particulars in
Gods Law, exorbitant passages of their life, and grosse
corruptions of their hearts. Wee might so, by Gods
helpe, more easily bring them to particular remorse;
and fit them sooner, and more reasonably for comfort.
We finde it a most hard, and right heavy taske, to en-
counter
counter the Divels devises, miles & depths, in a poore, distressed, tempted Ignorant.

4. When the party is dejected for some notorious sinne onely. It is (x) sometimes seen in meere civill men, that having a long time preserved their reputations entire and unstained, in the eye of the world, from grosse and notable enormities; and yet after foulely shaming themselves in the sight of men by some infamous fall, seeme to take on much, as though they were truly troubled with the remorse; whereas perhaps the present hearts-griefe ariseth rather from losse of credit, then wound of conscience (though to favour their credit, they cunningly father it upon conscience). Or let them be indeed affrighted very grievously for a time with the horror of that one sinne; yet stay the cry, and abate the rage of that one with some superficial comfort, and they are healed, and put into an happy case in their owne conceit, and in the opinion also perhaps of their unskilfull Phyfition, though they search no further, and dive no deeper into the loathsome Dunghill of those many abominable lusts, and corruptions in their heart and life, of which they are as full as the skinne will hold.

Now it is a soule and fearefull over-sight in a Minister; nay, it may prove an errour stained with spiritual bloodshed, to promise pardon to such partiall Penitents.

Suppose a man sick of the Plurisie, should send to a Phyfiton, and tell Him, Hee is sore troubled with a hyselfe, and those who inflamed him; that after so many yeeres fabulous, he should be so shamefully overtaken, &c. He was counselled upon this occasion to make a full and further search into his heart and life, and so proceed to a sound, and saving repentance, &c. But the ground of his griefe being specially shame of his fact amongst his neighbours, after the nine nights wonder of his being drunke was over, He was, where he was before. Now had the Minister ministrd comfort hand over head at the first sight, and drawn over a skinne, without any further search; though the man might be undone both ways as yet by so doing, He should have beene fully liable to that fearefull was denounced against them, who strengthened the hands of the wicked, that He should not returne from His wicked way, by promising Him life. But dealing faithfully, He delivered His owne Soule.
Cough, & intreat His help, concealing other (y) signes and symptoms, which ordinarily accompany that disease; as His short and difficult breathing, the stinging stitch in His side, &c. The Physitian may address Himself to cure the Cough, and yet the Patient dye of an inflammation seized upon the membrane girding the ribs and side. It is proportionably so in the present Point. A man may complain, and cry out, houle and take on extremely for some one horrible hainous sinne, and that may be well; but except he proceed to a further discoverie, and sorrow proportionable for his other knowne sinnes, they will be the destruction, and death of His Soule. If a dozen Theeves be entred into thy house, it is not enough for Thee to lay hold on the Captaine Thiefe onely, and thrust Him out at doores: If Thou suffer but one of them to lurke in any corner undiscovered, and not turned out, Hee will serve the turne to cut thy throat, and take away thy treasure. Crying out of one capitall sinne onely is not sufficient: we must confess and forsake* all, if we looke to finde mercie: Prov. 28. 13.

And yet here I would have no true Penitent dejected, or mistake: the bare omission of some particular sinnes, in this case is not ever damnable. For we must know, that if a man deale truly with his owne heart in a sincere acknowledgement, confession, and repentance for discovered and knowne sinnes; (and Hee ought to labour, by clearing the eye of naturall conscience, and industrious inspection into Gods pure Law, to know as many as may bee) and for all those that come into His minde, when He sets Himselfe apart, solemnly to humble and afflict His Soule before God; (and He ought to remember as many as Hee can possibly) I say, if so, then for secret and unknowne sinnes, which are committed in weakness and ignorance, the Lord accepteth a generall confession, as we see in Davids practive, Psalm. 19. 12. Who can understand His
His errors? Cleanse thou me from secret faults. Sines there are many, & that in the best men, which are not onely unnoted of others, and free from the worlds observation, but even unknowne to a mans owne selfe; and invisible to the watchfulllest eye of the most waking conscience; which notwithstanding are clearly subject to the search of Gods All-seeing eye, and to the censure of His pure Majestie: For Hell and destruction are before the Lord, how much more the secretest wayes of the sones of men? Sines there are also, which even in the zealous exercise, and holy worke of Repentance, may not come into the consideration and remembrance of one truly Penitent; which if he could recover into his memory, Hee would heartily, and with much indignation acknowledge, bewaile and detest: So unnumbred are the cursed by-paths of mens crooked wayes: But for both these sorts of sinnes, I must say thus much for the comfort of the true Convert; that both those unknowne sinnes which Hee commits of ignorance, if He truly repent for all His knowne sinnes, and labour with sincerity and zeale for further illumination of conscience, and fuller revelation of every corrupt Passage both in heart and life, in judgement and practice; and those sins of knowledge also, which came not into his minde, if with diligence, and without dissimulation, with hearty prayer, and best intention of spirit, Hee endeavour to recover them into His memory, that Hee might also mourne for, and mortifie them with the rest; carrying ever in His heart this resolution, that as any sinne shall be discovered to His conscience, or returne into His minde, Hee will abominate and abandon it; I say, both these kinds of sinnes (it is a Pearle for the true Penitent, let no stranger meddle with it) to such an one, upon such conditions are most certainly washed away by Christs blood, and Gods free mercie, upon His generall confession and repentance. Davids petition, O cleanse thou
thou mee from my secret faults, did assuredly prevail with God for the forgivenessee of all His unknowne
sinnes, and shall bee powerfull for that end, to the
worlds end, to all those that to pray, with Davids spi-
rit and sincerely.

Besides these two cases; first, want of knowledge;
and secondly, want of remembrance in the sense I
have said: There is also a third, and that is, thirdly,
want of time: which if truly so, doth also sometimes
excuse the omission of some particular sinnes. As we
may see in the Thiefe upon the Crosse. For want of
leisure, Hee could not possibly punctually revise His
vile abominable life, nor peruse with remorse all the
particulars of His former, wicked, and abhorred cour-
fes. But He had infused into His Soule by Jesu Christ
an habituall (a) grace of true Repentance; which if
He had lived, would have carried Him faithfully along
over all the notorious passages of His lewd and loath-
some life, with a truly contrite, broken, and bleeding
Soule. So that, if He had not space, I doubt not, but He
would have proved a very eminent, extraordinary,
and exemplary Penitent. And therefore the Lord in
mercie, did gratiously (b) accept the desire and pur-
pose, the inclination and preparation of His heart that
way.

But to returne to the Point, and give my advise in
the Case proposed:
* Let the Party, who to takes on for some notorious
sinne onely, and there takes up His rest, be told; That

3. Time.
Sinnes cannot bee confessed, the party in excusable.

(a) Some thinke it
only an action. But
that Phrase, Zech. 12
10. Of pouring the spi-
rit of grace (meaning
Repentance) upon the
House of David, and
upon the inhabitants
of Jerusalem, seems to
argue it to be a quali-
ty, or infused gift, so as
Faith and Charity
are. So also that
Phrase of giving Re-
pentance, Act. 5. 31:
and 11.18. For if God
give it, we receive it.
Now we cannot pro-
perly be said to re-
ceive an action, which
we doe, but the pow-
er, gift, or grace,
whereby wee doe it.
That speech also,
Matt. 3. 8. Bring
forth fruit meet for repentance, shewes, that repentance it selfe is not an outward action, but
an inward grace to be expressed in outward actions. Diike of Repentance, cap. 1. (b) It is
the inward and habituall Repentance, the inward frame, bent, and disposition of the
Soule that God respects more, then the outward Act; as we may see by that of David, Psal.
32. 5. I said, I will confess my transgressions unto the Lord, and so thou forgavest the iniquity of
my sinne. The inward purpose and disposition of Davids heart to repent, was sufficient to
move God to forgive His sinne, before His outward, actual, and particular Repentance
was expressed. Prymne of the Perpetuity of a Regenerate mans estate. In his Answ. to Arg. 24.
* But he must be instructed to search after all,
though He dwell with deepest sighes, heaviest heart, 
and fallest teares, upon some of His greatest and most 
speciall sinnes; yet the rest must by no means be neg-
lected. That which is most crying, and crimson, must 
serve as a Crier, that I may so l speake, to summon the 
rest into the Court of Conscience, and as a Remem-
brancer to bring them to minde and remorse: As Da-
vids murder and adulterie brought even His Birth-
finne into His memory: Psalm. 51. And that sinne of 
strange wives many other sinnes to Ezra's minde, 
Ezra 9. When a father beatcs His childe for some one 
speciall fault, He is wont to remember unto Him, and 
reckon with Him for many former misdemeanours al-
fo. When a Bankrout is once clapt up for one princi-
pall debt, the rest of His Creditours ordinarily come 
thicke and threefold upon Him. When once thou 
beginst to reckon with thy conscience for some one 
extraordinary rebellion, never cease until thou haft 
searc'h thorowly, and ransackt it to the bottome, that 
it may smart soundly, before Thou haft done, with pe-
nitent anguish, and true remorse for all thy other sin-
ful corruptions also. When horror for some one hai-
nous sinne hath seaz'd upon thy heart, follow Gods 
blessed hand leading thee to conversion, and thorow 
the Pangs of the New-birth to unspeakeable and glo-
rious joy, by giving way to all the rest, to bring in 
their severall inditements against thy Soule. And bee 
not afraid thus to arraigne, cast, and condemne thy 
Selfe as guilty of innumerable sinnes, and worthy ten 
thousand Hells, before Gods just Tribunall. For then 
shalt thou there most certainly finde a gracious Ad-
vocate at His right hand; To whom if Thou make sute, 
and seeke in truth, Hee will by the plea and price of 
His owne pretious bloud, sue out a pardon for thine 
everlasting peace. When the guilty rage of thy raign-
ing corruption begins to presse upon thy conscience, 
lay on load, and more weight still by a penitent addi-
tion,
Instructions for a right comforting  
Sect. 2.

...tion, and painfull apprehension of all thy other finnes, that growing very sensible of thy spirituall slav ery, weareie of the Dungeon of lewdnesse and lust, sensualitie and death, wherein the Divell hath kept thee long; and thine hearre being happily broken and bruised to the bottome, and scorch'd, as it were, in some measure with Hellish flames of guilty horror; (c) Thou mayest see, and feel the greater necessitie of Jesu Christ, set Him at an higher price; with more eagereness and impatiency thirst for His righteousnesse, and blood; long for spiritual enlargement, more than for worlds of pleasures, glory, or wealth; relish the hidden Manna of the promises most kindlily, and cast thy wounded and bleeding Soule with more delight and sweetnesse, into His blessed armes of mercy and love. For, O how acceptable is the Fountaine of living waters, faith a worthy Divine, to the chased Hart panting, and praying? The blood of Christ to the weary and tired Soule? To the thirsty Conscience scorched with the sense of God's wrath? He that presents Him with it, How welcome is He? Even as a speciall choise man, One of a thousand. The deeper is the sense of misery, the sweeter is the sense of mercy. The Traytor layd downe upon the blocke, is more sensible of His Soveraignes mercy in pardoning than He, who is not yet attached. — In our dead security before conversion, God is faine to let the Law, Sinne, Conscience, Satan, a deepe sense of our abominable and cursed state loose upon us, and to kindle the verie fire of Hell in our soules, that so we might be roused, and afterward more sweetly and soundly raised and refreshed. For after the most toylesome labour is the sweetest sleepe, after the greatest tempests the stilllest calmes. Sanctified troubles and terrores establish the surest peace. And the shaking of these windes makes the trees of Gods Eden take the deeper rooting.

(d) The Lord will not part from any drop of His mercy to them, which first have not beene swalloowed up of His judgments, which have not laboured, and beene heavy laden, which have not beene locked up in Hell for a season, and felt for a time the fire thereof in their bones, which have not beene Baptized with the Baptisme of their owne tears: He that feeleth not these things in some measure here, elsewhere He shall seelc them, Greenham, pag. 2, cap. 32. Edit. 3.
I confess, that commonly true Converts at the first touch, and turning, and after too, cry out most of, and are extraordinarily troubled with some one capitol sinne, and that which in their days of darknesse and vanitie, wasted their conscience most, and detained them with strongest entisements, and hold-fast in the Divels bondage. Hence it was, that Zacchæus was so readie, and willing to restore fourefold, that so he might bee rid of the sting and horror of His former raigning sinne, Luk. 19. 8. That blessed Paul, as it seemes, amongst other dreadfull apprehensions of His former unregenerate courses, was so much vexed and wounded in heart, for that He had beene a Persecuter, 1. Tim. 1.13. 1. Cor. 15.9. But yet shold they take on never so much, houle and roare for that one sinne; if besides, they did not by the conduct of the blessed Spirit, descend also to a more particular acknowledge-ment, confession and repentance of all other knowne sinnes (and they ought, by clearing the eye of natural conscience, industrious inspection into the pure Cri-stall of Gods Law, discover as many as they can possibly) all were nothing. Hee which is grieved, lay Di-vines, for one sinne truly, & unsailednely from His heart, will proportionably be grieved for all the sinnes that He knoweth to be in Himselfe. If we favour any one sinne in our heart, or life, or calling, we cannot enjoy Gods favour. If there be any sensual lust, or secret corruption, which a man purposely labours to cover and conceal from Gods pure eye, the search of His Word, and mortifying grace; what hope can He have, that it is covered with the blood of Christ from the wrath that is to come, or warranted by any promise of grace from the damnation of Hell? In a true Penitent, there ought to be an utter cessation from all grosse abhominable sinnes, and at least dis-allowance, dis-affection, and all possible opposition, even to un-avoidable infirmities, and inseparable frailties of the flesh.
CHAP. VII.

A fifth case wherein spiritual Physitians must take heed of that second error, The divers kindes of death in godly men.

Ifthly, when the Physitian of the Soule promiseth mercy and pardon hand over-head, without that spiritual discretion, which is convenient for a matter of so great consequence, and requiring such a deale of dexterity in discerning, to a man upon His Bed of death, who hath formerly beene notorious, or onely civill, howsoever a mere stranger to the power of godlinesse, and the truth of Profession, because now in the evil Day, He takes on extremely, by reason of His extremitie; cries out of his sinnes; O I am an hainous, horrible and grievous sinner! If I were to live againe, what would not I do? A World for comfort now, and to dye the death of the righteous: because He Howles upon His bed, as the Prophet speaketh, and breaks out oftentimes into a roaring complaint of sinne, and cry for pardon, by reason he now begins to feare, and feele the revenging hand of God readie to feze upon Him for his former rebellions, &c. Or when Hee assures Him, having beene a formall Professor only, and foolish Virgin, of bliss and glory; because out of a former habituated spiritual Selfe-deceit, He cries, Lord, Lord; seemes to by standers very confident, that He shall presently receive a Crowne of life, thankes God that nothing troubles Him; Professe to every one that comes to visit Him, that He beleeves and repents with all His heart, forgives all the world, makes no doubt of Heaven, &c.

Here by the way, we must take notice, that many having
having out-stood the day of their gracious visitation, having neglected so great salvation, forsaken their own mercies, and judged themselves unworthy of everlasting life, all their life long, by standing out against the Ministry of the Word, in respect of any gaining workers upon their soules; and now at length being overtaken after the short gleame of worldly prosperitie, with the boysterous winter-night of death, and darkness of the evil day, may keepe a great stirre upon their dying-beds, or in some great extremity, with grievous complaints of their present intolerable misery, and former sinfull courses procuring it, with incessant cries for ease and deliverance, being now caught like wilde Bulls in a Net full of the wrath of God, with earnest and eager suing and seeking for pardon and salvation, now when worldly pleasures are past; and yet be not truly penitent, not soundly and savagely humbled, not rightly fitted for Christ and comfort. Consider for this purpose, Prov. 1.24.28. In the day of visitation, God called upon them, and stretched out His hands, but they refused, did not regard; set at naught all His counsell, and would none of His reproofs: And therefore in the Day of vexation, when extremitie & anguish shall come upon them, like a Theife in the night, a whirlwinde, travaile upon a woman, suddenly, extremely, un-avoidably, He professeth before-hand, that then they shall call upon Him, but Hee will not answer; (c) They shall seeke Him early, but they shall not finde Him. Psal. 78.34.35.36.37. When Gods hand was

(c) His reselluntur, qui peccatorum veniam se consequuntur non dubitantes, modò unius bore quadrantem, quod Deum invocant, nati fuerint: Cum hoc in loco Deus se non ex auditiurum dicat, si à mane ad vesperam cum inclamabat. Hoc etiam in loco calo errare constat, qui putant omnes eas servatos esse, qui moribus Deum invocauit. Ex hoc enim loco fatis liquet, multos quibus in ore ess, Domine misericere nostri, ad inferos descendere. Ergo, dicit alius, quod modo constat promissionis illius veritas, salvum fore, qui Dei nomen invocaverit, Joel 2. Resp. fili de us intelligi qui Deum verò, & sincerè invocant: 1. Fide, quod nisi regum, qui fideum non habent, & sapientes, quid sit, neciunt. 2. Cum affectu Deum gloriscant: ipsis verò in clamoribus suis propriam solammodò respiciunt salutem. 3. Discendo ab iniquitate, 2 Tim. 2.19. Quod ipsis non faciunt.
upon them, then they sought him: and they returned, and enquired early after God, &c. Nevertheless, they did flatter him with their mouth: and they lyed unto Him with their tongues. For their heart was not right with Him, &c. Hos. 7. 14. They howled upon their beds. Will not a Dog or a Beast, or any unreasonable creature when they are in extremity, will they not cry, will they not mourne for helpe, &c. Their cries in the evil Day were not hearty prayers, but Howlings upon their Beds. Their earnestnesse in such a case is ordinarily like the teares, prayers, and cries of a malefactor newly condemned. He is very earnest with the judge to spare Him. Hee roares out sometimes, and takes on extremely, yet not heartily for his former lewdnesse, but horribly, because He must now loose His life. He seemes now, when He sees His miserie to relent, and to be toucht with remorfe, but it is onely because he is like to be hanged. 'Againe, many there are, who satifying themselves and others, with a goodly shew of a Forme onely of godliness, may upon their last Bed discover, and represent to By-standers, a great deale of fearelesnesse about their spirituall state, much (f) confidence, many ostentations of Faith, and full assurance, and behave themselves, as though they were most certainly going to everlasting blisse, when as, God knowes, their Answer at His just Tribunall must be, I know you not. And in truth and triall, they have no more part in Christ, nor other portion in Heaven, then the foolish Virgins, and those, Luk. 13. 26. 27. They are so confident, not because they have escaped the danger, but because they never saw the danger. And hence it is, that many of them dye with as much confidence, as the best Christians; they have no more trouble then holy men. To be sure I am free from danger, and not to know it, may beget equall confidence.

Now concerning the present Case, I must tell you, that for my part, I would not much alter my censure and
and conceit of a Man's spirituall state, whom I have
thorowly known before for the manner of His death.
The end of Gods dearest servant, after an holy life and
unblameable conversation, may not appeare in the eye
of man so calme and comfortable, as was expected; by
reason of much tendernesse of conscience, some strong
temptation, spirituall desertion, violent distemper of
Body; or because God would have the manner of His
death serve the glory of His justice, in hardning those
about him, who were so farre from being won by His
godly life, that they heartily hated it; or for some o-
ther secret and sacred end scene, and seeming good to
Divine wisedome, who ever disposeth every circum-
stance, even of the least affaire most sweetly and wisely.
And yet this, as it doth yet prejudice His salvation,
neither should it His Christian reputation. Heare that
great (g) Doctor in the Art of rightly comforting af-
flicted consciences. But what if you should dye in this
discomfort? For my part (as I my selfe looke for no great
things in my death) I would not thinke more hardly of
you; neither would I wish any to judge otherwise of Gods
Childe in that state of death: For we shall not be judged
according to that particular instant of death, but ac-
cording to our generall course of life; not according to our
deed in that present, but according to the desire of our
hearts ever before: And therefore we are not to mistrust:
Gods mercy in death, be we never so uncomfortable, if so
be it bath beene before sealed in our vocation and san-
fification. On the other side, a notorious wretch
which hath swumme downe the current of the times,
and wallowed in worldly pleasures all his life long,
may seeme to dye penitently and resolvdely to be re-
formed, if He recover; and yet His sorrow of minde,
but such onely as the terrours of an awaked guiltie
conscience produce; and His resolution to cast away
His sinnes, onely such, as a man hath in a storme to
cast away His goods, not because hee doth not love
them,

First, tendernesse of
conscience: second-
ly, strong tempera-
tion: thirdly, spirituall
desertion: fourthly,
distemper of body:
fifty, Gods will to
harden others ther-
by.

(g) Greemham in His
grate Counsell and
godly Observation, 
P. 9.
them, but because he feareth to loose his life, if he part not with them. Or a meere civill Man, or formall Professor, may upon His Bed of death be very confident, and seeme to bee full of comfort; and yet that confidence no other, then the strong imaginarie joyfull conceit of a covetous man graffing a great deale of gold in a dreame, but when hee awaketh, behold, his hands are empty.

For a more full and cleare apprehension of my meaning and judgement in the Point, let us take a survy of the different and severall kinds of death, which ordinarily befal the Godly, and the wicked.

The death of Gods Children are divers.

1. Some of their holy and zealous lives doe determine and expire sweettely, fairely, and gloriously, even like a cleare Sunne in a Summers evening, without any storme, or cloud of temptation and discomfort. The darksome and painfull passages and pangs of death are illightened, and sweetned with the shining beams of Gods glorious presence, and fast embracement of Iesus Christ in the armes of their Faith. So that to them, the very joyes of Heaven, and exultations of everlasting rest mingle themselves, with those last agonies, and expirations of death. Their heads are, as it were, crowned with immortality, and endless peace upon their beds of death. Luther, that blessed Man of God, dyed sweetly (b) and triumphantly over Hell.

2. Sweetly, as
the Pope, and the Divell: (i) My heavenly Father (said He at his death) eternall and mercifull God, thou hast manifested unto me thy deare Sonne; our Lord Jesus Christ. I have taught him, I have knowne him, I love him as my life, my health, and my redemption: whom the wicked have persecuted, maligned, and with injury afflicted. Draw my Sole to Thee. After this, He said as infused thrice. I commend my spirit into thine hands, thou hast redeemed mee, O God of truth. God so loved the world, that he gave his only Sonne, that all that believe in Him should have life everlasting. Job. 3. Heare how another blessed (k) Saint of God ended his daies: Having the day before he dyed continued his meditation and exposition upon Rom. 8. for the space of two houres, or more, on the sudden Hee said; Of tay your reading! What brightnesse is this I see? Have you light up any candles? To which I answered, No; It is the Sunnes-shine, for it was about five a clocke in a cleare Summers evening. Sunnes-shine, faith He, nay, my Salvion-shine. Now farewell world, welcome Heaven; The Day-starre from on high hath visited my heart. O speake it when I am gone, and preach it at my funerall, God dealeth familiarly with man. I feele his mercie, I see his Majesty; whether in the bodie, or out of the bodie, I cannot tell. God he knoweth; but I see things that are unutterable. So, ravished in spirit, He roamed toward heaven, with a chearefull looke, and soft sweet voyce, but what He said, we could not conceive. -With the Sunne in the morning following, raising himselfe, as Iacob did upon his staffe, he shut up his blessed life, with these blessed words: O what an happie change shall I make? From night to day? From darknesse to light? From death to life? From sorrow to solace? From a factious world to an heavenly being? O my deare brethren, sisters, and freinds! It pittieeth me to leave you behinde: yet remember my death when I am gone, and what I now feel; I hope you shall finde, ere you dye, that God
God doth, and will deal familiarly with men. And now thou fiery Chariot, that came downe to fetch up 
Elias, carry me to my happy Hold: And all ye blessed 
Angels, who attended the Soule of Lazarus, to bring 
it up to heaven, beare me, O beare me into the bosome 
of my Best-beloved. Amen, Amen, come Lord Iesus, 
come quickly. And so he fell asleepe. That this is true, 
the (l) reporter and By-stander, that ancient learned 
reverend Minister of God, Master Leygh addeth: I say 
the truth, my Brethren, I lye not, my conscience bearing 
me witness in the holy Ghost, &c.

2. Others may end their dayes very uncomfortably 
in ravings, impatiencies, and other strange behaviours. 
Nay, the fiery distempers of their hot disease, may 
sometimes, even in the Saints of God, produce furious 
carriages, fearfull distractions, and some despairefull 
speeches. But these being the naturall effects and issues 
of melancholike excesses, Phrensies, and burning Fe-
vers, are finnes of infirmity in sanctified men. For 
which, if they come againe to themselves, they actual-
ly repent; if not, they are all undoubtedly, by a genera-
habitual repentance, and Gods gratious acceptation 
thereof, pardoned by the Passion of Christ, and buried 
for ever in his bloody death. That last and unreversa-
ble doome, at the dreadfull Tribunal of the ever-living 
God must passe upon us; not according to the violent, 
and unvoluntarie distempers at our last hour, but ac-
cording to the former Passages of our life; the sinfull, 
or sanctified expense of the dayes of health. Heare that 
other (o) great Artist in the Mysterie of dealing with 
troubled consciences, The common opinion is, that if a 
manye quietly, and go away like a Lambe (which in 
some diseases, as Consumptions, and such like, any Man 
may do) then he goes straight to heaven: but if the vio-
ence of the disease stirre up impatience, and cause fran-
ticke behaviours, then men use to say, there is a judg-
ment of God serving either to discover an Hypocrite, or
Part I. Chap. 7. Afflicted Consciences.

3. The death of some others is mixt, to wit, of fearful tempestuous storms, and almost, if not altogether, despairful agonies, in the beginning of their last sickness, and a faire refreshing glorious calm, and joyful triumphs over temptations, and feare, towards the conclusion of their life. For some secret end and holy purpose seeming good to his heavenly wisdom, God suffers sometimes even his dearest servants, to taste, as it were, of the fire of Hell, and for a while to feel in their consciences, those damned flames, as a preparative to drink more sweetly of the Well of life, and Rivers of endless pleasures. So himselfe is most honoured, by helping when all hope is past: The heart of his Childe more ravish'd, with the first sight of those unutterable joys, being suddenly rais'd to the height of happiness, from the depth of horror. The enemies to the narrow way daunted and confounded, by observing his deliverance, whom, out of prophane blindness, they deemed an Hypocrite: Godly Christians gratiously reviv'd, when they see, That though the Lord hide His face from his Child for a moment, yet at last with everlasting kindness will He have mercy on Him: And that He will never utterly, and finally for sake any of His. Thus dy'd those blessed Servants of God, Mis'tris Bretergh, Master Peacock, &c. Mis'tris Bretergh in the heart of temptation, wished she had never beene borne, or that she had beene made any other creature, rather than a woman: But when that Hellish storme was over-blowne by the returne of the glorious beames of the Sunne of righteousness into Her Soule; She turn'd her tune, and triumphed thus: Oh happy am I, that ever I was borne, to see this blessed Day! I confess before the Lord his loving kindness, and
his wondrefull workes before the fonnes of men: For hee hath satisfied my Soule, and filled my hungry Soule with goodnesse.

Master Peacocke in the height of His dreadfull Desertion, told those about Him, that hee conversed with Hell-bounds; That the Lord had cursed him; That hee had no grace; That it was against the course of Gods proceeding, to save him, &c. But when that horrible tempest of spirittuall terrours was happily dispers'd; and the light of Gods comfortable countenance begun to shine againe upon His most heavy and afflicted spirit; Hee disavowed all inconsiderate speeches, as he called them, in his temptation, and did humbly and heartily ask mercy of God for them all: And did thus triumph:

What should I extoll the magnificence of God, which is unspeakeable, and more than any heart can conceive? Nay rather let us with humble reverence acknowledge His great mercy. What great cause have I to magnifie the great goodnesse of God, that hath humbled, Nay rather exalted such a wretched miscreant, of so base condition to an estate so glorious and stately! The Lord hath honoured me with his goodnesse: I am sure, he hath provided a glorious Kingdome for me: The joy which I feele in my heart is incredible.

4. Some of Gods worthieft Champions, and most zealous fervants do not answere the unreproueable sanctity of their life, and unspotted current of their former conversation, with those proportionable extraordinary comforts, and glorious Passages upon their beds of death, which in ordinarie congruitie might be expected, as a convenient conclusion to the rare and remarkable Christian carriages of such blessed Saints. So bottomlesse and infinitely unfathomable by the utmost of all created understandings are the depths of Gods most holy wayes, and His inscrutable Counells; quite contrarie many times to the probable conclusions of Man's best wisdome. But every one of His, lifth
of health certain pass through those pangs into pleasures and joys endless and unspeakable, must be content to glorifie God, and to be serviceable to His secret ends, with what kinde of death He please: whether it be glorious and untempted: or discomfortable, because of Bodily distempers, and consequently interpretable by undiscerning spirits: or mingled of temptations: and Triumphs: or ordinarie, and without any great shew: or remarkable speeches, after extraordinarie singularities of an holy life, which promised an end of speciall note, and admiration.

Why may not some worthy heavenly minded Christians, sometimes by strong mortifying meditations, and many conquering fore-conceits of death in their life time, make it before-hand so familiar and easie unto them, and by continuall conversing above, and constant peace of conscience, taste so deeply of spiritual joys, that that dreadfull Passage out of this life, as it may breed no great sense of alteration in themselves, so no extraordinary matter of speciall observation to others.

CHAP. VIII.

The divers kindes of death in wicked men.

Of the wicked, and those, who were ever strangers to the mysterie of Christ and truth of godliness:

Some dye desperately. Though thousands perish by presumption, to One of these who despair; yet some there are, to whom upon their beds of death all without sense of shame, or punishment: The reason whereof is, because Satan, who knows he hath time little enough in this life to draw men to shame, and long enoughe after this life to torment them for it, doth therefore ordinarily reserve the
their sins are set in order before them, and represented to the eye of their awaked consciences in such grisly forms, and so terribly, that at the very first and fearful sight, they are presently strucke starke dead in soule and spirit, utterly over-whelmèd, and quite swallowed up with guilty and desperate horror. So that afterward, no counsel, or comfort; no consideration of the immeasurablenesse of God's mercy, of the unvaluablenesse and omnipotency, that I may so speake, of Christ's blood-shed, of the variety and excellency of gracious promises, of the losse of their own immortal Soules, can possibly drive and divert from that infinitely a false conceit, and cursed Cry 

*My sinnes are greater than can be pardoned.* Whereupon most miserable, and forlorne wretches, they very wickedly, and wilfully throw themselves into Hell, as it were, upon earth, and are damned above ground. Thus the Lord sometimes for the terror of others, glorifying his owne justice, and bringing exemplary confusion upon impenitent obstinacie in sin, and willfull opposition to grace, doth in greatest indignation by the hand of divine vengeance, unclasp unto them, the booke of their owne Conscience, and of his owne holy Law. In one of which they finde, now at length, all their innumerable iniquities, transgressions, and sins engraven with the Point of a Diamond, enraged with God's implacable wrath, aggravated with the utmost malice of Satan; And never to be razed out, or remitted, but by the blood of the Sonne of God, in which they peremptorily professe themselves to have no part. In the other, they see the fierceness, and fulness of all the curses, plagues, and torments denounced there, and due unto all impenitent sinners, ready to be poured upon their bodies and soules for ever; And no possibility to prevent them, no ways to decline them, but by God's infinite bounty through Jesus Christ, in which they also
also utterly disclaire all right and interest. And therefore they are now finally, and desperately resolved to look for no mercy: But in their owne judgement, and by their owne confession, stand reprobates from God's covenant, and void of all Hope of his inheritance, expecting with unspakeable terror and amazement of spirit, the consummation of their miseries, and fearefull sentence of eternall damnation. They are commonly such, as have been gross Hypocrites like Judas, and lain in some secret abomination against the knowledge of their hearts, all their life long; that have followed still their owne sensuall wayes, and course of the world against the light of the Ministry, standing like an armed man in their conciences to the contrary; who have been Scorers and Persecutors of the power of godinesse, and the good way; who have abjured the Gospell of Jesus Christ, and forfaken the Truth for honour, wealth, or worldly happiness: To whom the Lord in their life-time vouchsafed many mercies, much prosperity, great means of salvation, long forbearance, &c. And yet they stood out still, they still hated to be reform'd, set at naught all His counsell, and would none of His reproofs. Wherefore the Day of gracious viti- lation being once expired, a thousand Worlds will not purchase it again: Heaven and Earth cannot recall it. No mercy, no comfort, no blessing can then be had, tho' they seek it with tears and yelling. They shall never more be heard, tho' with much violence they throw their shriekings into the Aire, they cry with sighes and groanes, as piercing as a sword. Nor, but that the Gates of Heaven, and armes of mercy may stand wide open, untill their last breath: But alas! They have already so hardened their hearts, that they cannot repent. After thine hardnesse, saith Rom. 2, 5: Paul, and heart, that cannot repent. They now but bowle upon their Beds, they do not cry unto God with
their heart; as the Prophet speaks, Hos 7.14. Their earnest and early crying in this last extremity, is only because, Their fear is come upon them as desolation; and their destruction as a whirlwind. When they cast out their considerations for comfort, It is not the whole Creation can possibly helpe them; for they must stand or fall to the Tribunall of the everlasting God mighty and terrible, and Creator of the ends of the Earth. If they looke up to God the Father; that Prov. 1.24.26. comes presently into their heads with much horrour, and quite kills their hearts: Because He hath called all our life long, and all that goodly time we refused; Her will laugh now at our calamity, and mocke when our fear is come. Jesus Christ, as they strongly conceive, and un-movable conclude against themselves, hath now to them for ever closed up His wounds as it were, and will not afford them one drop of His blood ; because they have so often, by comming unworthily, spilt it in the Sacrament, persecuted Him in His members, and despised Him in the Ministry. The blessed Spirit, because in the Day of revelation they repelled all his inward warnings and holy motions, preferring Satans impure suggestions, before His sacred inspirations, doth now in their owne acknowledgement, by the equity of a just proportion, in this Day of vexation, leave them to eat the fruits of their former wilfulness, and reap the reward of their own wayses. Thus these forlorn wretches are disclaimed, forfaken, and abandoned of Heaven and Earth. God and Man; of all the comforts in this life, and blessings of the World to come. And so by final despairing of Gods mercy, the greatest of sinnes, they most unhappily, and cursedly follow Indas the worst of men, into the darkest and most damned nooke in Hell.

2. Others die senselessly and blockishly. They demean themselves upon their dying Beds, as though there...
there were no immortality of the Soule, no Tribunal above, no strict account to bee given up there for all things done in the flesh, no everlasting estate in the world to come; wherein every one must either lie in unspeakeable paines, or live in unutterable pleasures. In their life time, they were never wont to tremble at Gods judgments, or rejoice in his promises, or much trouble themselves with the ministry of the Word, or about the state of their soules. All was one to them, what Minister they had, whether a Man taught to the kingdom of Christ, or a general Teacher, or an ignorant Mangler of the word, or a dissolute fellow, or a Dawber with untempered morter, or a dullbe Dog. If they were neither Whores nor Theeves, but well accounted of amongst their neighbours, thrive in the world, prospered in their outward state, provided for posterity, slept in a whole skinne, were not vexed on the Lords day with any of these precise Trouble-townes: They were well enough, and had all they looked for, either in this world, or in the world to come. Wherefore at their death by reason of their former disacequaintance with spiritual things, and God not opening their eyes, they are neither afflicted with any feare of Hell, or affected with any hope of Heaven; they are both un-apprehensive of their present danger, and fearlesse of the fiery lake, into which they are ready to fall. In these regards, they are utterly untouched, die most quietly, and without any trouble at all. And it is their ordinary Answer, when they are questioned about their spi-

venue is, the more pen-
silent is the opposite vice. Hatred of God in it selfe is a greater sine then despairation; because the Love of God is a more excelle-
ent grace then Hope. See 22, 9, 3. Though Aquinas His summ is a vast dung-
hill of much rotten sup-

perstitition, and fall of Di-

vinit y; yet about ver-
tues and vices, loves and other Philosophi-
call Points, He lets fall some truths. Desperatio maior est omniis peccat-
tis. Desperatio prior est omni peccato. Etern. Per-
petrae flagitatium ali-
quid, non eum unam esse. Sed desperare est defendere in infernum. Ibid. It is as magis ex hoc offende Dominum, quia se sus-

pendam, quam quod Do-


minum predict. Hieron. in Phil. 16, 8. Indem tra-
dierent non tam sebas quod commissit, quam ina-
digera desperatio fecit 


penitentia interior. Agust. 
decret. Pcenit. Quod 


alium est desperare, quam 


Deum supercipiantur.-


Qui diffidet & sum


nequitiam Dei pietati corporat, sinem inspem divina virtutis, dans 


sine inimicis, & perfectionem divinitatis anserem Deo; cui uti. acest, quod est un cogitatione 


nonpess. Idem de vera & falsa Pcenit, cap. 5. But do not mistake the good Father, or 


upon His words presume; but heare what He addes: Sunt alii insimici desorationis, qui 


adieu presumunt, & de Deo confidunt, quod quandam siblicentiam acquirunt pecament: & uti 


penitentia expediat veniam: quia euentur, quomam Christi sumi, non posse damnam: expe-


lentes sub id quod scriptum est, omnis quumque invocarent hominem Dominum, salva erit. 


Purum enim f, non Dei Dominum invocare quin invito Christum credere, & Sacramenta Ec-


ceia suter, non verentes, multos esse vocatos, sed paecos electos. Ibid. cap. 6.
Indeed sometimes, in a ritual state, and how it stands with them betwixt God and their own consciences; I thank God nothing troubles me. Which, though they think it makes much for their own credit, yet alas! It is small comfort to judicious bystanders, and such as wish well to their souls. But rather a fearful confirmation, that they are finally given over to the spirit of flattery, and sealed up by divine justice, in the foolishness and security of their own senseless hearts, for most deserved condemnation. Thus these men, as one speaks, live like stocks, and die like blocks. And yet the ignorant people, saith Greeneham, will still commend such fearful deaths, saying, He departed as meekly, as a Lamb, Hee went away as a bird in a shell; when they might as well say, (but for their featherbed, and their pillow) hee dyed like a beast, and perished like an Ox in a ditch.

3. Others die formally; I mean they make very goodly showes, and representations of much confidence and comfort. Having formerly beene formal professors, and so furnished with many forms of godly speeches, and outward Christian behaviours; And the spirit of delusion, and spiritual Selfe-conceit, which in their life time detained them in constancy of security, and selfe-conceitedness about the spiritual safety of their souls, without any such doubts, troubles, fears, temptations, which are wont to haunt those who are true of heart, (for ordinarily such is the peace of unsound professors) continuing their imaginary groundlesse persuasion and presumption in the height and strength unto the end, for their very last breath may be spent in saying, Lord, Lord, open unto me, as wee see in the foolish Virgins, and those, Mat. 7. I say such men as these, thus woefully deluded and fearfully deceiving others, may cast out upon their last beds many glorious speeches, intimating much seeming confidence of a good estate to God-ward,

Godward, contempt of the world, willingness to die, readiness to forgive all the world, hope to be saved, desire to be dissolved, and go to Heaven, &c. They may cry aloud with a great deal of formall confidence, Lord, Lord, &c. Mercy, Mercy in the name of Christ, Lord Jesus receive our spirits, &c. And yet all these goodly hopes, and earnest ejaculations, growing onely from a forme, and not from the power of godliness, are but, as I said somewhere before, as so many catchings and scrablings of a Man over head in water; He struggles and strives for hold to save Himself, but he grappes nothing but water; it is still water, which He catches, and therefore liukes and drowns. They are all but as a spiders web, Job 8. 14, 15.

Upon which, One falling from the top of an house, layes hold by the way, for stay and support. He shall leave upon his house, but it shall not stand; He shall hold itselfe, but it shall not endure. O how many descend faith, &c. nomen Dominii inuoco, ancient Father, with this hope to eternall travailes and torment? How many faith an other worthy Doctor, goe to Hell with a vaie hope of Heaven: Whose chiefest cause of damnation is, their false profession and groundlesse presumption of salvation? Of all the foure kindes of death, which ordinarily befall such as are not saved, this is the fairest in shew, but yet of greatest imposture to those about them, and of most pestiferous consequence to harden especially all of How many goe to the same humour, that heare of it.

4. Some die Penitently: But I meane seemingly so, not savingly. Many having served their appetites all their lives, and lived in pleasure; now when the Sunne of their sensual delights begins to set, and the darke midnight of misery and horour, to seize upon them, would very gladly be saved. And I blame them not, If they might first live the life of the wicked, and then die the death of the righteous: if they might have the earthly Heaven of the worlds Favourites and fellow-heires of the Kingdom of Heaven; those will He tempt very often to sin, to desire, yet sometimes even to despaine of their salvation. Touchstone for a Christian, pag. 81.

Ex holsos saeculares, mutos, quibus increptis, Do mine miserere nostri, ad inferos desiderere.


O quam multum bac pete ad astros labores et bella descendunt? How many goe to Hell with this hope? Doctor Fales.

4 Some die penitently.
rites here, and the Heaven of Christ's Martyrs in the world to come. These Men are woont in this last extremity, to take on extremely; But it is but like their Howling upon their Beds, Hos. 7. 14. Because they are pinched with some sense of present horror and expectation of dreadful things: They cry out mightily for mercy; But it is noother, then their early seeking, Prov. 1. 28. Because distress and anguish is eos oporteat facere, sed come upon them: They enquire eagerly after God, and fessinani judicio, & ne- would now be gladly acquainted with Him; But just like them, Psal. 78. When he slew them, then they sought Him: and they returned, and enquired early after God. And they remembered that God was their Rocke, and the high God their Redeemer. Neverthelesse, they did flatter Him with their mouth: And they lied unto Him with their Tongues: For their heart was not right with him. They promise very faire, and protest gloriously, what mended men they will bee, if the Loard restore them: But all these goodly promises are but as a morning cloud, and as the early dew. They are like those of a Thife or murtherer at the Barre, &c.
which being now cast, and seeing there is now no way but one: O what a reformed man would Hee bee, if Hee might be reprieved! Antiochus, as the Apocryphall Book of the Maccabees reports, when the hand of God was upon Him horribly, vowed excellent things: O what He would do; so & so extraordinarily for the people of God! yea & that He Himselfe also would become a Jew; and go through all the world, that was inhabited, and declare the power of God. But what was it, thinke you, that made this raging Tyrant to relent, and thus seemingly repent? A paine of the bowels that was remediless came upon Him, and sore torments of the inner parts. So that no man could endure to carry him for His intolerable stinke; And He himselfe could not abide His owne smell. Many may thus behavethemselves upon their Beds of death with very strong showes, and many boisterous representations of true turning unto God, whereas in truth and trial, they are as yet rotten at heart roote.

And as yet no more comfort upon good ground belongs unto them, then to those in the fore-cited Places: And if any spirituall Physition in such a case, doe press it hand over head, or such a Patient presume to apply it, it is utterly misgrounded, misapplied. Hearc what One of the worthiepest Divines in Doctor Other in His Christendome faith: Now put case One commeth to His ghostly Father with such sorrow of minde, as the terrors of a guilty conscience usually doe produce, and with such a resolution to cast away His sinnes, as a Man hath in a storme to cast away his goods; not because Hee doth not love them, but because Hee feareth to lose His life, if he part not with them: doth not hee betray this Mans soule, who puteth into His head, that such an ex-torted repentance as this, which hath not one graine of love to season it withall, will qualifie Him sufficiently for the receiving of an absolution? &c. And another excellently instruited unto the Kingdom of Heaven:

Repentance
Repentance at death is seldom found. For it may seem rather to arise from fear of judgment, and an horror of Hell, then for any grief for sinne. And many seeming to repent affectionately in dangerous sickness, when they have recovered, have been rather worse than before. It is true, that true Repentance is never too late, but late Repentance is seldom true: For here our sins rather leave us, then we them, as Ambrose says, And as Hee adds, Woe be unto them, whose sin & life end together. This received Principle among the ancient Fathers, That late Repentance is rarely true, implyes, that it is often false and unsound, and so by consequent confirms the present Point. Too manifold experience also makes it good: Amongst many for my part, I have taken speciall notice of two: The one being laboured-with in prison, was seemingly so extraordinarily humbled, that a reverend Man of God was moved thereby, to bee a means of his release, whereupon a Pardon was procured. And yet this so extraordinary a Penitent, while death was in his eyes, having the terror removed, returned to His vomit; and some two yeeres after, to the same Place againe, as notorious a Belial as Hee was before. Another, having upon His Bed of sickness receiued in His owne conceit the sentence of death against Himselfe; and being pressed to humiliation, and broken-heartedness, for Hee had formerly been a stranger and an enemy to purity, and the power of godliness, answered thus: My heart is broken: and so broke out into an earnest confession of particular sinnes: Hee named uncleannesse, stubbornesse, obstinacy, vainglory, hypocrisie, dissimulation, uncharitablenesse, covetousness, Luke-warmenesse, &c. He compared himselfe to the Thiefs upon the Cross. And if God, saith Hee, restore me to beastish againe, the world shall see, what an altered man I will bee. When hee was prest to sincerity and true-heartednesse in what hee said, Hee protested...

protested, that hee repented with all his heart and Soule, and minde, and Bowels, &c. And desired a Minister that stood by, to bee a witness of these things betweene the world and Him. And yet this Man upon his recovery, became the very same, if not worse then Hee was before.

Chap. IX.

The remedie in this fifth case. 1. Admonition to the Ministers to bee carefull in comforting at that time:
2. To the people not to desirre repentance till that time.

Now ith upon this Penumbr of the different deaths incident to the godly and the wicked, it appeares; that some men never soundly converted, may in respect of all outward representations, die as confidently and comfortably in the conceit of the most as Gods dearest Children: and that Christs best servant sometimess may depart this life uncomfortably to the eye, and in the opinion of the greatest part. And we heard before, that our last and everlasting Doome must passe upon us, according to the syncretie, or sensuality, the zealous forwardnesse, or formality of our former courses; and not according to the seeming of our last carriage upon Bed of death, and enforced behaviour in that time of extremity: I say, these things being so, I hold my conclusion still, and resolution; not much to alter my censure and conceit of a mans spirituall state, for the manner of His death. I except the Theeves upon the Cross: My meaning is, that there may be some, (I know not how few, but I am sure there is none, except Hee have in Him the perfection of the madnessse of all the Bedlamsthat ever breathed, would run that hazard) who--
who formerly out of the way and unreformed, may now at last, being very extraordinarily, and mightily humbled under God's mighty hand, and cleaving to the Lord Jesus with truly broken hearts, indeed, follow by a miracle, as it were, the Thieve upon the Cross, to an everlasting Crown. And here now, I require the care, conscience, heavenly wisdom, experimental skill, and all His ministerial dexterity in the Physition of the Soul, to discern aright between these, and seeming Penitents: and then to apply Himself proportionably with all holy discretion and seasonableness, to their severall different estates.

But to fright and fire every one for ever, from that extremest folly of hoping to follow that miraculously penitent Thieve; and from going on in sinne, and deferring Repentance upon such a deceiving and desperate ground; let us consider;

Sed ne forte (charissemi) aliquem minis semum faciat, aut remissum tan nova felicitas credatur statis; Ne forte dicit aliquis in corde suo, Non mensque adeo conturbet & cruceent res conscientia; Non me usque adeo contristet culpabilis vitae, video sub momento, video sub exiguo spacio longiorum mihi suadenta. — Deterreant que fons ab haec persuitione, innumerables populi sub talis securitate nudi; & vacari bmis, & malis plenius ex hoc lute præpreti. — Inmis: Disbolus securitatem, ut inferat perditionem, neque aliquem posset, quemlibet hominum seu umbra deceperit. — Deinde stultissimum, ut casus, quae necessitas abigit urternis, inutili ratis vita describat committatur extremis. — Odisile eò. rapit Deum, quando homo sub fiducia paenitentiae in fenticis, et servat liberiuscecat. Aug. De Temp. Serm. 120.

1. First, what a holy and learned Man of God faith to this Point: In great wisdom, that men at the last gaspe should not utterly despair, the Lord hath left us but one example of exceeding, and extraordinary mercy, by saving the Thieve on the Cross. — Yet the perseverance of all our nature may be seen by this, in that this one serveth us to loosenesse of life, in hope of the like; whereas we might better reason: That it is but one, and that extraordinary, and that besides this One, there is not one man in all the Bible; and that for this One that sped, a thousand thousands have missed: And what folly is it
to put our selves in a way, where so many have miscarried? To put our selves into the hand of that Physitian, that hath murdered so many, going cleane against our sense and reason: whereas in other wee alwaies leave to that which is most ordinary, and conclude not the spring of one swallow? It is as if a Man should spurre His Ass till Hee spake, because Baalams Ass did once spake: so grossely hath the Dinell bewitched us.

follow our instrucion, and seeke Him before?—Some going a journey, have found a Purse by the way: It were mad counsell, to advise us to leave our money behind, upon hope of like hap in ours, &c. Winchesters Sermons, pag 180. Si mille homines, pro ripherex cibis alienis venenati perceptione, uno d众人ex miraculose servatis, tunc illum iuxum gubare: ? Harmon. Evang. cap. 15. pag. 182.

2. Secondly, the singularities about the good Thiefe: 2. It is a singular one, in five respects.

Firstly, His heart was broken with one short Sermon, as it were; but thou hast, or mightest have heard many, and art yet hard-hearted. Secondly, the other Thiefe saw also that soveraigne Sole-healing blood gush freshly and abundantly out of His blessed side, and yet was not strucke, or flird at all. Thirdly, His example is onely for true Penitents; but Thou upon this preump- tion despising, in the meane time, the riches of Gods goodnesse, and forbearance, and long-suffering, leading Thee to repentance, hardenest thy heart, that thou canst not repent. Fourthly, His case was singular, and such, that the like is not to be found in the whole Scripture. A King sometimes pardons a Malefactor at the Place of execution; wilt thou therefore runne desperately into some horrible villany, deserving death, hoping to bee that One amongst many thousands? Fifthly, It was a miracle, faith an excellent Divine, with the glory whereof our Saviour would honour the ignominy of the Crosse; wee may almost as well expect a second crucifying of Christ, as such a second Thiefe. Christ then triumphing on the Crosse, did as Princes doe in the triumph of entering into their Kingdomes, they pardon grosse offences before committed.

d We digest not them that call on us for the seeking of God, but seek our selves (as the Apostle speaks) Magistrose- cundium desideria, that may entertaine us with speculations, of what may be done by Miracle at the houre of death: that may give us
mitted, such as they pardon not afterwards. 6. Having an eye upon this Thieve, that thou mayest more fully and freely follow thy pleasures, thou makest a covenant with death, and an agreement with Hell, and putst the evill Day farre from thee: But the Lord hath proffessed; That thy covenant with death shall be dis-anulled, and thy agreement with Hell shall not stand; when the overflowing scourge shall passe thorough, then shalt thou be trodden downe by it.

3. Thirdly, the ordinary impossibilities of following the blessed Thieve in His miraculous Repentance: First, thou art cryed unto continually by Gods Messengers to come in, now while it is called to Day; yet thou standest out still, out of this conceit only, or rather deceit, to take thy full of pleasure in thy Bed of death, by repenting with the Thieve at last. But know forthy terror, and timely turning, that the longer thou puttest off and deferrest, the more unfit thou shalt be to repent. Thy custome in sinning, will exercise more Tyranny over Thee: The curse of God for thy going on still in thy trespasses will be more heavy upon thee. The corruptions that lurke in thine owne bosome, will be more strengthened against thee. And this threefold cord is hardly broken: These three Giants will be mastered with very much ado. The further thou walkest in the ways of death, the more unwilling, and more unable wilt thou bee to returne, and be reformed. Thine understanding will be more darken'd with Hellish mists, thy judgement more perverted,
perverted, thy will more stubborn, thy memory more stout with sensual notions, thine affections will become more rebellious, thy thoughts more earthly, thine heart more hardened, thy conscience more feared, thy selfe more sold to sinne, and every day that comes over thine head in this state of darkness, much more the Child of the Divell, then thou wast before. To refuse Christ upon this Point so freely and fairely offered, is to receive Gods curse under Scale; and to make sure thy covenant with Hell, and League with death, untill thou be slain by the one, and swallowed up of the other, without all mercy, or recovery. For in this time of delay, God growes more angry, Satan more strong, thy selfe more unable to repent, sinne more unconquerable, thy conversion more hard, thy salvation more impossible. A ruinous house, the longer thou lettest it run, the more labour and charge will it require in repairing. If thou drive a naile with a hammer, the more blowes thou givest to it, the more hard will it bee to plucke it out againe. It is just so in the Case of continuing in sin: and every new sinne is a new stroke with a hammer, that drives the naile in further. Secondly, with what possibility art thou like to passe thorow the great worke of saving repentance? or with what heart canst thou address thy selfe unto it? when upon thy sicke Bed, thou art set upon at once, if thy conscience be wakend, with the ugly sight of all thy sinnes charging upon thee with insupportable horror, with the pangs of death, with Satans utmost malice, and His very Powder-Plot, and with the terror of that approaching strickt Tribunal. Which dreadfull encounter is able to put to it, the spiritual strength of many yeares gathering. Thirdly, Resolution to deferre Repentance, when grace is offered, doth justly merit, to be deprived for ever after of all opportunity, and ability to repent. Fourthly, it is just
with God, that that man, who doth purposely put
off repentance, and provision for his soul, until his
last sickness, should for that time alone, be snatch't
out of the world in great anger, even suddenly, so
that he scarce a moment betwixt the height of
His temporal happiness, and depth of his spiritual
misery. That His foolish hope may be frustrated,
and His vain purpose come to nothing, He may be
cut off, as the Top of an ear of corn, and put out like
a candle, when he least thinkes of death, & dreames
of nothing else, then departure from His earthly
Paradise. h They are exalted for a little while, faith
Job, but are gone and brought low, they are taken out of
the way as all other, and cut i off as the tops of the
ears of corn. Fiftly, a long continued k cut
flowe is not wont to be shaken off in an instant. Is
it like, that a Blackamore should change his skinne, and
a Leopard his spots in three or foure days, which
they have contracted in forty or threescore yeares?
Therefore I marvell that any should bee so blindfold-
ded, and baffeld by the Divell, as to embolden Him-
selue to drive off untill the last, by that Place before
Confession; At what time soever a sinner doth repent
him of his sinne, from the bottome of his heart, I will
put all his wickednesse out of my remembrance, faith the
Lord: Especially, if Hee looke upon the Text from
whence it is taken, which mee thinkes being right-
ly understood, and the conditions well considered, is
most punctuall, and precis, to fright any from that
desperate folly: The words runne thus, Ezek.18.
21.22. But if the Wicked will turne from all his sinnes
absterge: Sic in herbas
superficiem: Scilicet, vocibus humoriferigiet, sed diurni luminis subito calore scatur: Sic
flammis a quorundam bulbus inchoantibus pluvias existas, ab insimis ceptione prodeunt, sed e ecelerius ducta depercut, quod inaequabitur sexenduntur: cumque extrescent ne appare-
unt, crescente peragunt ne subsistant. Gregor. Ibid. k Nemo nos post centum pecata, nec
post mille crimina de misericordia divina desperet. Sic tamen non desperes, ne sine ullamora
Deum sibi repromiseris: tamen, ne foris, si confutasi dinem fecurist, eam tu velit, de Diaboli la-

Which
which he hath committed, and keepe all my Statutes, and
dee that which is lawfull and right, he shall surely live,
hee shall not die. All his transgressions, &c. Hence it
appeares, that if any man expect upon good ground,
any portion in this precious promis of mercy and
grace, Hee must leave all his sinnes, and keepe all Gods
Statutes. Now how performest thou the condition
of leaving all thy sinnes; when as in this last extre-
mity, having received the sentence of death against
thy selfe, Thy sinnes leave thee, and not Then thy sinnes,
that I may speake in the Phrase of an ancient Father? And what space is left to come to comfort, by
keeping all Gods Statutes; when thou art presently
to passe to that highest and dreadfull Tribunall, to
give an exact and strict account for the continual
breach of all Gods Lawes, all thy life long? Sixthly,
many see me to be passingly penitent, and promise
exceeding faire, in the evil day, and upon their sick
Beds; who being recovered, and restored to their for-
mer state, are the very fame they were before, if not
worse. I never knew, nor heard of any, un-wrought
upon, under conscience able means, who after recov-
ery performed the vows and promises of a new life,
which Hee made in His sicknesse, and times of extre-
mity. For if He wil not be moved with the Ministry,
God will never give that honour unto the crosse, to
do the deed. Nay, Father Abraham; faith the rich
Glutton, but if one went unto them fro the dead, they will
repent. And he said unto him, If they heare not Moses and
the Prophets, neither will they be persuaded, tho one rose
from the dead, Luke 16. 30. 31. It would amaze thee
much, if one of thy good fellow companions should
now rise from the dead, and tell thee, that Hee who
wast thy Brother in iniquity, is now in Hell, & if thou
follow the same sensuall courtes still, thou must short-
ly most certainly follow Him to the Place of tor-
mint. And yet even this would not worke at all,
if thou be a despiser of the Word. It may be, while
the dead Man stood by Thee, Thou wouldst be extra-
ordinarily moved, and promise much: but no sooner
should He bee in His Grave; but thou wouldst bee
as graceless, as thou wait before. Seventhly, what
wife man seeing a fellow, who never gave his name
to religion in his lifetime, now only troubled about
sinne, when he is sure, Hee must die, will not sus-
pect it to be wholly blamish, and exported for feare
of Hel? My sentence is, saith Greenham, that a man
lying now at the Point of death, having the shames of
Winchesters Serm. pag. death upon him; in that strait of feare and pame, may
have a sorrow for His life past, but because the weak-
nesse of fleshe, and the bitterness of death doth most com-
monly procure it were ought to suspect, &c. Eighthly,
painfull distemper of body are wont to weaken
much, and hinder the activeness and freedome of
the Soules operations, nay, sometimes to distract, and
utterly overthrow them. Many even of much know-
ledge, grace and good life, by reason of the damp
and deadnesse, which at that time the extremity and
anguish of their disease brings upon their spirits, are
able to do no great matter, if anything at all, either
in meditation or expression. How then dost thou
thinke to passe thorow the incomparably greatest
works, that ever the Soule of Man was acquainted
with in this life, I mean the new-birth, at the
Point of death? It is a woeful thing to have much worke to
doe, when the power of working is almost done. When we
are come to the very last cast, our strength is gone, our
spirits cleane spent, our senses appalled, and the powers
of our Soules as numbe as our senses: when there is a
generall prostration of all our powers, and the shadow
of death upon our eyes, then something we would say or
doe, which should doe our Soules good. But alas!

How should it then bee?

CHAP. X.
The third error of applying comfort which is indi-
discree application. The first case wherein it happens, which is too sudden application, and the demonstration of that error.

3

When the spiritual Physician pours the balm of mercy, and oyle of comfort into a wounded con-
science:

1. Too soon. The Surgeon, that heales up a dangerous Sore, and drawes a skinne over it, before His corrosive have consumed the dead flesh, before Hee hath opened it with his Tents, ran sackt it to the roote, and rent out the Core, is so farre from pleasing, that He procures a great deale of misery to His Patient. For the rotten matter that remains behind, will in the meanetimereiterated and felter underneath, and at length, breake out againe, perhaps, both with more extremity of anguish, and difficulty of cure. They are but mountebanks, as they call them; Smarterers in Physick and Surgery; upon the matter, but plaine Cheaters and Coufurers, who are so ready and resolute for p extemporary, and palliate Cures. The third error, when comfort is applied indi-
discreeely, which comes to passe several waies:

1. When too soone.

This error theved;

1. By similitude.

dicus, qui eontemnes vulnerum finus manu par-
cence contrae 

2. Operet Dei succedentem non obsequis decipi-

enibus 

3. Sperri-

dy salutaribus providere. Imperium est me-

This error theved;

1. By similitude.

Curandum vociferet, & clamet luctu: 

3. Sperri-

2. Operet Dei succedentem non obsequis decipi-

enibus 

3. Sperri-

dy salutaribus providere. Imperium est me-

This error theved;

1. By similitude.

Curandum vociferet, & clamet luctu:

Soothing Preachers are like skilful chirurigues, who softly touch the wound on the outside, thereby making it to felter the more dangerously in the inside. Who observe it not, that the smooth tongue of the Preacher maketh an impflumed heart of the Heare? See it in his Sermon.

The true Ministers of Christ never cure, and comfort the sick hastily, as Wizards and Impollers doe. Greenham having to deal with diversstumbled Consciences, Hee would mislike them, that would not abide to carry the Lords displeasure, but they must needs be helped at once, even by and by as soone as they heard Him speake; else they would then thinke for worse of Him then before, notwithstanding the good opinion conceived of Him: For besides, He that eleverish maketh not haste; this is a cunning rather, as it were, to a Magitian (who by an incantation of word makes silly foules looke for health), then to a minister of God, &c. In His grave Councils, & goody observations.

Sudden
Sudden recoveries from rooted and old distempers, are rarely found. If it be thus in bodily Cures, what a deal, doe you thinke, of extraordinary discretion, heavenly wisedome, precise and punctual ponderation of circumstances, well-advised and seasonable leisure, both speculative and experimental skill, heartiest ejaculations, wrestlings with God by Prayer for a blessing, is very convenient, and needfull for a true and right method in healing a wounded conscience? Which doth passe immeasurably all other maladies, both in exquisiteneffe of paine, tenderneffe of touch, deceitfulness of Depth, and in highest and greatest consequence, either for the everlasting health, or endless horror of an immortal Soul.

Hence it was, that that a One of a thousand, and learned Doctor in this heavenly Mystery, did so farre differ from all Dawbers with untempered Mortar, and the ordinary undoing-courses in this kind:

But now comming to the salving of this Sore, faith Hee, I shall seeme very strange in my cure; and so much the more be wondred at, by how much in manner of proceeding I differ from the most sort of men herein. I am not ignorant, that many visiting afflicted consciences, cry still; Oh comfort them! O speake of all things unto them! Yea, there bee some, and those of the most learned, who in such Cases, are full of these and such like speeches. Why are you so heavy, my Brother? Why are you so cast downe, my Sister? Bee of good cheere: Take it not so grievously. What is there that you should feare? God is mercifull, Christ is a Saviour. These bee speeches of love indeed: but they often doe the poore soules as much good herein, as if they should pourre cold water into their bosomes; when as without further searching of their Sores, they may as well minister a Malady, as a Medicine. For as nutritive and cordiall medicines are not good for every sick Person, especially when the Body needeth rather a strong Purgation,
then a matter restorative; and as incarnative medicines may for a time allay the paine of the Patient, but after, the griece becometh more grieuous: So the comfortable applying of God's promises are not so profitable for every one that is humbled, especially when their索les are rather further to be cast downe then as yet to be raised up: so those sagred consolations may for a while over-heale the conscience, and abate some present griece; but so, as afterwards the smart may bee the forre, and the griece may grow the greater. Hereof ensueth this effect, that comfort seemeth to cure for a while, but for want of wisedome in the right discerning of the cause, Men mini-
ster one Medicine for another, and so for want of skill, the latter grindeth forer then the former. Calvin in incomparably the wisest man, that ever the French Church did enjoy, since the houre it enjoyed Him. In His Preface, pag. 3. Though thousands were debtors to Him, as touching Divine knowledge; yet hee to none, but onely to God, the Author of that most blessed Fountaine, the Booke of life, and of the admirable dexterity of wit, together with the helps of other learning, which were his guides, Ibid. We should be injurious unto vertue itselfe, if wee did derogate from them, whom their industry hath made Great. Two things of principal moment there are, which have deservedly procured Him honour throughout the World: the one, His exceeding paines in composing the Institution of Christian Religion; the other, His no lesse industrious travailes for expositions of holy Scripture. — In which two things whatsoever they were, that after Him bestowed their labour, Hee gained the advantage of prejudice against them, if they gaine said, and of glory above them, if they consented. Ibid. pag. 9. The more learned and holy any Divine is, the more heartily Hee laboureth to Paulus Thyrins, his true censures of His Institution:

Prater Apostolicas, post Christi
temporas, charitas,
Haec sepulcrum libro sacula
nulla parcit.
Beside the holy Writ,
No booke is like to it.

Or,
No age since Christ brought forth
A booke of so great worth.

No marvaile then, that a learned Bishop of London in Queene Elizabeth's time, began His Speech thus against a lewd fellow, which had railed against Calvin: Quod dixisti in
virum Dei, Calvinum, tuo linguene non potes redimere, &c.
concurres in judgement with this blessed Man of God, and so, I doubt not, do all the faithful Ministers of Jesus Christ: Let this bee the first degree of Repentance; when Men see that they have been grievous offenders; and then the griefe is not to bee immediately cured; as Impostors deal flattering and nicely with Mens-consciences, that they may favoure themselves as much as may bee, and bee notably deceived with superficial dwelling. The Physitian will not forthwith assuage the paine, but will consider what may be more expedient: Perhaps bee will increase it, because a sharper Purge will be necessary. Even so do the Prophets of God, when they see trembling Consciences, do not presently apply sweet consolations; but rather tell them, that they must not dally with God; and stirre up those, who are so forward of their owne accord, that they would propose unto themselves the terrible judgement of God, that they may yet be more and more humbled.

Another excellent and skilfull Work-man in the great mysterie of saving Soules, tells us truly. That the promise of salvation is not straight belonging to one terrified in conscience, but to one that is not onely terrified for His punishment, but is contrite-hearted for sinne, which is the worke of the Gospell.—Let not these be weary of the yoke of God and the Law, and make over-much haste out of this state, for so may they andoe themselves: For somewhilst they are contrary, have withstood their salvation, &c. Even as an impatient Patient gets the Chirurgeon to pull out the Tent and Corrosive, or pulls it off himselfe as soon as it begins to smart a little, and so thinkes it is searcht enough, and now layes (faith Hec) on healing plaisters: But afterward breakes off againe worse then ever; whereas if the Corrosive had bene left asone, till it had eaten out the corruption indeed, then it might have bene whole long agoe.
If Dawbers in this kind did rightly understand 3. By Scripture, and acknowledge, or had ever had any experimental feeling in their own Souls of Christ's Rule, and the Holy Ghost's method, which is first, To convince of sinne; to deject and humble in the sight of the Lord with apprehension, and sense of a most abominable and curled estate, before there follow a conviction of the righteousness of Christ to raise up; See Joh. 16.8, or of the necessity of the work of the Spirit of bondage, to fit and prepare for Christ and comfort; I say then, they would not deal so ignorantly and overly in a matter of so deare and everlasting importance. They would not so hastily hand over-head, without all warrant and wisdom, without any further search, discovery or dejection, offer mercy, pardon, and all the promises to a man formerly wicked; only for some faint and enforced confession of sinnes, or becausenow being overtaken by the evil day, Hee bowles upon his bed, not for any true hatred of sinne, but for present smart, and expected horror, &c. But would labour to let the Spirit of bondage have it's full worke, and lay Him open more at large in the true colour of his scarlet sinnes; and not only cause a bare confession of them, but such a conviction which may stop his mouth; that Hee hath not a word to speake, but trembles to see such a sinke, Sodom and Hell of sin and abomination in Himselfe, &c. O how oft have I heard many a poore ignorant soule in the Day of sorrow, being moved to humble Himselbe in the sight of the Lord, that He might lift Him up; first, to get His heart broken with the abhorred burden of all His sinnes, and then to bring it thus bleeding to the Throne of Grace, that Christ might bind it up; I say, being thus intreated: To answer, Yes, yes, with all my heart; I am sorry for my sinnes with all my heart; I trust in Jesus Christ with all my heart; and thus whatsoever you can councell or advise.

S 4.
Hee doth it withall His heart: whereas alas! Poor heart, as yet, His understanding is as darke, as darke-ness of it selfe, in respect of any, I say not onely, saving knowledge, but almost of any knowledge at all, and his heart in respect of any true remorse, as hard as a Rocke of flint. Now those unskilfull Phyfitions of the Soule, who in this and the like cases, will needs without any more ado, without any further illightning or labour, thrape mercy and comfort upon them, are like those foolish Shepherds, as *Marbury calls them, who when they want skill to helpe their poore sleepe out of the ditch, are driven to play the miserable comforters, and to take some other indirect course (as many use to doe in such cases) to cut the sheepe thraote in time, to make him Mans meate, lest it should be said, Hee died in a Ditch. They are Desolators, not Consolators, as Austin sometimes calls them: Not founded Comforters, but true Cut-throates.

Besides that which I have said before, of the precedency of the working of the Law, and of the spirit of bondage, to make way for Christ; let me further tell you upon this occasion, that it may appeare, that much more is to be done herein, then is ordinarily imagined, before comfort may upon good ground; and seasonably bee applied to the Conscience awaked, what an excellent Divine, both for depth of learning, and height of holinesse, delivered somewhere in this Point to this purpose:

No man must thinke this strange, that God dealeth with men after this strange manner: as it were to kill them, before Hee make them alive; to let them passe through, or by, as it were, the gates of Hell, to Heaven; to suffer the spirit of bondage to put them into a feare; into a shaking, and trembling, &c. For Hee suffers those that are his, to be terrified with this feare:

In respect of his own glory to magnifie. 1. First, in respect of His owne glory; For the magnifying both of His justice, and of His mercy;
I. His Justice.

1. He glorifies His justice, when lessening, or altering, for the time, abstracting all sight of mercy, He lets the Law, Sinne, Conscience, and Satan lose upon a Man, to have their course, and severall comminations; and sets the spirit of bondage on Wurke, &c. Thus, as in the great works of redemption, Hee would have the glory of his justice appear; so would Hee have it also in the application of our redemption, that justice should not bee swallowed up of mercy: But even as the woman, a King, who had nothing to pay was threatened by Creditours to take away her two sonses, and put them in prison: so wee having nothing to pay, the Law is let loose upon us, to threaten imprisonment and damnation; to affright and terrifie: and all this, for the manifesting of His justice. Furthermore, the Booke of God is full of terrible threatenings against sinners: Now shall all these bee to no purpose? The wicked are insensible of them; to them therefore in that respect, they are in vaine. Some there must needs bee, upon whom they must work; Shall the Lion roar, saith the Prophet, and no man bee afraid? Sith then, they who should, will not; Some there bee who must tremble. This the Prophet excellently setteth forth, Isai.66.2: where the Lord sheweth, whom Hee will regard. But to this man will I looke, even to Him that is poore, and of a contrite spirit, and trembleth at my word. Neither is it without good cause, that God dealeth thus with his owne in this manner, though it bee sharpe in the experience. First, we must fear, tremble, and be humbled: and then wee shall receive a spirit not to fear again.

As in the worke of Creation, so in the worke of Redemption, God would have the praise of all his attributes. Hee is much honoured, when they are acknowledged to be in Him in highest perfection; and their infiniteness and excellency admired and magnified. In the former, there appeareth gloriously His infinite Wisedome, Goodnesse, Power, Justice, Mercy, &c. and yet in the work of Redemption, which was the greater, they seem to shine with more sweetness, admirable, and excellency. For in it appeared all the treasures of wisedome and knowledge, &c. And in conveying it to the Church, first, His Wisedome there appeareth infinite wisedome, in finding out such a means for the redemption of Mankind;

2. His
His mercy also is thereby mightily magnified: Which would never be so sweet, nor relish so well, nor be so esteemed of us, if the awfull terror of justice had not formerly made us smart. A King sometimes doth not only suffer the Law to passe upon some grievous matter for high treason, but also causeth him to bee brought to the place of execution, yea, and lay downe his head upon the blocke, ere Hee pardon: and then mercy is mercy indeed, and melts the heart abundantly with amazement and admiration of it. So God dealeth with us many times: Let the Law loose against us, puts us in feare, casts us into Prison, and threatneth condemnation in Hell for ever; so that when mercy commeth to the Soule, being now lost in it selfe, and at the Pits brinke, it appeares to be a wonderfull mercy, the riches of exceeding mercy, most reasonable, most sweet, most ravishing. Why doe so many find no favour in the Gospel? Is it because there is no matter of sweetnesse or delight in it? No, it is because they have not tasted of, not been soundly touched and terrified by the Law, and the spirit of bondage; They have not smarted, nor as yet beene afflicted with a sense of the bitterness of sinne, nor of just punishment due unto the same. God therefore sends into our hearts the spirit of feare and bondage, to prepare us to relish mercy. And then the spirit of adoption, not to feare againe. And thus by this order, the one is magnified, and highly esteemed, by the fore-going sense of the other.

Against him selfe, for his barbarous behaviour towards so pitifull a Prince. This was to be seen in some great men, at the beginning of King James His Reigne, condemned for treason, and pardonned at the Blocke. 2 Exaudi me Domine, quoniam susvis est

2. In respect of good to further,

1. Our justification,

2. Secondly, for our good; and that two waies: first, in Justification: Secondly, and in Sanctification.

1. For the first; we are such strangers unto God,
that wee will never come unto Him, till wee see no other remedy; being at the Pits brinke, ready to starve, hopelesse, &c. Wee see it in the predigall Sonne: He would never think of any returne unto his Father, till all other helps failed Him, money, friends, acquaintance, all sorts of food; Nay, if Hee might have fed upon buskes with the Swine, Hee would not have thought of returning, any more to His Father: This being denied him, the Text saith, Hee came to Himselfe: shewing us, that when Men runne on in sinfull courses, they are mad men, out of themselves; even as wee see those in Bedlam are beaten, kept under, denied comforts, till they come to themselves: And what saith He then? I will arise, and goe to my Father, and I will say unto Him, Father, I have sinned against heaven, and against Thee, &c. So it is with us, until the Lord humble, and bring us low in our owne eyes, shew us our misery and spiritual poverty, and that in us there is no good thing; that we be stript of all helps, in, and without our selves; and see that wee must perish, unless wee beg His mercy; I say, until then, wee will not seeke his face and favoure, nor have recourse to Iesu Chrift, the rocke of our salvation, it is with us in this Case, as it was with the Woman, Whom Chrift healed of the bloody issue. How long was it, ere she came to Chrift? She had been sicke twelve yeares; She had spent all her living upon Physitians, neither could she bee healed of any. Now this extremity brought Her to Iesu Chrift. This then is the means to bring to Chrift: To bring us upon our knees, to drive us out of our selves, hopelesse, as low as may be; To shew us, where helpe is onely to bee found, and make us neare unto it. The hunted Beast flies unto his Den: The Israelites being flung by fiery Serpents, made haste to the Brazen Serpew, a Type of Chrift, for helpe: The Man-killer under the Law, chased by the avenger of blood, ranne apace to the City of refuge. Ioab being pursued for his life, fled to the Tabernacle of the Lord.
Lord, and laid fast hold upon the horns of the Altar: A wounded man hies unto the Surgeon: Propriously a poor Soul, broken and bruised with the insupportable burden of all his abominations, bleeding at heart-root under sense of Divine wrath, by the cutting edge of the Sword of the Spirit, managed aright by some Masters of assemblies, chaced furiously by the Law, Sine, Conscience, and Satan, sometimes even to the brink of despair, &c. will bee willing with a witness, to cast it selfe into the sweet compassionate inviting arms, and embraces of Jesus Christ, broken and bleeding upon the Cross for our sinnes, and so be made His, for ever.

2. For our sanctification also, it is good for us, that the Comforters first work be, to workes fear in us. For we are naturally so frozen in our dregs, that no fire in a manner will warme, or thaw us. Wee wallow in our owne blood, wee sticke fast in the mire of sinne up to the chinne, that we cannot stirre. So that this fear is sent to pull us violently, as it were, from our corruptions; to make us holy, and looke unto our mates for the time to come. Now to effect this, sharpest things are best; as are the Law, and threatenings of condemnation, the opening of Hell, the racking of the conscience, and a sense of wrath present, and to come. So hard-hearted are wee by nature, being as the Children of the bond-woman, to whom violence must be used. Even as we see a Man riding a young and wilde Horse to tame him: Hee will run him against a wall, that hee may make him afraid, ride him in deeppe and rough places; or if this will not doe, take him up to some highbrooke, and bringing him to the brink thereof, Hee threatneth to throw him downe head-long, maketh him shakke and quake, whereby at last hee is tamed. So dealest the Lord with us: Hee gives us a sight of sinne, and of the punishment due thereunto, a sense of wrath, setteth the conscience on fire, as it were; filleth the heart with fears, horours and disquietness; openeth
openeth Hell thus unto the Soul, bring us to the gates thereof, and threaten us to throw us in; And all this to make a man more holy, and a hate sin more. The cure of the Stone in the heart, saith another, speaking to the same purpose, is like that of the Stone in the Bladder. God must use a sharpe incision, and come with his pulling and plucking instruments, and rend the heart in pieces, ere that sin can be got out of it.—Even as in a lethergy it is needful the Patient should be cast into a burning Fever, because the senses are bennammed, and this will make them, and dry up the besotting humour,遂 in our dead security before our conversion, God is faine to let the Law, Sinne, Conscience and Satan loose upon us; and to kindle the fire of Hell in our soules, that so we might be roused: Our Iannes stickie close unto us, as the Prisoners bolts, and we are shut up under them, as in a strong Prison: and therefore unlesse, as once in Paul and Silas their case, an earthquake, so here there come a mighty heart-quake, violently breaking open the Prison doores, and shaking off our fetters, never shall we get our liberty, &c.

Thus we see, what a mighty & work of the Law, and of the spirit of bondage there must be, to prepare c Quando peccati, quod divina leges est violatio, conscientiæ simplicem, atque convincer potest, insinuandumque noster peccatum in executionem, a cetibus circumdatum, gravissimamque Divini numinis offenditionem, atque indignationem incurrisse, mercedemque atque stipendium, quod peccatum mereatur, esse ut non solum omnibus calamitatis, atque miserris bijsus vite, morbisque, & morte corporis afficiatur, verum etiam, ut damnatione atque interitis sempiternis multamur: simul atque ex illo agnoceimus, nos per peccatum in hunc condemnatorum statum, quod nihil terrem cogitasse posset, pervenisse: tenuis pictores, somato, et corporis inanimques cohorremur, & contramumus, atque etsi, ut est omnium nostrum salutaris doleamus, ut nos nos nostris prieritis, Lex effect simplicitique ut peccatorum veniam, jubitationum, & vitam sempiternam, (qua ex legi ad pices non possumus) ut Christo servatorem sanctum, & per Christum expectamus & expectemus. Alex. Nowellus Inst. Christian. Pietatis De Legis usu. Hoc loco docti, coniensiam esse, quod ex peccatorum ira divina ignis marit, quae per legem Despunt dolores & terrores, & redemptio sionia incudat. Scilicet, semper Dei initia argumentum peccata, & redimunt males consciatis, iniquos, praetribus, et deserviendum, or anchium, confessuum, et parum, homo per se nullare posse eiripitis, et consolacionem mactare, sed totum affluissimus est, spiritus defectus at ripidans, & ingentis horror concussus est confessura Dei, &c. -- Sicque se affert divina promissio incutieandae, &c, Harmon, Confessi. p. 2. Bohemia Confessi. Art. 5. pag. 240,
for Christ. And how requisite it is both for the glorifying of God's justice and mercy; and also for the furtherance of our justification, and sanctification. For illustration of which Point, besides all that hath been said before, I have more willingly in this last Passage prett at large the authority of so great a Divine, (in which, I hope, I have not swarved from his sense) because He is without exception both for holiness and learning: and so his sincere and orthodox judgement more constant and passable.

CHAP. XI.

Objection against the former doctrine. Differences between legal terrors in the Elect and others.

Objection.

Vt hence, it may bee, some troubled Soul may take up a complaint, and say: Alas, if it be thus, what shall I think of myself? I do not remember, that ever I tasted so deeply of such terrors, and legal troubles, as you seem to require: I have not been so humbled and terrified, nor had such experience of that state under the spirit of bondage, as you take of; &c. And therefore you have cast scruples into my conscience, about the truth and soundness of my conversion.

Answerto the objection.

Answ., I answer, in this work of the spirit of bondage; in this case of legal terrors, humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity: We do not determine peremptorily upon such or such a degree, or height: We leave that to the Wisedome of our great Master in Heaven, the only
wise God, d who is a most free Agent. But sure we are, a man must have so much, and in that measure, as to bring Him to Christ. It must make him weary of all his sines, and of Satans bondage wholly; willing to plucke out his right eye, and cut off his right hand, I mean, to part with his best-beloved boseme-lusts; to sell all, and not to leave so much as an hoofe behind. It must bee so much, as to make him see his danger, and so haft to the City of Refuge, to bee sensible of his spirituall misery, that hee may heartily thirst for mercy; to finde himselfe lost and cast away in Himselfe, that Christ may bee All in All unto Him: And after must follow an hatred of all false and evil waies for the time to come; a thorow-change of former courses, company, conversation; and setting Himselfe in the way and practice of sobriety, honesly and holinesse. If thou hast had experience of these affections, and effects in thine owne soule, whatsoever the measure of the worke of the spirit of bondage hath been in thee lesse or more; Thou art safe enough, and mayst goe on comfortably in the holy Path, without any discouragement, either from such pretended scruples in thy selfe, or any of Satans cruell cavills, and oppositions to the contrary.

Upon this occasion, it will not bee here unseasonable to tell you, How that Legall terour, which God appoints to be a preparative in his elect, for the spirit of adoption, and a true change, differs from that which is found in * Aliens, and not attended with any such saving consequents: that every one, who hath had trouble of conscience for sinne, may cleereely discerne, whether it hath brought Him to Christ, or left Him unconverted.

1. That happy Soule, which is under the terrifying hand of God, preparing by the worke of the spirit of bondage, for the entertainment of Christ, and a found conversion upon that fearfull apprehension of Gods wrath,
Injunctions for a right comforting

S. C. 2.

With, and strict visitation of his conscience for sin, calls about for ease and reconciliation, one by the blood of the Lord Jesus, and those soul-healing promises in the Book of life, with a resolute contempt of all other means and offers, for pacification: feeling now, and finding by experience, that no other way, no earthly thing, not this whole world, were it all dissolved into the most curious, and exquisite pleasures, that ever any carnal heart conceived, can any way assuage the least pang of his grieved spirit. Glad therefore is He to take counsel and advise, with any that is able, or likely to lead him by a wise and discreet hand to a well-grounded comfort and refreshment: And resolveth greedily, whatever the prescription and direction bee, to give way unto it most willingly in his performance and practice.

And the people asked him, saying, What shall we doe then? Then came also Publicans to be baptized, and said unto Him, Master, what shall we doe? And the Souldiers likewise demanded of him, saying, And what shall we doe? Thus were Jews hearers affected, Luk. 3. 10, 12, 14, being afflicted with the piercing passages of John's thundering Sermon; Men and brethren what shall we doe? say the Penitent Jews, pricked in their hearts; Acts 2. 37. The Laylour, Acts 16. 30. came trembling, and fell downe before Paul and Silas, and said, Sirs, what must I doe to be saved? As if they had said: Prescribe and enjoyne what you will; be it it never so harsh and distasteful to flesh and blood, never so crose and contrary to carnall reason, profit, pleasure, preferment, acceptation with the world, ease, liberty, life, &c. having warrant out of the Word, we are resolved, and ready to doe it. Oneely informe us first, how to partake, and bee assured of the person and passion of Christ Jesus; how to have the angry face of our blessed God, to whom we have continued Rebels so long, turned into calmnesse and favor.
favour unto us. But now a Cast-away and Alien thus legally terrified, and under wrath for sinne, is never wont to come to this earnestness of care, eagerness of resolution, tenderness of endeav'our, willingness upon any terms to abandon utterly all His old waies, and to embrace new, strict and holy courses. These things appeare unto Him terrible Puritanicall, and intolerable. He commonly in such cases, hath recourse for ease & remedy to worldly comforts, and the arms of flesh. He labours to relieve his heavy heart, by a strong and serious casting his minde, and nestling his conceit upon his riches, gold, greatness, great friends, credit amongst Men, & such other tranitory delights, & fading flowers of His fool's Paradise. For He is at a Point, & resolute with a sensual impenitent obstinacy, not to pass forward through the Pangs of the New-birth by repentance and sanctification, into the holy Trade of new-obedience: left He should (as out of a foolish and phraustick baseness He is apt to feare) be engaged & enchained, as it were, to too much strictness, preciseness, holiness of life, communion with God's people, and opposition to good fellowship.

2. Hee, that is savagely-wounded with Legal terror, is wont in cold blood, & being something come to Himselfe, to entertaine the very same conceit (or rather mingled with a great deale more reverence, affectionatenesse and love, as farre as the life of an immortal Soul doth surpass in deareness and excellency the cure of a fraile and earthly body) of that Man of God, which by a right managing the edge of his spiritual sword, hath pierced his heart, scorched his conscience, and bruised his spirit; I say, the same in proportion, which a wise and thankfull Patient would have of that faithfull Surgeon, which hath seasonably and thorowly lanced some deepe and dangerous Sore, which otherwise would have bee the death. Upon the search and discovery, Hee clearly,
Inflhcliom for at right comforting.

But the other doth not.

fees and acknowledged, that had not that holy incision beene made into his rotten and ulcerous heart, it had cost him the eternall life of his Soule. But now the Alien put out of his sensual humour with honour of conscience, is ordinarily transported with much ragefull discontentment, against the powerful Ministry of Godspainefull Messengers, who put Him to such torture, by troubling Him for some, and frighting Him with Hell. And thereupon cries out against them, at last with secret indignation and fretting, as the Divels did against Christ: Why doe you thus torment us before the time?

3. Aliens in such cases entertain no other thought, and cast about for no other comfort at all, but only how they may recover their former quietnesse of mind, carnall eafe, and freedome from present terror. But hee that is fitting, by the spirit of bondage, for Faith, and the fellowship of the Saints, will never by any means, whatsoever come of Him, relapse to his wonted sensual security. Nay, of the two, Hee will rather lie still upon the Racke, waiting for the Lord Jesus all the dayes of his life, then to returne any more unto foolishnesse, or hunt againe after any contentment in the miserable pleasures of good fellowship.

4. That Messenger, an Interpreter, One among a thousand, who in such a case can reasonably and soundly declare unto a savagely-wounded Soule His righteousnesse, assure Him, it was Christ Jesus only business in comming from Heaven, to disburden all that labour, and are heavy laden; and eafe such trembling hearts, &c. I say, such a blessed Man of God to such a broken-heart, is for ever after most deare and welcome; His feet are beautifull in his eye, every time He comes neere Him. Comfort of so high a nature, in extremity of such horrible consequence, doth infinitely and endlessly endeare the delivered Soule to such.

such an heavenly Doctor. But Aliens commonly make no great account of godly Ministers any longer, then they have presence of them, and that trouble of minds makes them Melancholike, and out with mirth. They seem to reverence them, while from their general discourses of mercy, and God's free grace, of mercifull invitations to Christ, and certainty of acceptation (if they will come in) &c. They fucke into their false hearts before the time, and truth of humiliation, some superficial glimmerings, and flashes of comfort and cooling. But if once the heart of their guilty rage begin to abate, and they find againe some ease from their former terrors, and wanted relish in earthly delights, they turne such holy men out of their hearts, cast them out of their consciences, and hold no higher, or further conceit of them, then of other, and ordinary men; if they for bear to persecute them with thoughts of disdain, and contempt.

5. The true Penitent, having smarled under the sense of divine wrath, and frighted with the flames of horror for sin, doth grow fearful for ever after to offend, and with much gracious care dreads that consuming fire. But the Alien, while he is upon the Rack indeed, and hath the bainuinesse of his sins, and Hell freshly in His eye, will easily make many glorious protestations and promises, what a rare and resolute Convert Hee will become upon his recovery. But if once the flame bee over-blowne, Gods hand withdrawne, and his painefull conscience cast again into a dead sleepe by the power, or rather poison of some sensual receit, He performs just nothing: But like a filthy swine, wallowes againe in the mire and mud of earthliness, and carnality, and againe with the beastly dog, returns unto, and resumes his vomit.

6. Hee that hath savagely passed thorow the Pangs of such spirituall afflictions, is wont to be very kindlily.
kindly affected, most compassionate, and tender-hearted to others, afflicted with the same wofull terrors and troubles of conscience. A woman, which hath her selfe with extraordinary paine, tasteth of that exquisite torture of child-birth, is wont to bee more tenderly and mercifully disposed towards another in the like torment; then shee, that never knew what that misery meant: And is more ready, willing, and skilfull to relieve in such distresses, It is proportionably so in the present Case: But the Alien being tainted in some measure with the Divells hatefull disposition, is by the heat of his flauish honour, rather enraged with malice, than resolved into mercy: Hee is rather tickled with a secret content, then touched with true commiseration, to see and heare of others plunged into the same gulphe of misery, and plagued like Himselfe. Hee is much troubled with soleneffe in suffering, and the singularity of any sorrowfull Accident. Companion-ship in crosses, doth something allay the discomfits of carnall men: So that sometimes they secretly, but very sinfully rejoice, (such is their dogged, * dvellish disposition) even to seethe hand of God upon their neighbours. Neither can hee in such extremities minister any means of helpe, or true comfort at all, either by prayer, counsell, or any experimental skill; because the evil spirit of his vexed conscience, was not driven away by any well-grounded application of Gods mercies, and Christs blood; but as Sauls was, by Musicke, worldely mirth, carnall advice, Soule-flaying flatteries of Man-pleasing Ministers, plunging desperately into variety of sentuall pleasures, &c.

7. He, which after the boisterous tempest of Legall terrors, hath happily arrived at the Port of Peace; I meane, that blessed peace which posseth all understanding, made with God himselfe in the blood of his Sonne, enters presently thereupon into the good way. 
may, takes up on Him the yoke of Christ, and serves him afterward in holiness and righteousness all the days of his life. And ordinarily His deeper humiliation, is an occasion of his more humble, precise, holy, and strict walking, and of more watchfulness over his heart, and tenderness of conscience, about lesser sins also; all occasions of scandal, appearances of evil, even aberrations in his best actions, and holiest duties; &c. But Aliens, when once they be taken off the Racke, and their torture determine, either become just the same men they were before; or else reforme onely some one, or other grosse saine, which struke most upon their consciences, but remaine unamended and unmortified in the rest: or else, which often comestopasse, grow a great deal worse. For they are, as it were, angry with God, that he should give them a taste of Hell fire before their time; and therefore knowing their time but short, fall upon earthly delights more furiously, engroffe and graspe the pleasures of the World with more greediness and importunitie.

CHAP. XII.

Instructions for the avoiding this fault of applying comfort too soon.

These things thus premised; I Counsel you to aoyo the former error.

Come to tell you, that for the rectifying of the forementioned Error, and prevention of the danger of damping and undoing forever in a matter of so weighty importance, I would advise the Spiritual Physician, to labour with the utmost improvement of all his divine skill, heavenly wisedome, best ex-
perience, hearti\textit{est} prayers, most piercing persuasions, prest out of the word for that purpose, wisely to worke, and watchfully to observe the season, when he may, warrantably and upon good ground, apply unto the wounded soule of his spiritually-sick Patient, assured comfort in the promises of life, and that soveraigne blood, which was spilt for broken hearts; and assure him in the Word of truth, that all those rich compassions, which lie within the compass of that great Covenant of everlasting mercy and love, sealed with the painefull sufferings of the Sonne of God, belong unto Him. Which is then, when his troubled heart is soundly humbled under Gods mighty hand, and brought at length to, first, a truly penitent sight, sense, and hatred of all sinne: secondly, a sincere and unsatiabale thirst after Iesus Christ, and righteousness both imputed, and inherent: thirdly, an unfained and unreserved resolution of an universal New-obedience for the time to come, &c. Here I had purposed to have beene large; but I am prevented by that which hath been said already: and therefore to avoide repetition, I must remit you to the consideration of those Legal and Evangelicall preparations for the entertainement of Christ and true comfort, which I handled before, which may give some good direction and satisfaction in the Point. See Pag. \textit{131}. 1. 33, to the end of pag. \textit{146}.

Yet take notice, that in the mean time before such fitness be fully effectuated, I would have the Man of God ply his Patient with his best persuasions and Prooves, seasonably mingled with motives to humiliation, of the pardonablenesse of his sinnes, possibility of pardon, damnableness of despaire, danger of ease by outward mirth, &c. And to hold out to the eye of the troubled conscience, as a prize and Lure, as it were, the freeness of Gods immeasurable mercy, the
CHAP. XIII.

The second case wherein the former Error is committed, which is in applying too much. Two things concerning which the afflicted is to be advised for avoiding this Error.

2. Too much. A little Aqua vita may happily revive and refresh the fainting spirits of a swooning Man; but too much would kill. A spoon-full of Cinnamon-water mingled with twelve spoon-fulls of Spring-water, and one spoonful of Rose-water, &c. may be sovereign against the sinking of the heart; But pour at once a Pint into the Stomack, and it might unhappily choke the natural heat, waste the Radicall moisture, and burn up a Mans Bowels. Mercy being wisely administered in the right season, and mingled with convenient Counsels and Caveats, may, by Gods blessing, bind up a broken heart with a leasurable and kindly Cure; It may mollifie in the mean time with an healing and heavenly heat, the smarting anguish of a wounded conscience; and at length seasonably close it up with sound and lasting comfort. But poured out hand over head by an unstable, and in-discreet hand, It may by accident, dangerously dry up penitent teares too soone, and stifle the worke of the spirit of Bondage in the beginning.

But here let none either out of ignorance or malice mistake, or be troubled with this Too much: The same Phrase in the same sense is to be found in *Mater Perkins, a great Master in the deepe mystery of teaching with afflicted consciences. For wee must know, that Too much is by no meanes to bee meant of any wayes restraining, or confining the infinitenesse is to say: The Pro-
of God's mercy. It were execrable blasphemy to disroabe God's most glorious Attribute of its immensity: but in respect of not mingling some Coolers and Caveats to keepe from presumption: as shall appear in the ensuing Counsells, I shall commend for fame. The reason is, that purpose.

because there is much
guile in the heart of Man, insomuch, as oftentimes it falleth out, that men not thorowely humbled, being comforted, either too soonely, or too much, doe afterward become the worst of all. In this respect, not unlike to the iron, which being cast into the fire vehemently hot, and coold againe, is much more hard then it would have been, if the heat had been moderate. And hence it is, that in the ministiring of comfort, we must something keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it bee alliaied with some earnestnesse of the Law.

cases of conscience, Lib. 1. Cap. 7 Sect. 5. Here remember by the way, that the comforts miniftred usually and ordinarily, must not goe alone, but be mingled and tempered with some terrors of the Law, &c. — The ministiring of comfort in this distrefle would not be direct and present, but by certaine steps and degrees: except only, in the Point of death: for then a directer course must be used. Ibid. Cap. 11. Sect. 1.

Vpon this ground, I reason thus:

A man may presse, and apply God's justice, and the terrors of the Law Too much; therefore also mercy, and the comforts of the Gospel, too much. The consequent is cleare. For as the former may plunge into the Gulph of despaire; so the other may cast upon the Rocke of presumption: Nay, it is more then unanswerably strong; Because wee are farre readier to apprehend, and apply unto our selves mercy, then judgement. And thousands are endlessly overthrown thorow presumption, for one by despaire.

And the Antecedent who will deny? It is rather so preposterously applauded and preft; that most, if a Minister, even with his best discretion, reveale the whole Counsell of God, and tell them; That none shalbe refreshed by Christ, but onely those who labour and are heavy laden; That they must humble themselves in the sight of the Lord, if they would have him to lift them up: That none shall have mercy, but such as confesse and forsake their sinnes: That the meere
meere civill man, and luke-warme formal! Professor, without holiness and zeale, can never be saved: That all the wicked shall be turned into Hell, &c. In a word, if Hee take the right course to bring men from darkness to light, from Satan to the living God; by first wounding with the Law, before Hee healeth with the Gospell; I say, the most in this Case, are ready to cry out, and complain, that hee throwes wildfire, Brimstone and Gunpowder into the consciences of men.

Conceive therefore, I pray you:
That there is in God; first, His justice, and secondly, His mercy, both infinite and equall. Oney in regard of man there is an inequality; For God may bee said, to be more mercifull unto them that are saved, then just to them that are damned: For ofdamnation the just cause is in Man; but of salvation, it is wholly from grace. In Himselfe and originally, they are both equall, and so are all his Attributes: But in respect of the exercise, and expression upon his creatures, and abroad in the world, there is some difference. But for my purpose, and our Ministeriall employment and commissio, take notice;
That as the revealed effects of Gods mercy, are love, tender-heartednesse, compassion; His owndeare Sons preysous heart-blood, pardon of sins, peace of conscience, unspeakable and glorious joy thereupon, Evangelicall pleasures, comfortable presence of the Spirit even in this life, and in the other World pleasures infinitely more than the Starres of the firmament in number, even for ever and ever: And all these upon all true penitents.

So the revealed effects of His Justice are indignation and Wrath, tribulation and anguis: That Sword, which will devour flesh; those arrowes, that drinke blood; that fiery anger, which will burne unto the lowest Hell, and set on fire the foundations of the Mountaines;
Mountaines; That comming against, which is with
fire and charrets like a whirle-minde, to render anger with
fury, and rebuke with flames of fire; that meeting
which is, as of a Beare bereaved of her whelpes, to rent
the caule of the heart, and devour like a Lyon, &c. All
plagues with the extremity, temporall, spirituall, etern-
all, all the curses in this Booke of His, all the tor-
ments of Hell, to the utmost sparke of those infernal
flames; And all these, upon all impenitent sinners.
Now God will be glorified both waies, and by them
both:

Give us leave then, to give them both their due:
Wee are most willing, and ready, as our great
* Mafter in heaven would have us, Isa. 40.12, and
our blessed Saviour by his example doth teach us;
Luk. 4.11. To convey by our Ministry into every tru-
ly-broken heart, and bleeding Soule, the warriest
blood that ever heated Christs tender heart; and to
keepe backe from the true Penitent, not any one
graine of that immeasurable mine, of all the rich
mercies purchased with that precious blood.

Bee content therefore on the other side, that wee
open the Armory of Gods justice, and reveale his
wrath from heaven against all ungodinesse and unrigh-
teousnesse of Men; That indignation and Wrath, Tribu-
lation and anguish, shalbe upon every soule of man that
doeth evil, &c, As wee are ever ready to binde up the
bruised spirit with the softest oyle of Gods sweetest
mercy: So let us, I pray you, have leave, in the equi-
ity of a just and holy proportion, to wound with the
Hammer of the Law, the hairy Pate of every One
that goes on in His spine.

Let us deal faithfully even with wicked men, lest
wee answer for the blood of their soules, By telling
them; That, ascertinately as all the glorious comforts,
and blessed consequents of Gods infinite mercy shal
crowne the heart and head of every true-hearted Na-
thanael.
Part. I. Chap. 13.  

**Afflicted Consciences.**

thanael for ever: so all the dreadful effects of his angry Justice will at length seize upon the Soules, and confound the consciences of all unholy men with extreme severity, and terror.

Let it be thus then, and let our Ministeriall dispensation bee in this manner: if thou bee an impenitent Person; I would tell Thee, That the utmost wrath of God, unquenchable and everlasting vengeance, all earthly and infernal plagues, are thy certaine Portion: But I would mollifie and sweeten the bitterness of this sentence, with assurance of mercy upon Repentance, to prevent the assaults of despair.

On the other side, If the Ministry of the Word hath wrought upon Thee effectually; and how thy truly humbled soule thirsts after Christ with a sincere hatred and opposition against all sinne, I would assure thy troubled and trembling heart in the Word of life and truth, of all those most precious blessings and sweetest comforts, which the Booke of God doth promise, and the blood of Christ hath bought: But withall I would commend unto thee some Coolers and Counter-poisons against presumption, and falling to Pharisaisme.

For which purpose, and for prevention of danger, and spiritual undoing by unskillfull, and undiscreet dawbing in the Case proposed; I come now to tender such Counsels and Caveats as these, or the like, which the faithfull Physician of the Soule according to occasions, circumstances, and present exigents, may think fit to bee mingled with administration of mercy, and wisely propounded to the afflicted Party.

1. It may not prove unseasonable to speake thus, or in some such manner, to thy spiritual Patient.

2. If these things bee truly and soundly so: If thou finde and feel indeed such a mollified and melting spirit, such broken and bleeding affections in thy
thy bosom; Thou art certainly blessed. If that sorrowful soul of thine doth renounce from the very heart-root, with special distaste and detestation all manner of sinne; infaftly thirst after righteousness; unfainedly resolve, for the short remainder of a few and evil dayes, to bend it selfe towards heaven in all New-obedience; I say, if this bee sincerely, the holy disposition and resolution of thine heavy heart, notwithstanding all thy present terror and trouble of mind, Thou art truly and everlastingly happy. Only take notice (left my ministering of mercy bee mistaken, or thy conceiving of comfort miscarry) that the heart of man is deceitfull above all things. A bottomlesse depth it is of falsehoods, dummplings, hypocrities, an endless Maze of windings, turnings, and hidden passages. No eye can search and see its center and seers, but that All-seeing One alone, which is ten thousand times brighter than the Sunne; to which the darkest Nooke of Hell is as the Noonday. And therefore not I, nor any man alive, can promise pardon, or apply the promises, but conditionally, upon supposition: If these things bee so, and so, as thou hast said. And the sincerity of thy heart, and truth of these hopefull protestations, which we now heare from thee in this extremity; (and I must tell thee by the way, such like may bee enforced by the slavish sting of present terror, not fairely and freely flow from a true touch of conscience for sinne; I say, this may bee, though I hope better things of Thee). The truth, as I said, both of thy heart, and these affectionate promises, will appeare, when the storme is over, and this dismall tempest, which hath over-caft and shaken thy spirit with extraordinary fear, and astonishment, is over-blowne. Thy course of life to come, will prove a true Touch-stone, to try, whether this bee the kindly travaile of the Newbirth; or onely a temporary taking-on during the fit, by
by reason of the uncouthness, and exquisiteness of this invisible spiritual torture, without true turning to Jesus Christ, if when the now-troubled powers of thy soul, which the wound of thy conscience hath cast into much distracted and uncomfortable confusion, shall recover their wonted calmness and quiet, thou turn unto thine old bias, humour, company and conversation; it will then be more then manifest, that this furnace of terror and temptation, wherein thou now liest and languishest, was so far from working thine heart to heavenliness and grace, that it hath hammered it to more hardness and ungratiousness: from purging and refining, that it hath occasioned more earthliness, epicurism and raging affections in sensuality and sinfull pleasures. But if, when thou art up againe, and raised by God's merciful hand out of the depth of this spiritual distress, into which the horrible light, and heavy weight of thy sins have sunk thee: if then thou expresse, and testify thy true-heartedness in these present solemn protestations made now, as it were, in thy hot blood; I mean, of thy hatred against sin, by an earnest opposition, watchfulness, and striving against all, especially that, which in thine unregenerate time stuck closest to thy bosome: of thine hunger and thirst after a comfortable fruition of God's face and favour, by a conscionable and constant pursuit, and exercise of all good means and opportunities, of all his blessed ordinances, appointed and sanctified for growth in grace, and bringing him nearer unto Him: of thy future New-obedience, and Christian walking, by plying industriously, and fruitfully with thy belt endeavours, and utmostability, those three glorious workes of Christianity, Preservation of purity in thine own Soul and Body: righteous dealing with all thou hast to doe with: Holy carriage towards God in all religious duties. In a word, by denying ungodliness and worldly
worldly lusts, and living soberly, righteously, and godly in this present world, of which the grace of God teacheth every true Convert to make Conscience. I say, if upon thy recovery, this bee thy course; Thou art certainly New-created. Such blessed behaviour as this, will infallibly evidence, these present terours to have been the Pangs of thy New-birth, and thy happy translation from death to life, from the vanity and folly of sinne into the light and liberty of God's Children.

2. Secondly, say unto him: When once that blessed Fountain of Soul-saving blood is opened upon thy Soule, in the side of the Sonne of God, by the hand of Faith for sinne and for uncleannesse; then also must a Counter-spring, as it were, of repentant teares be opened in thine humbled heart, which must not be dried up untill thy p. dying Day. This is my meaning; (for every Christian hath not teares at command: the heart sometimes may bleed, when the eyes are dry). Thou must bee content to continue the current of thy godly sorrow upon that abominable Sinke and Sodome of all the lusts, vanities and villanies of thy darke and damned time; and also upon those frailties, infirmities, imperfections, defects, relapses, back-slidings, which may accompany thy regenerate state; even untill that body of sinne, which thou carriest about Thee, bee dissolved by the stroke of death. As concerning thine old times, and those that are past, it is not enough that now the flesh horour of them, and those grievously affrighting forms, wherein they have appeared to the eye of thy wounded conscience, have wrought upon thy heart, by God's blessing, some softness, heart-rising, remorse, and hatred: But thou must many and many a time hereafter, in the extraordinary exercizes of renewed repentance, press thy penitent spirit to bleed afresh within thee, and draw water againe out of the bottom.
Of thy broken heart with rose Israelites, 

owe it out before the Lord in abundance of bitter tears, for thy never sufficiently sorrowed for elaborations and rebellions, against so blefted and bountiful a God.

is it to quench the spirit in any part. Culverwell in his Treatise of Faith, pag. 46. 47. Cer- tum est sine fidei operatione & miseria primum, dein delibera tions in Christo, & tu ab eodem illi miseria, sedam in Christo, & rerum consolationem. No quidem judicio die expectamus non primam illum, sed sequendum Christi adventum. Ut igitur etiam cum aliqua consolatione exper- hemus, & inanis operationis in terra visa, ne magis magisque in sensu peccati, & miseria nos- sra proficiamus: atque profecto sumnum erit, ab eis, ut cum consolatione & gaudio cum Christi in terrae expeditione, ut in contra cum horribili animi & conscientiae novae expe- stitione illum diem, quam cum reuerentia. Holoc in Johan pag 346. Perpetuus repit mixtus in perpetuus dulcis & perpetuo repitentiae simus. Idem. Ibid pag 337: Some are only slightly humbled, and having got comfort, are never more grieved: whereas a true Be- liever, even after Faith, grieves still for his daily sins: but these think it enough that they were once grieved; and therefore now grieve no more for their foule sins. Rogers of Didsbury. Doct. of Faith, pag. 367. Cum semper nobis agnoscamus sibi peccata nostra, & crendimus, quod veniat: antem nobis peccata propter Christum, sentimus semper etiam in hac vita/nobis agendam esse repentiam. Harmon. Confess p. 2. Wirtenbergica: Confess, de paenit. pag. 153. We are to note, that repentance is a continuall course of sorrow; and if we have this in truth, then may we boldly seek for comfort out of God's Word, and from His Ministers, and looke what comfort they give us on Earth, the same shall bee sealed also in Heaven. Wherefore as it is requisite continually to roll the ground, if we will have fruit; and daily to eat, if we will live: so in spiritual things, we must bee humbled with continuall sorrow, that we may bee refreshed with daily comfort in Christ. Greenham. Ser. 7. Of Repentance. I rather the quote these Divine for this Point, to oppose the wicked and ignorant folly of some ill-tongued Anti-Leomists, and other peevish and proud Phantafficks. q 1 Sam. 7. 6. Haste enemus aquas, et puro cordis sint, & abunde laetrium sui sunt coram Domino, repententia. Chald. Paraph.

Now the solemn times and occasions, when we are called to this rened Repentance, are such as these:

1. When we are to perform some spesiall services unto God; because then out of a godly jealousy we may feare, left the face and favour of God, the love and light of His countenance may not lie so open unto us, by reason of the cloudy interposition of our former sins.

2. When we teake for any spesiall services at Gods mercifull hands, because then out of a gracious feare we may suppex, that our old sins may intrude, and labour to intercept and divert from
our longing souls, the sweet and comfortable influences of the Throne of grace. It may seem that David in the current of his prayer, saw His old sinnes charge upon Him, and therefore cries out by the way; Remember not the sinnes of my youth, 3. In the time of some great affliction, and remarkable Cross; when upon a new search, and strict examination of our hearts and lives; we humbling our selves more solemnly again in the sight of the Lord, and mourning afresh over Him, whom we have pierced with our youthful pollutions, & provoke daily with many woeful failings, are wont to seek God's pleased face, and our former peace; sanctification of it unto us in the mean time, and the removal of it from us in due time, in the name of Jesus Christ. 4. After relapse into some old secret lust, or fall into some new scandalous sinne. David's remorse for adultery and murder, brought his heart to bleed over his birth-sinne, Psal. 51.5. Above all, upon all those mighty Days of humiliation by prayer and fasting, publick, private, or secret: where in God's people wrestle with God by the omnipotency of prayer, and works so many wonders from time to time. Some there are also, who setting apart some special times to conferre with God in secret, lay together before Him, the glorious Catalogue of the riches of His mercy, reaching from everlasting to everlasting, all his favours, preservations, deliverances, protections, &c. from the first beeing, to that time; and the abhorred Catalogue of all their sinnes from Adam to that hour, Original, both imputed, and inherent; actual both before and since their calling; and this they doe with hearty desire of such different affections, as they severally require. A serious and sensible comparing of which two together, makes sinne a great deale more loathsome, and the mercies of God more illustrious; and so prooves effectual many times, by the helpe of the Holy Ghost;
to soften their hearts extraordinarily, to make them weep heartily, and fill their souls with much joyful sorrow, and humble thankfulness. 6. Upon our Beds of death. Then because we take our farewell of Repentance, we should take our fill of it; because it is the last time we shall look upon our sins for that purpose, we should dismiss them with utmost, and extreme loathing. At such times, and upon such occasions as these, and the like, when thou art called to a more solemn, strict and severe search, and review of thy old sins and former life, thou must renew this present repentance of thy New-birth, make thine heart break again, and bleed afresh with the sight of thy heretofore much doted-upon, but now most abhorred abominable courses. And so often also, as thou lookest back upon them, thou must labour to abominate and abandon them with more resolute aversion, and new degrees of detestation. Tho' it may be, by the mercies of God, they shall never be able to sting thee again with the same stinging stiffe of guilty horror; yet thou must still incompress, in thy cold blood to strangle utterly thy former delight in them, with more hearty additions of deadly hatred; and to be more and more humbled for them until thy ending hour. It is a very high happiness, and blessing above ordinary, to be able to look back upon thy choicest youthful pleasures and pollutions, without either sensuall delight, or slavish horror: with sincere hatred, holy indignation, and hearty mourning.

Now for the time to come, and those times, which hereafter the rebellious hell of thy naughty nature, and violence of the Devil's temptations may force upon thee; if thy heart be now truly toucht; and conscience savagely illlightened, Thou shalt find much matter, necessity, and use of continuing thy Repentance, so long as thy life lasts. In a leaking ship there must bee continuall pumping; * A ruinous house must
must be still in repairing: These bodies of death which bear about us, are naturally liable to so many battles, and breaches by the assaults of original sin, and other implacable enemies to our souls, that there is extreme need of perpetual watch and ward, repenting and repairing, lest the New-man bee too much oppressed, and too often surprized by the many, and cunning encounters of the old Adam. When thou art in company, solitary, busied about thy particular calling, there may suddenly arise in thine heart, some greedy wish, some grosse conceit, some vain, unclean, ambitious, revengefull thought; ejaculate presently a penitent sigh, and fervent prayer for pardon of it in the Passion of Christ. In thy family, perhaps amongst thy children and servants, by reason of some cross-accident, thou mayst break out into some advised passionate speech, and disgrace thyself and profession, by over-hasty intemperate heat, not without some danger of hurting and hardening those about thee thereby: Get thee presently upon it into thy closet, or some place for that purpose; Throw thyself down with a truly-grieved, and humbled soul before the Throne of grace, and rise not until thou be reconciled unto thy God. If at any time, which God forbid, thou be ever taken with some more publike scandalous sin, or dangerously haunted with some enormous secret lust; appoint for thyself a solemn Day of humiliation; and then cry unto the Lord like a woman in travail; and give him no rest, until He return unto Thee with the wonted favour and calmness of His pleased countenance. If Christians would continually take to heart, and ply this blessed business of immediately rising by repentance, after every infalpse and fall into sin, they should finde a further Paradise and pleasure in the ways of God, then they ever yet tasted. This course continued with present feeling, and after-watchfulness, would
would help excellently, by the blessing of God, and exercise of Faith, the only Conduit of all spiritual comfort, to keep in their consciences that, which they much desire and often bewail, the want of a chearfall, bold, and heavenly spirit.

Neither let any here be troubled, because I press the exercise and use both of remitted and continued Repentance all our lifetimes, as the hereupon the Christians life might seem more uncomfortable: For we are to know, that sorrow according to God, Evangelical mourning, is mingled with abundance of spiritual joy, which doth infinitely surpass in sweetness and worth, all worldly pleasures and delights of sense. Nay, whereas all the loveliest good fellow-mirth of carnal men is but a flash of Hellish folly; This is a very glimpse of heavenly glory. Let mee tell you againe, how sweeetly and truly that excellent Divine of Scotland speaks of it: There is, faith Hee, more lightnesse of heart, and true delight in the sorrow of the Saints, then in the Worlds loudest laughter. For unspeakable joy is mingled with unutterable sum of dolor.

If any doubt, how godly sorrow and spiritual joy may consist together at the same time, in the same Subject: Let them take satisfaction even from Philosophy: De dolore & gaudio dupliciter: iuxta passiones appetitus sensu. Et sic nullum modo possumus esse simul: unde quod summum optimum contrarium, Vel ex parte objecto, (ut casus) in parte vertendo, motus corde condict. Nam gaudium est cum dilatatione cordis, & fructus: & fructus est consonantia, in simplicitate & voluntate, cui aliqua placet, & displicet. Et secundum hanc non possumus habere constantiam nisi ex parte Objecto, puta, cum sum de dolore, & secundum idem. Et si non possumus simul esse gaudium & fructus: quia non possumus simul idem secundum idem placere & displicere. Si vero gaudium & fructus sic accipimus non sine dolore secundum idem, sed vel de diversis, vel de dolore secundum diversa, si non est contrarietas gaudij & fructus. Unde nihil probet hominem simul gaudire, & fructari: puta, si video legum summum affligi, simul placere nobis ejus justitia, et displicere: afflicto. Et hoc modo simul posset aliquando dolere, & simul placere: quod posset aliud displicere cum ipse verit: Ita quod ipsa fructus sit materia gaudii: unde et Augustinus, Semper dolore factus est, et de dolore gaudet.

Aquin. pag. 3. q. 38. Art. 9. Ad secundum. As in prophanes joy, even in laughing the heart is sorrowful: So in godly sorrow, even in weeping the heart is light, and chearfull. Though faire griefes, yet our griefing for sinne pleateth us. As when we see a good man wronged, we grieve at his wrong, but we rejoice in His goodness. Byke of Repentance, cap. 4. c. Concede quidem illud in ipsa morte, et delire pierrum plus gaudij inesse, et vera laetitia, quam in juxta mundi: Nam cum suavissimi memorabilibus conjunctum est gaudium ineffabile. Rolloc in Ioan. cap. 15. pag. 670.
groanes. The ancient Fathers are of the same mind

with this Man of God: Godly sorrow, faith. * Chrysosom, is better than the joys of the world. Even as

The joy of the World is ever accompanied with sorrow;

2. Cor. 7 Hom. 15. Si. /teares according to God beget continual and certaine
cut mundi gaudio tri-

buisse confortio corpì-

sur, etiam secundum

Dominum tachyma in.

puniendo continua perfe-

verat, larga aedidit solum fontes lacrymarum, multisque hinc capiens voluptatem. Ibid.


Cap. 13.

CHAP. XIII.

Two things more concerning which the afflicted is to be advised, and two things which the Minister is to heed for avoiding that Error.

The third advice concerning two errors in Repentance to be amended.

Beware of two dangerous errors: 1. Either to conceive, that thou mayst not admit of any comfort, or apply the promises comfortably; because Thou still findest in thyself more matter of mourning, and further humiliation. 2. Or to think; When thou hast once laid hold upon Christ's Person and precious sufferings, for the pardon of thy sins, and quieting of thy Soule, that then Thou must mourn no more.

1. Of them who apply not the promises because there is not in them sufficient sorrow.

1. For the first, know; That were our heads Seas, and our eyes Fountains of teares, and poured out abundantly

abundantly every moment of our life: Should our hearts fall asunder into drops of blood in our breast, for anguish and indignation against our selves for our transgressions; yet should we come infinitely short of the sorrow and hearts-grieves, which our many and hainous lusts and pollutions justly merit, and exact at our hands. Therefore wee cannot expect from our selves any such suficiency of sorrow, or worthinesse of weeping for our sinnes, as by the perfection and power thereof to win Gods favour, and draw his mercy upon us. Such a conceit were most absurd, senseless, and sinfull, and would rather discover and taste of unnatural pride, than true humility, as they perhaps mistake: tend unhappily to the disgrace of Gods mercies, and graceing our owne merits. True it is; Had wee a thousand eyes, it were too little to weepe them all out, for the very, vanity of that one sinfull sense: Had wee a thousand hearts, and they should all burst with penitent griefe, and bleed to death for the sinnes of our soules, it were more than immeasurably, un Conceivable insufficiency. For were all this so, yet were it not this; but the hearts-blood of Iesvs Christ, could make the Fathers heart to yerne compassionately over us, or purchase pardon, and acceptance at his hands. Tender therefore unto that poor troubled soule, who being sorely crush'd, and languishing under the burden of his sinnes, refutes to be raised and refreshed, endlessly pleading, and disputing against himselfe, out of a strong, fearefull apprehension of his owne vilenesse and unwor-

For we are not accepted for our owne weeping, but for Christs passion.

For the Lord Jesus had not suffered infinite sorrow and grieuce in soule and body for them; it is not: all our grieving could satisfy Gods justice for the iniquittit offence; no not the weep should weepe out our eyes, and mourn to death. Therefore, tho God hath appointed all, to whom hee will shew mercy, to bee contrite-hearts; yet not to come to mercy thereby, as by a meritorious meanes; but as by a convenient and meet disposition, to prepare us to take and receive mercy with thankfulnesse. Rogers of Dedham. Of Faith. pag 152. Non in sibi nos faet, non in alibi nos faet, sed in Advocatino nos allegacione confidamus. Gregor. in Ezech. Hom. 7.
thiness, putting off all comfort by this mil-conceit, that no Seas of sorrow, no measure of mourning will serve the turne to come comfortably unto Jesus Christ: I say, passe upon such a One, this true Principle in the high and heavenly Art of rightly comforting affected consciences.

So soon as a Man is truly and heartily humbled for all his sines, and weary of their weight, tho the degree of his sorrow be not answerable to his owne desire, yet Hee shall most certainly bee welcome unto Jesus Christ.

It is not so much the muchnesse and measure of our sorrow, as the truth and heartinesse, which fits us for the promises and comforts of mercy. Tho I must say this also: Hee that thinkes, Hee hath sorrowed u enough for His sines, never sorrowed sanningly.

2. For the second, which is more properly and specially pertinent to our purpose; Take notice, That the blood of Christ being seasonably and savingly applied to thine humbled Soule, for the pardon and purification of thy sinne, must by no meanes damme and dry up thy well-spring of weeping, but onely alwaies and healethy wound of horror. That precious Balme hath this heavenly property and power, that it rather melts, softneth, and makes the heart a great deal more weeping-ripe. If these bee truly the pangs of the New-birth, wherewith thou art now afflieted; thou shalt finde, that thy now cleaving with assurance of acceptation unto the Lord Jesus, will not so much lessen, hinder, or cease thy sorrow; as rectifie, season, and sweeten it. If thy right unto that Soule-saving Passion be real; and thou cast thine eye with a believing, hopefull heart upon Him, whom thou hast therein pierced with thy sins (and those sins alone are said properly to have pierced Christ, which at length are pardoned by his blood). Thou canst not possibly containe...

Afflicted Consciences.

containe, but excess of love unto thy crucified Lord, and sense of God's mercy, shed into thy soul through his merits, will make thee weep againe, and freely force thine heart to burst out abundantly into fresh, and filiall teares. (See how freshly David's heart bled with repentant sorrow, upon His assurance by Nathan of the pardon of His sinne: Psal. 51.) Thou canst not chuse, but mourne more heartily Evangelically, and that which should passingly please Thee, and sweetly perpetuate, the spring of thy godly sorrow, more pleasingly unto God.

Take therefore speciall notice and heed of these two depths of the Divell, that I have now disclosed unto thee:

1. When thou art truly wrought upon by the Ministry of the Word, and now fitted for comfort; Believe the Prophets, those Ones of a thousand, learned in the right handling of afflicted consciences, and thou shalt prosper. As soon as thy soul is soundly humbled for sinne, open and enlarge it joyfully like the thirsty ground, that the refreshing dew and Doctrine of the Gospell may drop and distill upon it, as the small raine upon the parched grasse. Otherwise;

1. Thou offerest dishonour, and disparagement, as it were, to the deareness, and tenderness of God's mercy; who is ever infinitely more ready, and forward to bind up a broken heart, than it to bleed before Him. Consider for this purpose the Parable of the prodigall Sonne, Luke 15. Hee is there said to go, but the Father ran.

2. Thou maist, by the unsettledness of thy heavy heart unacccessarily, unfit and dis-able thy selfe for the duties, and discharge of both thy callings.

2. Thou shalt gratifie the Divell; who will labour mightily by his lying suggestions, (if thou wilt not be counselled and comforted, when there is cause) to detain thee in perpetuall borroour here, and in an eternal

Rules for the Mending of those former errors.

1. Let the humbled give care to comfort for eile.

1. Gods mercy is dis-honoured.

2. And therefore will the Lord waite, that Hee may bee gracious unto you, Is. 30. 18. Oh thou afflicted, tossed with tempest, and

2. Thy selfe disabled for good duties.

3. The Divell hath a vantarge.

3. not comforted! Behold, I will lay thy
Secondly, let the comforted continually practice humiliation.

Y Respiscencia illa non est vera ac solidas, que non virtualiter continuatur, & afflu roboraverit subinde, a tempore conversionis ad sumem usque vice. Amemius Medulla, Theol. Lib. 1. cap. 26.

...eternal Hell hereafter. Some find him as furiously and maliciously busy to keep them from comfort, when they are fitted; as from fitness for comfort.

4. Thou art extremely un-advised, nay, very cruel to thine owne Soule. For whereas it might now bee filled with unspeakable and glorious joy, with peace that passeth all understanding, with Evangelical pleasures, which are such, as neither eye hath seene, nor ear hath heard, neither have entered into the heart of Man, by taking Christ; To which thou hast a strong and manifold calling: Isa. 55. 1. Ho, everyone that thirsteth, come, ye to the Waters, &c. Math. 11. 28. Come unto mee all ye that labour, and are heavy-laden, and I will give you rest. Joh. 7. 37. If any man thirst, let him come unto mee, and drinke. Revel. 22. 17. And let him that is athirst, come. And whosoever will, let him take the water of life freely. Yea, a Commandement; 1 Joh. 3. 23. And this is his commandement, that we should believe on the Name of his Sonne Jesus Christ: And yet for all this, Thou, as it were, wilfully standest out, wilt not believe the Prophets, for sakest thine owne comfort, and liest still upon the Racke of thy unreconciliation unto God.

2. On the other hand: when the anguish of thy guilted Conscience, is upon sure ground something allayed, and supplied with the oyle of comfort; and thy wounded heart, warrantably revived with the sweetnesse of the Promises, as with marrow and fatnesse: Thou must not then, either shut up thine eyes from further search into thy sins, or dry them up from any more mourning. But comfort of remission must serve as a precious Eye-salve, both to clear their sight, that they may seee me, and with more detestation; and to enlarge their Slices, as it were, to poure out repentant tears; more plentifully. Thou must continue ripping up, and ransacking that hellish Heape of thy former rebellions, and pollutions of youth:
still dive and digge into that Body of death thou bearest about thee, for the finding out, and furnishing thy selfe with as much matter of sound humiliation as may be, that thou mayst still grow viler and viler in thine owne eyes, and bee more and more humble untill thy dying Day. But yet so, That as thou holdest out in the one hand the cleare Cristall of Gods pure Law to discover the vilenesse and variety of thy sins, all the spots and staincs of thy Soule; so thou hold out in the other hand, or rather with the hand of Faith lay hold upon the Lord Iesus hanging, bleeding, and dying upon the Crosse for thy sake. The one is soveraigne, to save from slavish stings of conscience, bitterness of horror, and venome of despaire: The other mingled with faith, will serve as a quickning preservative to keepe in thy bosome an humble, low, and lowly spirit; which doth ever excellently fit, to live by Faith more chearefully, to enjoy God more neerely, to apply Iesus Christ more feelingly, and to long for his comming more earnestly. In a word, to climbe up more merrily those ftaires of joy, which are press upon us by the holy Prophet, Psal. 32. Bee glad.—Rejoyce—and short for joy, all see that are upright in heart.

4. Conceive that hypocrisie may lurke in very godly outward formes, and fairest promises and protestations of Selfe-seeming earnest humiliation. Looke upon Ahab, 1 King. 21. 27. upon the Israelites, Psal. 78. 34. 35. I meane not onely grosse Hypocrisie, whereby mens false hearts teach them to deceive others; but also that, which else-where I have stiled Formal Hypocrisie, whereby mens own hearts deceive even their own selves. For I make no question, but the promises of amendment, which many make, when they are pressed, and panting under some heavy crosse, or grievous sicknesse, proceed from their hearts; I meane, they speake as they thinke; and for the
the present, purpose, performance; who notwithstanding, upon their recovery, and restitution of former health, and wanton worldly happiness, returne with the dog unto the vomit; and plunge againe perfidiously into the cursed current of their disclaimed pleasures. But by the way, and in a word, to light a perplexed Point, and prevent a scruple, which may trouble true hearts indeed; who hold truth of heart in their repentances, services and duties towards God, to bee their Peculiar, and a speciall Touchstone to trie and testifie the soundness of their sanctification, the truth of their spirituall states, and a distinctive Character from all sorts of unregenerate men; and all kindes of Hypocritic: I say, purposes and promises made from the heart in the sense, I have said, with earnest eager protestation, while they are in anguish and extremity, and yet after deliverance and ease, melt away, as a morning cloud, and like the early dew; proceed from hearts, rather affected onely with sting of present horror, naturall desire of happiness, mis-conceit, that it is a light thing to leave sinne, and the like; then truly broken and burdened with sight of their owne vilenesse, sense of Gods displeasure, hatred of wickednesse, and former sensuall wayes; or enamoured with the sweetness of Jesus Christ, amiablenesse of grace, and goodness of God, &c. Howsoever for my purpose, certaine it is, and too manifest by many woeful experiences; that as it often falls out, and fares with men in their corporall visitations, and outward crosses; to wit, That while the storme and tempest beats sore upon them, they runne unto God as their Rocke, and enquire early after Him, as it is said of the Israelites, Psal. 78. 34. But when once, an hot gleame of former health and prosperity shines upon them againe, they hie as fast out of Gods blessing into the warme Sunne, as they say; from sorrow for sinne, to delight of sense; from seeking God, to security.
security in their old ways: I say, even so it is sometimes also, with men in afflictions of soul, and troubles of conscience: while the agony and extremity is upon them, they take on, as though they would become true Converts; both promise, and purpose many excellent things for the time to come, and a remarkable change: But if once the fit be over, they start aside, like a broken Bow; and fearfully fall away from what they have vowed, with horrible ingratitude, and execrable villany; having been extraordinarily schooled and scorched, as it were, in the flames of horror, and warned to take heed by the very vengeance of Hell. For the former, heare the experience of reverend Divines: Many seeming faith One, to repent affectionately in dangerous sickness, when they have recovered, have beene rather worse then before: I would have thought my selfe, faith another, that many monstrous Persons, Whom I have visited, when God's hand upon them, caused them to cry out, and promise amendment, would have proved rare examples to others, of true conversion unto God: But to my great grief, and to teach me experience, what became of such untimely fruits, they have turned backe againe, as an arrow from a stone wall, and as the dog to His owne vomit, &c.

For the latter, I could here make it good also by too many experiences, were it convenient; But I forbeare for some reasons, to report them at this time.

I publish this Point, and speake thus; Not to trouble any true Converts about the truth of their hearts in their troubles of conscience: z consciousnesse unto themselves of their New-birth already happily past; their prizing, and cleaving to the Lord Jesus, unvaluably, unvincibly, their present New-obediencce, new courses, new company, new conversation, &c. makes it more then evident, that they were savingly mollified and melted in the furnace of their spiritual
Instructiuns for a right comforting

...spiritual afffections; fashioned and framed by the hand of the Holy Ghost to bee Gods jewels: But to terrifie those miserable men, who haveng tasted that transcendent torture of a wounded conscience, dare upon any termes looke-backe againe upon the world with delight and doting, and againe commit those sines, which have already flung their hearts with the very terrors of Hell: or rather at this time, to teach and tell the afflicted in conscience, that when the rich treasures of Gods free mercy, and the unsearchable riches of Christ are open'd and offered unto Him, Hee drinke not so undiscreetly at first of that immeasurable Sea, as presently to fall into a surfet of security. But to prevent mis-carriage in a matter of so unvaluable moment, let him rather mingle Motives to humiliation with his Medicine of mercy. Let Him look well to the grounds, and good speeches, upon which the spiritual Physition is encouraged to comfort him, that they shrinke not in the wetting, as they say. Let him feare and attend his owne deceitfull heart with all narrow watch, and a very jealous eye. Otherwise that false heart of his, may prove a Depth to drowne His owne deare Soule in the Pit of endless perdition. For in time of extremity and terour, especially of conscience, it may seeme pliable, and promise faire; and yet when it comes to performance and practise; either impudently and perfidiously wallowes againe in open wickednesse, or rests only in a Forme of godlinesse at the beest. Let Him bee stedsfast in the Covenant, and then Hee may be sure, that his heart was upright; and that Hee did not flatter with His mouth, or lie unto God with his tongue.


capl. xv.
CHAP. X V.

The fifth advice to the afflicted. Two directions to the Minister to be observed towards his Patient.

With Thou art now upon terms of turning unto God, taking Profession upon Thee, and giving up thy Name unto Christ, the blessedest business that ever Thou wentest about: Bee well advised, consider seriously what thou undertakest, and cast deliberately before-hand, what it is like to cost Thee. Thou must make an account to become the Drunkards Song, and to have those that sit in the Gate to speake against Thee; The vilest of Men to raile upon thee, and the vilest of the World to laugh at Thee. Thou must be content to live a despised Man, to bee cost at, to be hated of all men; To crucifie the flesh, with the affections and lusts; To looke upon the world, set out in the gaudiest manner with all her bawdes and Bables of riches, honours, favours, greatnesse, pleasures, &c. as upon an unsavoury rotten Carrion: Thou and the World must bee as two dead carcases upon one Beere, without any delightfull mutual commerce, or enter-course; strangers, and starke dead one unto another, in respect of thy any further trading with the vanities thereof. For keeping a good conscience, standing on Gods side, and Christs sake, Thou must deny thy Selfe, Thy worldly wisedome, carnall reason, corrupt affections; Thy acceptation with the World, favour of great Ones, credit and applause with the most; Thy passions, profit, pleasures, possibility of rising, and growing great; Thy nearest friends.

Matt. 10.22.
Hee doth not meane here (to wit, Galat. 6. 26.) the Heavens or the Earth, faith Saint Chrysostome, nor the world indeed; but the things of the World, Glory, Port, Riches, Greatnesse, &c. &c. So evertai ensi lau-
pered, all that make a shining & glittering in the World. These are all but so many carcasses, and a very abomination to a truly regenerate Man. Iden. Ibid. pag. 16. 17. If wee begin to breathe the life of righteousness, when the world fawes upon us with Honours, Riches, Greatnesse, Favor, or browes upon us with Hatred, Mis-
like, Persecutions, Oppressions, and the like; wee must turne our head aside another way with a godly kinde of pride (as Pius Miranda was wont to call it) and no more re-

(See and consider the occasion, and how earnest-
ly Christ enjoynes it : Matth. 16. 24. Luk. 14. 24. &c; and presses it with two Parables). But all will come to naught; and thou cursedly conclude in open Apo-
stacy, grosse Hypocrisy, or Selfe-deceiving For-
malitie. Consider the young Man in the Gospel: Hee came hastily to Iesus Christ, and would needs bee His Disciple, and follower upon the sudden. But a-
las! He did wofullly mistake. Little did hee know, neither indeed would know, what belonged unto it : That the servaunt of such an heavenly Master must be no earth-worme, That every one of his Disciples must take upon them crosse and follow him; For his sake, part with any thing, everything, bee it riches, ho-
ners, credit, pleasures, &c. And therefore, when once Christ for the triall of his heart had bid Him goe, and sell that bee had, &c. Hee had soone done:
Hee was quickly gone. Now had this young Man gone away without this Lesson, Hee had gone away a Disciple, as well as any other, and perhaps as jolly a Professour, as the forwardest of them all; and that both in his owne strong opinion, and charitable misconceite of the rest, who were true of heart. As Indus did along time, and the foolish Virgins all their life long. Too many such professours, as Hee would have prooved, are to bee found, even in this Noone-tide of the Gospell abroad in the World: who being at their first entrance into Profession, not soundly humbled, nor laying a sure foundation; not resolved upon an universal Selfe-denial; nor weighing with due fore-cast, what it will cost them, doe afterward behave themselves thereafter upon any gaineful occasion, or greater trial, and temptation, or being put to it indeed: They are wont from time to time to discover their rottenness, open the mouths of the prophane, and shame all. They are like unto Reedes, which in a calm stand bolt upright, and seeme stiffe and strong; but but let the tempest breake in upon them, and they bend any way: While their temporall state is untouched, their outward happinesse unhazarded; they seeme resolute, thorow, and courageous; but let a storme of persecution bee raised against them; Let them bee put into a great fright, that if they stand to it, they may be undone, &c. And then they cowardily hide their heads, pull in the hornes, as they say, and shamefully shrinke in the wetting: unhappily holding it better to sleepe in a whole skinne, then with a good conscience. Like the Eagle, they soare aloft with many good religious shewes and representations; but they still keep their eye upon the Prey; and therefore when advantage is offered, they will basely stoope from forwardnesse, honesty, generosity, humanity, any thing, to seize upon
a worldly commodity, office, honour, some earthly pelfe, and transitory Nothing. Some of these after Profession for some time, fall quite away from it, and tumne Epicures, or Worldlings, if not Scorners and Persecutors: Others hold-on in a plodding course of formal Christianity all their lifelong; and at last, depart this life like the foolish Virgins, and in that formal manner I told you of before. Neither be thou disheartened with this counsel of leaving all for Christ. For thou shalt be no loser, but a great gainer thereby. Besides, eternal life in the World to come; Thou shalt receive an hundred-fold now in this time, as Christ Himself tells thee, Mark 10. 30. If thou part with worldly joyes, thou shalt have quiet in the holy Ghost, spiritual joy unspeakable and glorious, nearer familiarity with God, dearer communion with Jesus Christ, &c. To which the pleasures of ten thousand Worlds, were they all extant, were but extreme pains. If thou lose thine Husband; He that made thee, will be in his stead unto thee, Thy Maker is thine Husband, the Lord of Hosts is his Name. If thou lose thy Father; The Almighty Jehovah, blessed for ever, will pity thee, as a Father pitieth his Children. If thou lose thy friends, and the worlds favour, Thou shalt have all and the only excellent upon earth, to love Thee dearly, and to pray heartily for thee. In a word, If thou lose all for Christ's sake, Hee will bee unto Thee All in All: And in * Him all things shall be thine in a farre more sweet and eminent manner. All things are yours, whether Paul, or Apollo, or Cephas, or the World, or life, or death, or things present, or things to come; All are yours, and yee are Christ's, and Christ is Gods.

6. When the spiritual Physitian shall see the sole of his Patient's heart well softened with sorrow for sinne, comfortably warmed with refreshing beams of favour from the face of Christ, and so reasonably fitted
fitted, for to enter a Christian course, and to bring forth fruits meet for repentance; let him throw in some timely seeds of Zeale, holy preciseness, undaunted courage, and unshaken resolution about the affairs of Heaven, and in the cause of God; from such quickening Scriptures, and excellent examples as these, Luke 13.24. Rom. 12.11.12. Ephes. 5.15. Phil. 1.10.11. Matth. 11.12. Rev. 3.16. Ruth 4.11. Esth 4.16. Nehem. 6.11. 1 King 2 2.14. 25. 1 Sam. 20. 32. Acts 21.13. &c. That it may be happily preferred from the rank and flourishing, but rotten and fruitless weed of formality and luke-warmness. Which pestilent Canker, if it once take root in the heart, it will never suffer the Herbe of grace, If I may so speak, the heavenly unfading flowers of saving grace, to grow by it, while the world stands. Nay, and will prove one of the strongest blots to barre them out; and the most boisterous cart-rope to pull down extraordinary vengeance upon the head of the Party. For as a loathsome vomit is to the stomacke of him that casts it out, so are luke-warme Professours to the Lord Jesus, Rev. 3.16. I marvaile many times what such men mean, and what worship, service and obedience they would have the mighty Lord of Heaven and Earth to have. He offers to us in the Ministry, His own blessed Son to be our deare, and everlasting Husband; His Person with all the rich and royall endowments thereof, the glory and endlesse felicities above, His owne thrice glorious, and ever-blessed Sife, to be enjoyed through all eternity, which is the very soule of heavenly Bliss, and life of eternall life, &c. Doe you thinke it then reasonable or likely, that Hee will ever accept at our hands an heartlesse, formal outwardnesse; a cold, rotten carcasse of religion: That wee should serve our selves in the first Place, and Him in the second? That we should spend the prime and flower of our loves, joyes, services, upon

Directions to the Minister.

1. The timely sowing of good seed in the afflicted.

Reges naturales veriæ Iste habent in mente divina, quam in seipsis. Aqu p. 1 q. 18. Sicus dominus nobiliss Ese habet in mente Artificis, quam in materia. Ibid. 1 Cor. 3. 22.23.
upon some abominable some-sinns; and then proportion out to the everlasting God, mighty and terrible Creator, and Commander of Heaven and Earth, only some outward religious formes and conformities; and those also so farre onely, as they hurt not our temporal happiness, but may consist with the entire enjoyment of some inordinate lust, pleasure, profit or preferment? Prodigious folly, nay, fury to their owne soules! This very one molt base, and unworthy conceit of so great a God, and His due attributions, meriteth justly exclusion from the Kingdom of Heaven, with the foolish Virgins, for ever. My Counsell therefore is; when the spiritual Patient hath passed the tempestuous Sea of a troubled conscience, and is now upon terms of taking a new course. That by all means Hee take heed, that Hee runne not upon this Rocke. It is better to bee key-cold, then lake-warme: and that the milke boile over, then bee raw.

Secondly, the cherishing those seeds sown.

7. Tho it be an ordinary, yet it is a dangerous and utterly undoing error and deceit. To conceive, that all is ended, when the afflicted party is mended; and hath received case and enlargement from the terrible pressures of his troubled conscience. To thinke, that after the tempest of present terror, and rage of guiltiness be aляемed and over-blowne, there needs no more to be done. As tho the New-birth were not ever infallibly and inseparably attended with new-obedience. As tho, when once the soule is soundly and savagely strucke thorow, humbled, and prepared for Christ, by the terrifying power of the Law revealing the souleness of sinne, and fierceness of divine wrath, which set on by the spirit of bondage, is able, like a mighty thunder to breake and teare in pieces the iron synewes of the most stubborn and stony-hart, there followed not hearty showers of repentant teares, never to be dried up, until our ending house.
hour, as I taught before, when all tears shall be
everlasting wiped away with God's merciful hand.
And that the Sunne of righteousness did not pre-

tently break forth upon that happy soule, to dispel
the Hellish clouds of sensuality, lust, lying in sin, &c.
and to illighten, inflame, and fill it with the serenity,
and clear skie, as it were, of sanctification, and pu-

rity, a kindly servour of Zeale for God's glory, good
causes, good men, and keeping a good conscience,
and fruitful influence of sobriety, righteousness and
holiness forever after. And therefore if upon re-
covery out of trouble of conscience, there follow not
a continued exercise of Repentance both for sins
past, present, and to come, as you heard before; an
universal change in every power and part, both of
soule and body, the not in perfection of degrees, as
the Schooles speake, yet of parts; an heart-rising
hated and opposition against all sin; a shaking-off
old companions, brethren in iniquity, all Satans good-
fellow Revellers; a delight in the word, waies, ser-
vices, Sabbaths, & Saints of God; a conscienceable
and constant endeavour to express the truth of pro-
testations and promises made in time of terour, as I told
you before, &c. In a Word, if there follow not a new
life, if all things do not become new, there is no New-
2 Cor. 5:17.

birth in truth; all is naught, and to no purpose in the
Point of salvation.

They are then miserable Comforters; Physicians
of no value; nay, of notorious spirituall blood-sed,
who having neither acquaintance with, nor much ca-
ing for the manner, means, methode, any heavenly
wildome, spirituall discretion, or experimentall skill,
in managing a right such an important business; if a-
ny waies they can allwage the rage, and still the cries
of a vexed guilty Conscience, they thinke they have
done a worthy worke; Tho after their dawbing,
there be nothing left behind in it, but a senseleffe
skarre;
Chap. xvi.

Two cases wherein pangs of Conscience are not healed whatever they seem.

Or a more full discovery of this mischief, and prevention of those miseries, which may ensue upon this last miscarriage; Let me acquaint you with four or five Passages out of Pangs of Conscience, which still leade amisse; and leave a
man to the Devils still: and for all his faire warning by the smart of a wounded spirit, drowne Him in the workes of darkenesse, and waies of death.

I. Some, when by the piercing power and application of the Law, their consciences are prest with the terrible and intolerable weight of their sinnes; and the worne that never dies, which hath bene all this while dead-drunke with sensual pleasures, is now awaked by the hand of divine justice, and begins to sting; They presently with unspeakeable rage and horror, fall into the most abhorred, and irrecoverable Dungeon of despaire. The flames of eternall fire seize upon them, even in this life; They are in Hell upon Earth, and damned, as it were, above ground. Such they are commonly, who all their life long have beene contemners of the conscionable Ministry; Scorners of the good way; Quenchers of the Spirit; Revolters from good beginnings, and profession of grace; Harbourers of some secret, vile, abominable lusts in their hearts against the light of their conscience; close Agents for Popery and Prophanenesse; plausible Tyrants against the power of godliness; and such other like notorious Champions of the Divell, and infamous Rebels to the highest Majestie. Whom, with they have bin such, and have so desperately, and so long despised the riches of His goodness, and forbearance, and long-suffering, leading them to Repentance; God most justly leaves now in the evil day, when once the hot transient gleame of worldly pleasures is past, and His judgements begin to grow upon their thoughts, like a tempestuous storme; and death do stand before them unresistable, like an armed Man, and sin to lie at the doore, like a bloodhound; and the guilty conscience to gnaw upon the heart, like a Vulture, &c. I say, then Hee leaves them in His righteous judgement to sinke or swimme, to eate the fruit of their owne mayes,
to the fulness of that unquenchable wrath; which by their innumerable sinful full provocations, impenitency, and unbelief, they have tresured up against this Day and wrath. That raging worme, which never dies in the damned, and naturally breeds in every graceless conscience, by their insatiable surfeit in sinne, and greedy drinking in iniquity like water, grows so strong, and to such a strange bignesse; that taking advantage especially in the time of terror, of their weaknesse and confusion of spirit upon the Bed of death, at some dead lift, and irrecoverable danger, it surprisethem upon the sudden, with un
expected Hellish armes of guiltinesse and horror; and over-throwes them quite, horse and man, never to rise againe in this world, or the world to come. Then would those wofull wretches, who would never bee warned betime, give ten thousand Worlds, if they had them, for one moment of that mercifull time of grace, which they have cursedly long abused, for the benefit of the Ministry, which they have insolently scorned; for a drop of that precious blood, which by their desperate villaines, and hatred to bee reformed, they have trampled under foot. But alas! no mercy, no blessing, no comfort will then bee had; tho with prophanes Esau, they seake it with tears, and throw their rufull, and piercing cries into the air, with hideous groanes and yelling. And therefore, turning their eye upon their torments, will roare out like those sinful Hypocrites. Isai. 33. 14. with unutterable anguish of spirit: Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? * In the Morning they shall say, Would God it were Even; and at Even they shall say, Would God it were Morning, for the feare of their hearts where with they shall feare; and for the sight of their eyes which they shall see. In their lifetime they behaved themselves like cruel Beasts, and bloody

\* D. 18. 67.
bloody Goades in the sides of the Saints, and against their sincerity, and now at last themselves are caught with a witnesse, and lie upon their Beds of extremity and terror, like wilde Bulls, and Beasts in a net, full of the fury of the Lord.

2. Others there are, who finding their sinnes discovered, and their consciences wounded by the light and power of the Word; and now feeling sadness, heavy-heartedness, uncouth terrors, much perplexity and anxiety of spirit comming upon them, address themselves presently, and have speedy recourse to the Arms of flesh, outward mirth, carnall contentments, and such other miserable comforters. They falsely suppose, and to their owne utter, and everlasting overthrow, that these spirituall pangs that are now upon them; which if rightly managed, might prove an happy preparative, and Legall Petard, as it were, to break the iron barres, and open the everlasting doores of their Soules, that the King of glory might come in; bee nothing but fits of Melancholy, or lowre and unseasonable effects and impressions of some Puritanicall Ministry, and dangerous temptations to despaire. And therefore they chie out of them as fast as they can, by posting after worldly pleasures, as fort is to call it again, and to feele it more freshly either in the house of death, or in Hell. Greenham, in his Sermon of Repentance. The reprobates in their sorrow run away from God, even as a Dogge from him that whippe them. Judas in his terrors ranne to the high Priests, the enemies of Christ, and to the Halter, Caim to building of Cities. Saul to his Witch, to a Witch, and at last to His Sword, Dyke of Repentance, cap.3. But alas! the franticke dealing of men in this case is too palpable, and to be wondered at; when God's Word strikes up on them; when they see the keennesse of it; when the threatnings have cut, to that they smart for it, then they run to diceing, carding, drinking, dancing, &c. as it were of the purpose to drive away the Spirit of God, that was comming towards them, to heale their Soule. Whately, Redemption of time, pag. 62. It is the property of ungodly men, to remove the discomforts of their heart by worldly delectations; as Saul called for his Witch, when he was troubled with an evill spirit. And to this purpose men that be afraid of despaire, and love not to be humbled under the mighty hand of God, doe use their wives, their friends, their meat, and their drinke, with all the Pastime that can be devised, to reioyce themselves withall, that they may put themselves out of their dumps, as they call it. Maibr in his Sermon upon Psal. 32.
Pastimes, Playes, Musick, Gaming, merry Company, loviell meetings of good-fellowship, Tavernes, Ale-houses, Visttes, Entertainements, improvement of their chiefe carnall contentment, &c. If not to Witches, and even to light a candle at the Divell for lightsomenesse of heart. Thus I know not, whether with more sinne or folly, they endeavour to come unto themselves againe, by the mirth and madnesse of wine, earthly joy, carnall counsell, &c. Wherein they are not unlike those bloody Israelites, who while they burnt up their children in sacrifice to Molech, filled their eares with noise of Instrumets, left by the rusfull cries of their little Babes, they should be moved to pitie, and so flaid in the cruell service of that blood-sucking Idol. Iust so these Men of pleasure and perdition, doe sinfully seek to stop the guilty clamours of their vexed consciences with the comforts of this life, and sensuall joy, while their soules are sacrificing to Satan, and making fit fewell for the fire of Hell; left by listening to their cries and controlements, they should be stirr'd up to take compassion of their owne poore immortal Soules, and flopt in the pursuit of their fugitive follies, and delights offense. But alas! in so doing, they are also like a Man in a burning Fever, who lets downe cold drinke eagerly and merrily, because in the extremity of thirst, it cooles Him a little; But after a while, He shall finde the heat, the paine, and the danger all doubled upon Him. Earthly pleasures may, for the present, still the noysie of an accusing conscience, and seeme somewhat to allay its guilty rage; but assuredly they will afterward kindle such a fire in the Bowels of these miserable men, that will burne even to the very bottome of Hell, and Blow them up Body and Soule with irrecoverable ruine for ever. Hee that goes about, to sure the wound of his conscience for sinne with sensuall delight, isas if, to helpe the tooth-

When they sacrificed
their Scons to this Idoll,
they did beat it upon
Tabretts and Drummes,
that the cry of the
childes might not be
heard by the father.

Godwines Moses and Aar-
ake, Hee should knocke out his braines; or when he is stung with a Waspe, should rub with a Nettle the smarting place; or finding no good by Physicke, should runne unto Wise-men: as if in extremity of thirst, hee should drinke ranke poysun to quench it; apply a venemous plaister to his fore, and prop up his falling Roode with burning fire-brands: Remedies farre worse, and more pestilentiall then the Maleady; for they either plunge them deeper into the Dungeon of Me'ancholy, and heavy-heartednesse; or else draw a skinne onely over the spirituall wound, whereby it teeters and rankles underneath more dangerously: For thus stopping the mouth of that never-dying worme, that insatiable Wolfe in the meanet ime, doth make it, when there is no more supply of carnall pleasures, whereupon it feeds for a while, to fall more furiously upon the conscience that bred it; and to gnaw more ragingly, by reason of it's former restraint, and enforced diversion.

I know full well, Satan is right-well pleased, and doth much applaud this pestilent course of theirs; and therefore Hee helps forward this accursed businesse all hee can, of abandoning and banishing all trouble of minde for sinne with worldly toyes. For ordinarily out of his cruell cunning, thus Hee proceeds in these cases:

1. In the first Place, and above all, hee labours to kepe them hard-might and maine, to detaine men in that height of ned. hard-heartednesse, that they may not bee mooved at all with the Ministry, or suffer the Sword of the Spirit to pierce. And then, like a strong man armed, Hee posleffeth their Bodies and Soules, which are his 8 Palace, with much peace; and dispozeth them wholly in any hellish service at his pleasure. Thus Hee prevails with a world of men amongst us. They heare Sermon after Sermon, Judgement upon Judgement, and yet are no more stirred with any pertinent astonishment.
Such are, Ignorants.

Secondly, the wife in their owne conceits.

h Multum deletat omnnes peccatores, & amiores huic seculi, quia misericors & miserator dominus, quia longanimus & multum misericors. Sed famas, sem multa mitia tenea ibi, & ultimum quod ait, & verax. Si enim nihil alienum dictum nisi misericors, & miserator Dominus, longanimus & multum misericors, quasiam convertereste ad secundatem, & impusitatem.


a.But

affrightment for sinnen, or saving works of the Word; then the very Sates wherein they lie, the Pillars to which they lean, or dead Bodies upon which they tread. They are ordinarily such as these: First, Ignorants, of two sorts: first, Vuskild, both in the Rules of reason and religion; Such are our extremely fottish, and grossly ignorant people, which swarm amongst us in many places, to the great dishonour of the Gospel, by reason of the want of Catechizing, and other discipline: Secondly, Led by the light of natural conscience to deal something honestly, but Ideots in the great mystery of godliness; Such are our meereely civil honest men. Secondly, Those that are wise in their owne conceits, Isai 5.21. Being strongly persuaded of their good estate to God ward, whereas, as yet, they have no part at all in the first resurrection. Such as those, Matth. 7.22, and 25.11. Thirdly, all such as are resolved not to take sinnen to heart. See, Isai. 28.15. These either, first, h make God all of mercy: Secondly, or preserve a secret reservation in their hearts to repeat hereafter: Thirdly, or have so prodigiously hardened their hearts, that they fear not the judgement to come: Fourthly, or with execrable villany desire to extinguish the very notions of a Deity, by a kind of an affected Atheisme; and being drowned in sensuality, labour not to believe the Word of God; that they may sinnen without all chcke or reflagitation.
Part. 1 Cap 16. Afflicted Consciences.

2. But if it fall out by God's blessing, that the Word once begin to get within a man, and to worke terror and trouble of mind for sinne; so that Hee sees him grow sensible of His slavery, weary of His former ways, and like enough to break the Prison, and bee gone; then doth Hee seriously observe and attend, which way the Partie enclines, and how bee may bee easiester diverted, that bee may thereafter proportion His Plots and Attempts against Him, the more prosperously.

First, if Hee finde Him to have beene an horrible sinner, of a sad and Melancholick disposition, much afflicted with outward crosses, &c. Hee then laies load upon His affrighted Soule, with all his cunning and cruelty; that if it bee possible, Hee may drive Him to despair. For this purpose Hee keen's the sting of the guilty conscience it selfe, all bee can; sharpeneth the empoysioned Points of his owne fiery darts; adds more griselinesse to his many hatefull transgressions; more horror to the already flaming vengeance against sinne, &c. That if God to permit, Hee may be sure to strike desperately home, and sinke Him deepe enough into that abhorred Dungeon.

Secondly, But if Hee perceiveth Him not to have been infamous and noted for any notorious sinnes; By naturall constitution, to bee merrily disposed; impatient of heavy heartedness, and formerly much addicted to good fellowship: If Hee spie him, to strive and struggle for dis-intanglement out of these uncouth terours; and re-enjoyment of his former worldly delights, and loviall companions: I say, then Hee is most forward to follow and feed His humour this way also: that so Hee may strifle, and utterly extinguish, the worke of the spirit of bondage in the very beginning. And to this end, he blunts, with all the cunning hee can, the sting of a Mans owne Conscience.

1. If they are melanchollick and notorious for sinne to drive them to despair.

2. If they are moved.

Conscience, and quite removes his owne: Hee procures and offers all occasions of outward contentment: Hee furnisheth His Fellowes in iniquity, and the Divels protectors with pernicious eloquence, and store of enticements, to bring him backe againe to their bent and beastly courses: Hee ministers his owne delicious Potions of carnall pleasure, to cast His conscience asleep againe: In briefe, Hee leaves no Policy, plot, or practise un-assayed, un-attempted, to make the power of the Law unprofitable unto Him; and to drown all his sorrow for sinne in sensual drunkenness.

This then I make the second pestilent Passage out of pangs of conscience: to wit, when a man, to decline them, is driven by the subtilty of Satan, and perverseness of his owne flesh, if not to Wizards and Wise-men, as they call them, and other such Oracles of the Divell; yet at best to humane Helpes, to worldly wisedome, to outward mirth, Good-fellowship, pleasant company, His heapes of gold, hoards of wealth, riches, Pastures, variety of choisest Pastimes: nay, for easie to any thing, even to Drinking, dancing, dicing, Masking, Mis-rule, revelling, roaring, &c, or any other such ribald, bedlam, and raging fooleries.
CHAP. XVII.

A third case wherein pangs of Conscience may seem to be healed, and are not; with the discovery of Mere errors of that kinde.

3 Some there are, who pass out of trouble of minde for sinne, and the Promises of the Law, terrours, into a kind, as it were, of an artificiall, enforced, unfound, untimely, and counterfeit peace of conscience. I mean it thus, when a Mans carnall heart, wounded by the terrifying power of the Word, with sight and horror of his former wicked wayes, but weary of the wound, impatient of spiritual heavinesse, wilfully set and resolvd obstinately against the holy severities of the Schoole of Repentance, mortification, godly strictnesse, walking with God,&c. And withall meeting with some Dawber with untampered mortar, who is very ready to heal his heart with sweet words, saying, Peace, peace, when there is no peace; I say in this case, snatches hold of comfort, and applies the Promises of mercy and salvation, before they belong unto Him: Before Hee bee searched to the quicke, founded to the bottome, and soundly humbled; Before the spirit of Bondage hath, as it were, its perfect worke, and Hee kindly fitted for Jesus Christ. For this purpose they are wont to wrest, abuse, mis-apply many places in the Book of God; The unskilfull Physicians in application, and the deluded Patients in apprehension of them: Even such as these: Come unto me all yee that labour, and are heavy laden, and I will give you rest: Matt. 11. 28. Yea, but they are not weary. 
weary of all their sinnes, but onely troubled with
the present terror; nor willing to take upon them
the Cross of Christ: Well enough content they
are to take Him as a Saviour to preserve them from
Hell, but not as a Lord, a King, and an Husband
to serve, obey and love him. Whosoever shall call up-
pon the Name of the Lord, shall be saved: Rom. 10:13.
Sponsa sua annulum, Yea, but they do not consider, that many also shall
cry, Lord, Lord, and yet
bee excluded from eternall blisse; and therefore
all that call savingly upon the Name of Christ, must
dono Sponsa aduitera an-
formula. 

quae quaeris hoc amore, quoddedit Sponsa: sa-
men si diecret, sufficient
sibi annulum isle, iam si
diu faciem nolo videre, deare affections unto heavenly things, deads it to
quaes istis? Qui non
desaretur bane amen-
siam? Qui non adul-
orum annum convinc-
entes? Amas annun pro-
trive, amas annulum pro
Sponso, Augustin. in E-
pi. Ioan. Tract. 2. 

Cave d anima, ne quod
abits, Meretrix dicatis,
si maniera Dantis plus
quam amantis affectum
diligis. Augustin, Medi-
est, lib. 2. cap. 4.

Rom. 10:13.
therefore cast about to get out of trouble of minde, and sense of divine terror with as great impatience and precipitation, as the former; onely more piafully, and with seemingly fairer, but truly false satisfaction to their owne Soules. For the former rush with furious indignation out of these spiritual dejections of Conscience, as unmanly feares, not fit for worthy spirits, and men of loviall resolution, into greater excelle, and variety of worldly delights, and sensuall looseness; and so ordinarily become afterward very notorious, and more desperate enemies to the Kingdom of Christ: Because the power of the Word hath once stung their carnall hearts with some remorsefull terror, they ever after heartily hate the sound and searching Ministry, and managersthereof, the Inflicters of their smart; for no other reason in the world, but that they tell them the truth, and therupon torment them before their time; that so, if they bee not wanting unto themselves, they may escape the torments of eternity hereafter. And they let themselves against godly Christians with incompatible estrangement, and implacable spite; onely because they are Professours of Selfe-deniall, holy strictnesse, incomformity to the world, repentance, mortification, &c. the entertainement and exercise whereof they furiously more detest and flie from, than the death of their Bodies, and damnation of their Soules. But these latter, passe more plauably out of trouble of conscience, and take a fairer course of the two, tho it prove but an imaginary and counterfeit Cure. For they labour to close up their spirituall wound, with comfort out of the Word; and promise peace to their troubled hearts from the promises of life: But herein they faile, and fearfully deceive themselves, in that they conceive, the first fits and qualmes, as it were, of Legall terror, to be saving repentance;
a general speculative apprehension of Christ's Passion; to procure a special pardon for all their sins; fruitless speculations of Faith to prevent and secure them from the wrath that is to come; a mere verbal profession to be too forwardness enough, except a Man would be too precise. Upon the first fright, and feeling the smart of a confused remorse and horror for sin, without any further penitent wading into Particulars, or thorough search into their hearts, lives, consciences, and Callings; without suffering the worke of the Spirit of Bondage, to drive them to Christ, and a resolution to sell all, &c. They presently, hand over-head, apply by the strong delusion of their owne idle groundless conceit, all the gracious promises and privileges of Gods Childe to their unhumbled Souls; and enforce their understandings by a violent greedy error, to think they are justified by such an artificial heartless Notion, which falsely they call Faith; and so resting in a counterfeit perswasion, that they are true Converts, ordinarily turne carnall Professours.

Who are a kind of people, who have no more spiritual life, then a dead Faith can infuse into them: No more comfort in the communion of Saints, then an outward correspondence in Profession, speculative Discourses of religion, and meetings at the Meanes can yeeld: No more interest; or right to Heaven, then a bold presumptuous confidence; built first upon their owne willfull fancy, and seconded with Satan's lying suggestion, can give them. Whose sorrow for sinne at the most, is commonly no more, then affecting their Soules for a Day, and bowing downe their heads like a Bulrush, without loosing the bands of wickedness, or departing from iniquity. Whose conversion is nothing, but only a speculative Passage from a confused apprehension of sinne, to a general application of Christ; without any sensible, or saving alteration.
alteration in their ways. Whose New-obedience consists only in a formal conformity to outward exercises of Religion, without all true Zeale, life, heartiness, holinesse, or indeed honest dealing with their Brethren. But these men are to know, that Christ's blood never pardoned any man's soule from sinne, whose spirit the power thereof did not purge from guile. It never saves any one from Hell, whom it doth not first in some good measure season with holinesse and heavenly life. In vaine do they build comfort upon his Passion, who do not conscionably conforme to the practise of his Word. And let them further be informed for a more cleare discovery of their grosse and damnable Selfe-deceit; that howsoever a dead Faith, according to it's name and nature, enters (if it hath any entitie at all) into the understanding, without any remarkable motion, sense and alteration; yet that Faith, which truly justifies, pacifies, purifies, mortifies, sanctifies, and saves, is evidently discernable, by first, Many stirring Preparatives; Sight and sense of a Man's miserable state by nature, of his sinfullnesse and cursednesse; Humbling himself in the sight of the Lord, fearfull apprehensions wrought by the spirit of bondage; Illumination, conviction, Legal terrours, &c. Secondly, Violent affections about the infusing of it, which are wont to bee raised in the humbled heart by the Holy Ghost; extreme thirst, inflamed desires, vehement longings, unutterable groanings of spirit, prizing and preferring the Person and Passion of Christ, before the Possession of infinite Worlds; willingnesse to sell all, to part with anything for Him, tho never so deare, or so much doted upon heretofore; with pleasure, riches, preferments, a right hand, a right eye, liberty, life, &c. Nay, if in such a Case, if even Hell it selfe should stand betweene Iesus Christ and a poore Soule, Hee would most willingly passe thorow the very flames thereof
thereof to embrace His blessed crucified Lord, in the arms of a lively Faith. Thirdly, inseparable consequents and companions: first, an hearty and everlastimg falling-out with all sinne: secondly, sanctification thoroughout, in Body, Soule, Spirit, and Calling, and in every power, part and passage thereof, tho not in perfection of degrees, as they say, yet in truth and effectually: thirdly, A set and Solemn course of New-obedience, spent principally in Selfe-fubriety, righteousness towards our Brethren, and holiness towards God.

Many unfaithfull men in the Ministry, both in their publike teaching, and private visitations of the sick, have much to answer for in this Point: who for want of skill in that highest Art of saving soules, of familiarity with God, and secret working of his Spirit, of experience in their owne change, and of the spirit of discerning, &c. many times concurre with such miserable men to marre all, in life-ling the very first stirrings of Legall remorse, by healing the wounds of their conscience with sweet words, before they be searcht, and founded to the bottome; and by an unseasional and indiscreet heaping a great deale of comfort there, where as yet, a good ground-worke of true humiliation is not soundly laid. Many and lamentable are the spirituall misteries in those Places, where such Dawbers with untempered mortar domineere; who never passed thorow the Pangs of the New-birth themselves, were never feelingly acquainted with the wonderfull dealings of God in that great Miracle of a Mans conversation; or trained up experimentally in the Schoole of temptations, painefull exercises of mortification, and counterminings against the Depths, Wiles, Devises, and stratagems of the Distell. The blessed Prophet paints them out to the life, and denounces a dreadfull woe against such flattering and foolish Prophets, Ezek.13.
A Ship-Master's skillfull onety in Astronomy, and other speculative Passages of the Art of Navigation, is nobody in conducting Men safely over some dangerous Sea, to Him, that besides sufficiencies of Art, is furnish'd also with experimental skill in those Parts, by passing formerly that way Himselfe, and having discovered those dangers of ruine, and hidden Rockes, which the other Man might easily run upon. Give me a Man, in whom variety and profoundness of best learning both concur in the highest degree of excellency, yet if his owne heart been not soundly wrought upon, and seasoned with saving grace, Himselfe experimentally seene into the Mystery of Christ, and Secrets of Sanctification, as Hee shall be hardly able to wound other mens consciences, and pierce them to the quicke; So Hee will be found very unfit to manage aright the spiritual miseries of a troubled Soule; and to transport it safety through the tempestuous terrors and temptations incident to the New-creation, into the Port of true peace, and Paradise of the blessed Brother-hood.

A right dreadful and tender Point it is, to deal with distrest consciences; so many depths of Satan, and deceits of Mams heart mingle themselves with business of so great consequence. Even a well-meaning Man without much heedfulness, and good experience both in the Point, and the Party, may err dangerously, and be much deceived herein. I have heard from a Man of conscience and credit, besides many and many in the same kind, of a fearefull imposture to this purpose: A man, who for the world was well enough, visited with some trouble of minde for his sinnes, sent for a Minister to minister comfort. Hee, it seemes, not bounding Him to the botome, or searching to the quicke, heaped upon Him unseasonably, and too soone, mercies, and hopes of spirituall safety. Amongst other things, Hee asked Him, whether formerly, Hee had
over felt testimonies and refreshings of God's favour, and love; Yea, answered the Party; [and hence take notice of a notorious depth of the Divell] Once riding alone upon the way in such a Place, I grew upon the sudden, very lightsome, and light-hearted, &c. [This was but a flash of Satan's Angelicall glory, cunningly to lighten and lead him the way to further confusion]. Why then, replied the Minister, you may build upon it. God is constant in His favours and whom Hee loves once, Hee loves for ever. Herupon the Patient was presently healed of his wounded heart, and after fell unto his former courses, and grew fully as profane, as Hee was before. Amongst the many important Passages of our Ministeriall imployments, I feare mee, this p weighthy affaire of visiting the sick, is passed-overals (more is the pity!) with much ignorance, lightnesse and neglect. It is incredible to consider, how fearfully many offend, and what a deale of hurt they doe, by observing one plodding generall forme, and that a poore one too, towards all Patients promiscuously: without any judicious discretion in distinguishing the variety of spiritual states, the different degrees of unregenarateneesse, former courses of life, &c. Commonly their carriage in such Cafes is the same to the notorious sinner, the meere civill Man, grosse Hypocrite, carnall Gospeller, formall Profesor, Back-slider, the weake and strong; the tempted and untempted Christion. If they but heare from the sick Man a generall acknowledgement of his sinnes, formall cries for mercy and pardon, earnest desires to die the death of the righteous, &c. which may be easily, and ordinarily found in a Phari-

tise, or foolish Virgin, as you have heard before; they will presently needstheeape Him down, that Hee is as sure a saved Man, as if Hee were in Heaven already. Herein resembling, saith a Marbury, a foolish Shep-
the ditch, is driven to play the miserable comforter; and 
to take some other indirect course (as many use to doe in 
such case) to cut the steepest throte in time, to make him 
Mans meate; lest it should bee said, Hee died in a ditch.
Many and many a time doe such fellowes as these, 
empty and discharge their common Place Booke of all 
the places of mercy and comfort, collected curiously, 
and industriously for that purpose, upon those Men; 
who were never acquainted with the wayes of God 
in their life-time, nor with the truth of humiliation, 
or truly with the great worke of Repentance upon 
their Beds of death.

Those formall Church-men, who stood about Mar-
shall Biron, that great Peere and Pillar of France, at 
his death, did in this respect very ill offices of Ghost-
ly Fathers unto Him in his greatest need, and last ex-
tremity. For when He behaved himselfe more like a 
sinous Divell, already amongst the damned spirits, 
in blasphemies, impatiencies, and most raging passi-
ons, then a meek and humble Saint of God, ready to 
pallce into everlasting Mansions of peace; they not-
withstanding out of their Popish divinity, gave him 
this absolution, assuring Him that His soule was ready to 
see God, and to be Partaker of his glory in Heaven. When 
it had beene fitter to have driven him to the sight 
of his sinnes, sense of that dreadfull hour, terror of 
that strict Tribunall, to which hee was ready to palle, 
and fearfulness of that innemal fiery Lake, from 
which no greatnesse can priviledge gracelesse Men.

I fear me, there are many Trencher-Chaplaines of 
the true Religion, also, who are ready to doe propor-
tional service, to ungodly great Ones, upon whom 
they depend, by promising them life. But many and 
dreadfull are the mistakes and uneries, which fall 
upon the Soules of Men, both Patients and By-stan-
ders, by these flattering, formall visitations, and Fu-
neral Panegyricks, which ordinarily follow after.
Happy then, and hopeful is that Man, who in the troubles of His Soul meets with that 

\begin{equation}
\text{One of a thousand, \text{Job 33:23, with those Sons} both of Consolation and thunder, who are as able, ready, and willing, rightly to bind up a bruised Spirit with the Balm of mercy, and promises of life, as to break in pieces a stubborn heart with the terrors of the Law. Who, as they labour in the first Place to fright and fire men out of their sinfull courses, into penitent dejections of Conscience, a needfull preparative to a saving conversion; so they have learned both speculatively and experimentally, to conduct them thence to the Pangs of the New Birth, to found comfort in Christ, mortification, New obedience, walking with God, &c.}
\end{equation}

\begin{itemize}
\item They who make a great change.
\item There are, who passe out of trouble of Conscience for Sinne, into some more tolerable courses for the time to come; but yet not thoroughly, and savagely into the truth and Trade of Christianity.
\item For when Satan once perceives, that sorrow for sinne
\end{itemize}
sinne lies so heavy upon a Mans heart; and the rage of guiltiness doth sting him still with such restlesse anguish, that in all likelihood, it will at length draw and drive him to some alteration at last, and work out at last some measure of amendment; then doth hee out of an insatiable hellish thirst to hold him still in his clutches, bend and imploy all his power and policy, to make him satisfie himselfe; and reft finally, as insufficiently fitted for salvation, in some parti-
all, insufficient, halfe-conversion; and to set downe contentedly with religious formes onely, and some outward reformation. The Divels first desire in working our destruction, is to keepe a Man notoriously naught, in the highest straine of impiety. A traitour in graine, as it were, and most desperate Re-
bell to the divine Majestie, wallowing still in all vari-
ety of villany and vanity. But if that will not bee, Hee is glad to detaine him, in what degree of pro-
phanenesse, hee can most conveniently and with greatest safety, tho the least and the lowest; in any state of unregenerateenesse, tho furnished with the utmost perfections, of which it is capable; so that Hee stept not into the Kingdome of Christ. Rather then Hee will utterly lose him, and part with Him quite, Hee will leave possession of Him in part; and bee willing, tho full sore against his will, to lose a great deale of his former more furious service; and something of the fulnesse of his conformity to the fashions of Hell. If Hee cannot doe as hee would, Hee will doe as hee may, as they say: When Hee sees him grumbling and grow discontent, and weary with the loathsomenesse of the Dungeon, and weight of his fetters; rather then Hee should escape, and breake quite away; Hee will knocke off some of his irons, grant him the liberty of the Prison, the com-
fort of the walkes; nay and suffer Him sometimes to walke abroad, so that Hee bee still watchfully attended.
attended by his Keeper; and continue a Retainer to the kingdom of darkness. He will bee content, to give him the benefit of the fewest stripes in Hell, and the least measure of damnation; tho' that also bee more then infinitely terrible, and intolerable, rather then Hee should bee undamned at all. And therefore in such a Case, Hee will easily suffer Him to proceed to some kinde of Repentance; and reformation, of some one or more outward grosse notorious sinnes; remorse whereof, perhaps, did first raise the terror and trouble in his minde; so that Hee will there rest, and remaine unmortified and unamended in the rest. Or, Hee cares not much, tho' Hee be universally, outwardly reformed, and unblameable, for the most part, in his visible carriage, and conversation; Tho He restores ill gotten goods with Judas; say his prayers, give almes, fast often, give the things of all that Hee possees, with the Pharisee; hold out a lamp of goodly profession to the eye of the world, with the foolish Virgins; observe godly Ministers, reforme many things after their Preaching, and hear them gladly, with Herod; So that for all this plausible and unpernicious outside the heart continue unchaft, impure, unholy, unhavenly still; and Hee still hugge in his bosome, some secret lusts and sensuall corruptions; with willing delight, and loathnesse to leave them. Or, if a man, besides outward religious representations, and conformities, desires also to finde and feel some kinde of inward worke; Hee will not bee much troubled with addition of the spirit of illumination, temporary Faith, some joy in the Word, y taste of the powers of the World to come, &c. So that the spirit of speciall sanctification be wanting still, and that some darling delight bee maintained in heart, life, or calling; which the Man by no means would have meddled with, or mortified. Or that, which is a notable Depth of the Divell, of which take
Whereas a Man heares many times out of the Ministry of the Word; that the abandoning of his solome-sinne, is a good token of a true conversion; and the embracing of it still, is too sure a signe, that he is Satans still: To the end Hee may blind Him in this important Point; Hee will suffer Him to exchange the visible forme, and outward exercise even of His beloved sinne. For the purpose; A mans Captain and commanding sinne, is covetousnesse; and it is outwardly exercised in urging, bribery, sacriledge, &c. He is well enough content in this Case, to let Him be frightened by the terror of the Ministry, from those groser acts of cruelty, for which the World cries shame on Him, (especially not restoring); so that Hee insensibly fall unto, and secretly practise some other cunning invisible oppressions, or any unlawful ways of getting. His sweet sinne is voluptuousnesse; Hee hunts after it in the horrible villanies of adultery, or fornication; But at some Sermon or other, Hee is told and terrified; That by such sinnes he doth not onely damne Himselfe, but also ever draw another to Hell with Him, &c. Whereupon Hee may grow into a flavius dislike, and discontinuance from them; and Satan will not say much, so that there succeed in their rooms, some other kindes of uncleannesse; perhaps immoderate abuse of the marriage, without any checke, or remorse; or some other secret, Selfe-abominations, not to bee conceived without honour, much lese to be named. Nay, Hee will yet yeeld further, and endure an utter cessation from the externall acts, and visible practice of a Mans predominant and reigning sin; so that he delightfully feed upon it still in his heart with speculative greedinesse; and spend the strength of his affections, and the most of His thoughts that way. Hee will give Him leave to leave off His Vui-ry, and to call-in his money, (but ordinarily, ever without
without restitution, so that he may hold his heart fill exercised with covetousness. Hee can well enough abide, abandoning the grosse acts of uncleanness; so that Hee lies frying in the flames of his own scorching concupiscence; and confume his thoughts in the adulteries of the heart, and contemplative filth. Of the endless Maze, unsathommed Depths, and deepest malice of that old red Dragon! Hee will yeld unto any thing, take in the very darkest Nooke of Hell, for some cunning Device, rather then part with a precious Soule out of his Hellish Paw. If a Man be so haunted with horrour of conscience, that hee dare not for his life lie any longer in notoriousnesse, but will needs into some new course; Hee can put him into many new fashions, and yet no New-birth, no New-man. Hee will suffer him to passe into a more tolerable conversation, and yet come short of a true conversion. Hee can afford him a morall Change, or a formal Change, or a mentall Change; I meane it only in respect of the spirit of illumination, and general graces; or a temporary Change, of which see My Directions for walking with God. pag. 310.) And yet continue him still within the confines of His cursed kingdom, and in a damnable state. Hee doth improve to the utmost, as occasion of advantage is offered, both the grisseliest shape of a fowle Fiend, and the most alluring light of His Angelicall glory; to doe us a mischiefe any way, either upon the right hand, or the left. How many thousands, Ah pitie! even in this clearest Noone-tide of the Gospeil, doth Hee keepe in a presumptuous confidence, that they are converted; and yet most certainly his owne still, and in a willing slaverie to some one or other predominant Lust at the least? Bee advised then in the Name of Chrifi, whosoever thou art, when the hand of God, in great mercy, shall visit and vex thy conscience for sinne, by the piercing power of the Ministry:
Be sure to follow the direction and guidance of that blessed hand, without dawbiug or diversion, out of the kingdom of darkness, thro' the Pangs of the New-birth, into the holy-Path, wholly and for ever. Make sure worke, whatsoever it cost Thee; Go through-stitch, th'o' thou lose a right hand, or right eye by it; Sell all that thou hast: The Pearle is of great price: Have never anything more to doe with the Divell: Give over the Trade of sinning quite, never more to turne againe unto Folly upon any termes. And if Satan set upon Thee with baitez and allurements, to detaine Thee in his spiritual Bondage, but by one darling delight, to which thou hast been most addicted: Answer him in this Case with un-shaken resolution, as Moses did Pharaoh in a Point of temporal Bondage: There shull not so much as an hoose bee left behinde. Yeld not an haires breadth upon any condition to that Hellish Pharaoh, especially in so great a matter, as the endless Salvation, or damnation of thy Soule. If hee can keepe possession but by one reigning sinne, in which thou liest with delight, against the light of thy conscience, hating to bee reformed; Hee desires no more. One knot in a thread will flay the Needle's Passage, as well as five hundred,&c. See to this purpose my Directions of walking with God, pag. 34. Beware then of closing up the wound of thy terrified and troubled conscience with any out-side, halfe, or unsound conversion: which I make the fourth Passage, out of trouble of minde for sinne.

Thou'ldest lose their Soules, by thinking thee will serve the turn, then will. If One would buy a Jewell of five hundred pounds, and will give but foure hundred for it, thee might as well bid nothing. Nay, the doing something in Christianity, and not going thorough-stitch, hardens a Man by accident. Where, were there nothing but notoriousnesse, it might serve to humble us. Because Satan cannot keepe us quit from Religion, thee doest with us, as wee with our children; when they cry for pieces of gold, we still them with Counters and Kettles. D.P. Many a man loathagreat deal of labour, and his soule too, for want of a little more added; A small thing parts God and them: Many a time they lose heaven for one lust; as indes for his covetousnesse: God hath set downe that hee will not abate a haires breadth of his price: and they think they offer faire, and will goe no further; this will oe it, they will goe on with their bargaine, eftens, &c.—Tho the Temporary offer faire, yet hee will not come up to the Lords price. O bee not to un-wife, loe not all this labour you have taken, in hearing, reading, praying, professing; and it may be, have been called Puritan, and been hated for your well-doing, and yet lose your soule for a little more. Master Rogers of Dedham, Doctrine of Faith, cap. 1, pag. 13-14. How nere come some, that ye shall never have Christ and salvation? They lose Heaven for some lust; if they could but yeeld up that one thing that was wanting, it might have been a bargaine, ibid, cap. 2, pag. 188.
5. And why may not Satan sometimes, by God's permission, be suffered to inflict, and fasten his fiery darts of terror and temptations upon a man's conscience; continue them there some while with much anguish and horror, for some secret holy end seen, and seeming good to divine wisdom; and at length remove and retire them, not upon succession of any found comfort, or true peace, from the promises of life, and pardon of sin; but only upon a mere cessation of the Devil's pleasure to torment, and terror any longer? Not that He can hurt the least, or most contemptible creature that ever God made, when He pleases: but that it pleaseth God sometimes to give him the raines, and leave to rage. Quelling the conscience in this case, is no comfortable cure from positive help: but a counterfeit palliation by ceasing to hurt. See Satans proportionable practices in matters of Witchcraft, in Giffard's Dialogue concerning Witches and Witchcrafts, pag. 11.

6. Nay, let me here further, before I passe out of the point, discover unto you a mystery, but it is of that iniquity and horrible Hypocrisy. I have known some (would you think it?) who have counterfeited even trouble of conscience, and made shew, in a counterfeit terror only, that an Hypocrite may have bemoes of every some. See Master Roger of Dedham, Doct. of Faith, cap. 2, pag. 8, and doe outwardly all things which true Christians doe. See Perkins in his Treatise; How farre a Reprobate may goe, and feigne, whatsoever God's children doe faithfully. Noviumus hypocrisae ca fingere omnia, qua sideles verit efficium. Chamier. Tom. 3, lib. 13, cap. 20, sect. 5. So I doubt not, but He can represent outwardly even the dejections, complaints, and sad behaviours of one truly troubled in conscience. And that so cunningly, that he may for a while deceive judicious Ministers. Some Painters have had such a gift in the lively expressing of the forms of Birds and other Beasts, that true Birds and living Beasts have been deceived in taking them for their mates. But the Hypocrite puts down the Painter: for by his glozing, and glittering shewes in all outward works, he doth so perfectly resemble the true Christian, that he deceives, not as the Painter, silly Birds, but reasonable Men; yea, learned and experienced Christians. Diie in his Discovery of the deceitfulness of Man's heart, cap. 2, pag. 29, Nay may he not therein out-go them? As false gold in glittering goes beyond true; and hired mourners in lamentation beyond the deceased Partie's own friends; and flattering flatterers in outward complements of friendship, beyond true friends themselves: So may Hypocrites in outward works seeme to carry it away from the soundest Christians, ibid.
without all truth or true touch, of sundry temptations, and spiritual distempers, incident only to the Saints. And have for that purpose addressed themselves with much industry and noise; and had recourse many times to some spiritual Physicians, with many tears, an heavy countenance, and other rough circumstances, expressing almost exactly the scruples, doubts, distrusts, complaints of such as are truly grieved in spirit, and true of heart. O the wonderfull Depth, which lieth hid in the confluence of the Hypocrisies of man's false heart; and the Devises of that old b Serpent, which deceiveth the whole world! Such as these, take upon them, and lay aside c Hypocrites, hoc est, bivere Theatro alienam personam sumit. — sic et in hac vita ad fines mores 

adlocutae: Theaet. 11. 

 orcus nec theaetrum exercet, quia alia corte gentium, alia extirpata hominibus praestat se ferens. Basil, Serm. II, De Iejunio.
CHAP. I.

The right method of curing an afflicted conscience; foure things required in the right method of curing.

The passages past doe all mislead into By-paths: but there is One blessed way, besides all these, tho it be a narrow One, which conducts directly out of a natural state through the pangs of the New-birth, without diversion, or dawbing; without any longer detainement in any lust, senfual pleasure or beloved vanitie; in any kind of hypocritie, or degree of unregeneration, into the Paradise of grace fully and for ever. This neither plunges a man into the Pit of Despaire, nor misguides him by carnall counsell, and his owne wicked conceit, into the foole Paradís, and taftleffe fooleries of outward mirth; nor pacifies unreasonably with untimely and counterfeit peace; nor leaves in the deceiving forms of an unsound conversion, and un-saving flourishies of generall graces only, &c. But convaires and transports him happily, by an universall, fyncere, supernaturall, thorow-change into the holy Path: And that thus, and by such degrees as these:

1. The first is an Illumination of the minde, conviction of the conscience, terrifying the heart with...
fight, sense and horror of sinne in some true measure. The first work of the Spirit, John 16.8, is to convince of sinne; which presupposeth illumination, and produceth terror. The Spirit of bondage must bee first set on worke, to shew us our spiritual misery, to humble us to prepare for Christ. And yet this worke in itself, is common to the Alien, with the child of the New-birth. And ordinarily here they part: The Alien and he that hates to be reformed, out of an inveterate, unhappy prejudice against the saving preciseness of the Saints; and lothness to leave utterly his former courses, company, conversation, being obstinately against passing on forward into the way, which is called holy. (Regeneration, the New-birth, Repentance, mortification, sanctification, self-denial, New-obedience, walking with God, turning Puriitian, as they lay, &c. are terms perhaps, of as great terror unto him, as his present trouble of conscience) doth now here divert, and afterward willfully and woefully perish in some pestilent or plausible By-path. In this case he labours & lays about him for ease any way, (yea sometimes he will have it from the Divell himselfe, if hee can, by the help of a Wizzard, rather then misse of it) so that he may attaine and keepe it, without any great alteration of his former wadies, or especially, without parting with his darling pleasure. And therefore hee assaies, either, to conquer his spiritual affliction with worldly comforts, carnall counsell, chose contentments, &c. Or else to allay the present storme of his guilty rage with some counterfeit calm; or at best, to still the cry of his conscience, with putting forth his hand to some outward works of Christianity, & some kind of conversion; which may yet well enough consist with the secret enjoyment of his bosome-sin: Or by some other such indirect course, and unsound cure. But now the Other, whom the Lord doth purpose to prepare for himselfe by this first worke, and to call
effectually doth entertaine at the same time, by the helpe of God, a strong, invincible resolution, not only never more to returne unto foolishnesse, whatsoever comes of him; never upon any termes to fall backe againe into his former sinfull pleasures, which have now fastened so many fiery Scorpions stings in his conscience; but also, never to admit of any cure, recovery and comfort to his afflicted foule, but only by Jesus Christ: never to have the bleeding wounds of his bruised spirit bathed, bound up and healed, but in that Fountain, opened to the house of David, and to the Inhabitants of Jerusalem, for some and for uncleannesse: Nay rather then hee will doe the one or the other, he will abide upon the Racke of his spirituall torture unto his ending houre. Whereupon hee directly addresseth and applyeth himselfe to the only meanes, appointed and sanctified by God, for working a sure, kindly and lasting cure in such a case, I mean, the Ministry of the Word. And, if hee may have his will hee would hit upon the most skilfull, experienced, searching and sound-dealing Man, amongst all Gods faithfull Messengers.

And so in a second place, without all reservation, or any purpose ever to returne or divert; hee comes unto the Ministers of God, in the same minde and with the same meaning, that Peters hearers did; Acts 2, 37. having his heart pricked and rent in pieces with gall and terrors, as theirs were: Men and brethren what shall we doe? if there be any Instruction, direction, or duty, which upon good ground out of Gods blessed Booke, you can enjoyne; wee will willingly follow it, embrace it, and rather die then not doe it. Prescribe any course, whereby we may have the boiling rage of our guilty consciences somewhat asswaged, and wee will bless God, that ever we saw your faces: Nay, that ever hee made you the happy instruments, to fasten these keen arrowes of truth and terror.
terror in our amazed and afflicted spirits. Alas! wee see now, &c. See before pag. 135, &c. And now here the Ministers of God have a strong and reasonable calling to set out in the height, the excellency, amiablenesse, and soule-saving sufficiencie of Jesus Christ, blessed for ever: To amplify and magnifie to the life, the heavenly beauty, unvaluablenesse, and sweetness of his person, passion, promises. No sinne of so deepe a die, bee it scarlet or crimson, but his precious blood can raze it out. No heart so darke or heavy, but one beam shinning from his pleased face, can fill it as full of spirituall glory and joy, as the Sun is of light, or the Sea of waters. No man so miserable, but if hee will goe out of himselfe, and the Divels slavery quite, and come-in, when he is dearely invited, he will advance him without money, and without price, from depth of horroour to height of happiness, &c.

3. By this time, being thus told and truly informed in the mystery and mercy of the Gospel, the poore wounded and weare soule begins to bee deeply and dearly enamoured of Jesus Christ. To advance him highest in his thoughts; as the only jewel and joy of his heart; without which hee hath beene heretofore, a dead man, and shall hereafter bee a damned miscreant; to preferre and prize him farre above the pleasures, riches and glory of the whole earth; to set his eye and longing so upon him, as to hold himselfe lost for ever without his love; Nay, in the case hee now stands, he is most willing for a found and saving cure, to passe through a piece of hell, if need were, to such a heavenly phylsion; in whose blessed person alone, as he heares, all the riches of mercy, goodnesse, compassion, and comfort is to be found; and in whom are hid and heaped up the fulnesse of grace, and treasures of all perfection. So that now the current of his best affections, and all the powers of his humbled soule are wholly bent and directed toward him,
as the Sun-flower towards the Sunne, the iron to the load-stone; and the load-stone to the Pole-starre. To whom the nearer he draws, the more heartily it grieves him; that ever he pierced so sweet and deare a Saviour, with such a former impure loathsome life, and so many abominable, and now most abhorred provocations.

4. Vpon this discovery, survey and admiration of this pearle of great price, this rich treasure, the now truly broken, and contrite heart, death cast about by all means, how to compass it. O! what would he now give, for the sweet fruition and ravishing possession of it? Hearts-blood, life, lying in Hell for a season, were nothing in this case: The imperiall crowns and command of tenne thousand worlds, were they all extant, would bee in his conceit, but as dust in the Ballance, layd in the scale against Jesus Christ, &c. But these things are not required at his hands. At last hee happily hittes upon that, which God would have him: hee even resolves to sell all that hee hath: to part with all sinne, tho it should bee as deare, and as much voted upon, as that compared to a right eye or right hand: bee it that, which hath kept him longest in hell, most wasted the conscience, and stucke closest to his bosome: I mean his Captaine corruption, Master-lust, or Minion-delight; he will spare none, he will quite out of Sodome, he will not leave so much as an hoafe behind. For he well now remembers, what hee hath often heard heretofore, the then hee tooke no heed; That the Lord Tes-

When a man comes to this pale, with in dignation to be willing to part with his finnes; to have no more to doe with them, (as he must that will have part in Christ: he cannot have Christ, and keep any one of his finnes,) that party shall have the Pearle. Master Rogers of Dedham, Doctrine of Faith, cap. 2. pag. 173. And surely we well worthy is he to lose his part in Christ, and all his benefits, that preteth any lust before him, and the favour of God, though hee bate a price on Christ, ever to have any part in him, lord, cap. 8. pag 371.

And who soever lives in any one knowne finne, let him know to his face, he hath no true
Part. 2. Chap. 2:

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chap. 9. Sicut Deum ministrum omnium erigit, quemodociget qui crimen reservet, de aliorum peccatis non admirat. Sint autem Dei consequentur inculcationem, sine quibus non omnis inveniatur gratiam. Ibid. 1 Rex. De datum universali remissio peccatorum, sic debet eam in omnibus universalibus desiderat, peccatorum, & quia illud procul dubio verissimum est, in omnibus inter reconciliato tempore reperiendum omnium peccatorum; propositionem etiam studium dei incipit absintendi ab omnibus. Nam qui remissionem omnium accept, infusionem gratia simul accept, quod illum arma & munus contra omnii. Fratr. agitur blandius sibi de peccavi re.

mis, qui amor et peccatum in genere, & propositionem in eodem permanendi, qua in sinu cor-
dis fi soli. Davenantius in expol. epist. ad Coloss. cap. 2. ver. 13. pag. 27. 1. Kespiscen-
ria illana est vera ac solida, qui non avertebominem ab omni peccato cognito ad omnes bonum
socium. Amenius Medull. heol. lib. 1. cap. 16. There is no Word of comfort in the whole Booke of God; intended for such as regard iniquity in their hearts, so they doe no act it in their lives. Their only comfort is, that the sentence of damnation is not executed, and thereupon there is yet opportunity of safer thoughts and resolutions, otherwise they stand not only convicted, but condemned by the Word. Doctor Sibbes in the Preface. There is no more comfort to be expected from Christ, then there is care to please Him. Ibid.

CHAP. II.

3. From things were required in those who are rightly cured.

Iftly, To the party thus legally affected, evangelically affected and fitted savagely, now doe all the promises of life in Gods blessed Booke, offer themselves, as so many Rockes of eternitie in faithfulness and truth, for his wearied soule, tossed with tempest, and full sorely bruited with storms of terror, sweetly to rest upon, with everlasting safety: God the Father, his bowells of tenderest compassion and bounty already stirring within him, runnes, that I may so say, as the Father in the Gospel, to fall upon it's necke, and to kiss it with the kisses of his
his sweetest mercy: Jesus Christ opens himself as it were, upon the Cross, to receive it graciously into his bleeding wounds; all which, hee beholding with a spiritually illightened eye, admiring and adoring, cannot chuse but subscribe and seale unto them, that they are true; and by the helpe of the Holy Ghost, casts himselfe with all the spiritual strength hee can, at least with infinite longings, most thirsty desires, and resolution never to part, into his blessed bosome; saying secretly to himselfe: Come life, come death, come Heaven, come Hell, come what come can, here will I sticke for ever. And if ever I perish, they shall plucke me out of the hands, and rent mee from betweene the armes of this mighty, glorious, and dearest Redeemer of mine.

6. And having now taken Christ, as a Saviour, to free him from the miseries of sinne, & hee is willing also to take him as a Lord, Husband, and King; to serve, love, and obey him. For every one that is truly Christ's, doth as well thirst heartily, and sincerely indevour after mortification, conquest over corruptions, sanctification, purity, new-obedience, ability to doc, or suffer any thing for Christ; as for pardon of sinne and salvation from hell. And therefore hee willingly takes upon him his yoke; which tho' so called, yet is a ease and light; enters in earnest into the narrow way, which theit bee every where spoken against, as it was in Pauls time. Acts 28.22. yet in truth and upontriall is most precious, profitable, and pleasant. See Prov. 3. Happy is the man that findeth wisdom; to wit, in the word, to walke in the ways of God.—Shee is more precious then rubies: and all the things thou canst desire, are not to be compared unto her. Length of dayes is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. Heenow for the short remainder of his abode in the vale of teares, vowes, and
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gives up the flower and prime of all his abilities, loves, joys, endeavours, performances in any kind, to the highest Majesty, and consecrates all the powers and possibilities of body and soul, to do him the best and utmost service he can any ways devise, unto his dying day. And still grieves and walkes more humbly, because he can do no better. For then he casts his eyes upon God the Fathers free love, and Christ's deare passion; hee thinkes with himselfe, and so he well may, that if he were able to doe him, as much service, as all the Saints doe, both in this and the Church above, with addition of all Angelicall obedience; it were all infinitely lesse then nothing, towards the discharge of his debt, and incomprehensible everlasting obligation.

7. And being thus incorporated into Christ, hee presently k associates himselfe to the brotherhood, to the Sect, l that is every where spoken against. For so is profession accounted. Act. 28. 22. After that Peters hearers were pricked in their hearts, they were counselled to repent, believe, be baptised, &c. and to
now begins to delight himself in them, whom he heartily hated before, I mean the people of God, Professors of the truth and power of religion; and that, as the most excellent of the earth; the only true Noble Worthies of the World: worthy for ever, the flower, fervency, and dearest of his most melting affections and intimate love. And hee labours also might and maine to ingratiate himselfe into their blessed communion, by all engagements and obligations of a comfortable, fruitful, and constant fellowship in the Gospel. By an humble mutuall intercourse and communication of holy conference, heavenly counsell, spiritual encouragements, consideration one of another, confirmation in grace, & in assurance of meeting in heaven, &c. resolved to live and die with these neglected happy Ones, in all faire and faithful correspondence, sweetest offices of Christianity, and constant cleaving to the Lord Jesus, and his glorious cause: Nay, assured to reigne with them hereafter everlastingly in fulness and height of all glory, joy, and blisse. For if once this divine flame of brotherly love bee kindled by the Holy-Ghost in the hearts of true hearted Christians, one towards another, it hath this propertie and privilege above all other loves, that it is never after put out or quenched, but burnes in their breasts with much affectionate fervor, with mutuall warmth of dearest sweetness here upon earth; and shall blaze eternally with Seraphicall heat in the highest heavens hereafter. In the meanetyme, hee makes conscience of sympathizing, both with their felicities and miseries. His heart is enlarged with lightsomenesse, or eclipsed with griefe; as hee heares of the prosperity or oppression of Gods people. I the rather here mention this marke of the true convert, because it is so much required, nay infinitely exacted at our hands, in these heavy
heavy times of the Church. And therefore may bee
to every one of us an evident Touch-stone, to try
whether our profession bee vital or formal. If those
terrous, which I have heretofore many times threat-
ened out of Gods Booke against all those pittiflesse and
hard-hearted Caniballs, which take not the present
troubles of the Church to heart, upon purpose to
breake in pieces those flinty Rockes, which dwell in
some mensbrests, and to drive us all to compasso-
native, prayer, dayes of humiliation and parting
from our evill wayes; I say, if they have bin thought
by any, to have bee presteed too precisely and pe-
remptorily, heare, what I have since scene in An-
stin, and what a peremptory censure hee doth passe
upon those, who want a fellow-feeling in such a case:
If thou hast this fellow-feeling: thou art of that blessed
body and brotherhood; if not, thou art not. And here
can I hardly hold, but were it incident, I should de-
sire to cry out with a voice lifted up like a trumpet, a
against all those prophanes Esau, svinish Gadarens,
foenelesse Earth-wormes; who all this while, that to
many noble limbes of that great blessed body of the
Reformed Churches have laine in teares and blood,
doing never take to heart to any purpose, or trouble
themselves at all with their grievous troubles; but
have sottiflly and securely laine at ease in Zion, liable
to that horrible curse denounced against Meroz:

Curse.
Curse ye Meroz (saith the Angel of the Lord.) curse ye bitterly the Inhabitants thereof: because they came not to the helpe of the Lord against the mighty, Judg. 5:23. They have not helped the people of God, so much as with any hearty fellow-feeling, wrestling with God in prayer, let daies to seek the returne of Gods face and favour, &c. Men they are of the world, which have their portion in this life: who feel nothing but worldly losses; know nothing but earthly sorrows, relish nothing but things of sense. If they bee stung with a deare yeare, rote of cattell, losse by surety-ship, ship-wracke, robbery, fire, &c. they haue and take-on immoderately. But let Joseph bee afflicted, Gods people in disgrace, the Ministry hazarded, Christ spouse sit in the dust, the Daughter of Zion weep bitterly, and have none to comfort her, &c. And these merciless men are no whit moved; They have not at ear, a groane, or sigh to spend in such a rufull case. Whereby they infallibly remonstrate unto their owne consciences, that they are no living members of Christs mysticall body; have no part in the holy fellowship of the Saints, no sparke of spiritual life, no acquaintance at all with the wayes of God: but continue curtedly carelesse, what becomes of the Gospel, or Gods children; so that they may rise, grow rich, and sleepe in a whole skinne.

By this time now, ishee become the drunkards, caperis quarere, necesse tibi erit superborum vel song, table-talk to those that sit in the gate, Miserce malorum hominum nec to great men at their feasts, a By-word to the children quisiam sustinere, quia of fooles, and the children of villains, men viler then the earth, whose fathers bee would have disdained to Christus, quomodo eis the earth, whose fathers bee would have disdained to quotidie predicatur. have set with the dogges of his flocke. And what then? Quoniam & quicquid volunt, quicquid petunt a Deo, in luxuriis suis & conviviis volunt consumere, in spectacula, his, innugis, inforinationibus, in ebrietatisibus. In his volunt consumere, quo desiderant abundare, et tunc puran, quod bonus sit Deus, quando ille praebat unde corrupissent. Sed dicit aliquis, Ecce tempora afferat sunt, et aperiatur cruenta. Per ista aperiatur proficis magis Even
Even thus they dealt with * David, Job, and Iere- ecelesea, proficiunt illi, mie; Nay they told the Sonne of God himselfe, in whom the God-head dwelt bodily, that hee was a ** Samaritane had a Dively. What man of braine then, that gives hisname to Christ, and lookes to bee saved, will look for a exemption? Especially, sith all the contumelies, and contempts, all those nick-names of Puritan, Precisian, Hypocrite, Humourist, Factionist,&c. with which lewd tongues, are wont to load the Saints of God; are so many honourable badges of their worthy deportment in the holy path, and resolute standing on the Lords side. Some noble Romans having done some singular service to the state; and after, troubled and handled violently in some private Cases, were woont to bare their bodies, and to shew in open court the scarres and impressions of those wounds, which they had received in their Countries cause; as characters of special honour, and strongest motives to commerization. So many lying imputations, unworthy usages, and per-

Merci, Patribus idem est, quod posse, valere,&c. 2. Modd est idem quod Velle,&c. 3. Ple- 

runkes verò idem quod consequi, obtinere, imperare, etiam gratia,&c. And Hee gives se-

veral instances in them all. Heare Auslins cleare judgement about the Point: in another Place: Maluit dicere, Gratia autem Dei, vita aeterna: ut sine intelligeremus, non pro-

meriti nostri; Deus nos ad aeternam vitam sed pro sua miseratione producere, De gratia &

lib. Arb.cap.9. Hee also speaks to the same purpose, in Plaf. 30. Conc. 2. And Serm. 15. 

De verb. Apost. Which Places are evident from Ifeuitticall Cavils by Chamier, Tom. 2. 

lib. 14. cap. 22. Noli ergo de Dei misericordia, vel injustia despere, quos teneas ab in-

quis hominibus satisfaci, sed considera quod illi qui se persequentur, apud Deum velus mole 

et torturar ad praesum. Tu vero quas solvete, ut quasi tua legitima parvo tempore pressuram 

malorum hominum insistere coges. Sed posse illis sine fine romanis opposibum, tu felicis 


63. * Ioh.8.48. Q Quis ergo post hujusmodi vocem (seilces Beatii eiis, cum vos 

maledicent,&c Mar. 5.) tentari se non sinat? Quis ab hominibus persequi se injustia 

causa non optet? Quis non tribulari vellet? Quis se non maledici desideret? — Viniam ab 

Domino mi nomen, quia injustitiam mi nobiscum et infidicia tibi, me persequar et tribulationem, Viniam inopprobrium mecum solidus hic mundus exurgat; &c. — Hominum opprobria derivacionis 

que patuerer et levier soleremus, ut Dominus laudibus dignississe possimus. Nam si humanum 

lancem quœris, divinam amissimus. — Satis inquiram, et impium est; si tu tibi pro eum 

nominece derrabi patiaris, qui propter te tanta persequens es. — Erubescant ebrios fortes,

secutions.
Instructions for a right comforting

Sect. 2

Secutions in any kinde, for profession of godliness, which the faithfull Christian shall bring to the judgment seat of Christ; so many glorious and royall representations of excellency of spirit and height of courage in Christian causes, shall they bee accounted in the light and censure of Almighty God, and the blessed Angels; and make him more amiable and admirable in the face of heaven and earth.

Sect. 3. Part. 1.

CHAP. I.

Three principles of comfort from without us to be applied to afflicted consciences.

Thus much of the theoretic, as it were, I come now to the practical part. To a particular application of some special sovereign antidotes, to the most grievous ordinary maladies, incident to the foules of the Saints.

But first give me leave to premise some general well-heads, out of which doth spring abundance of comfort, and overflowing rivers of refreshing for all intents, and effects in point of temptation and trouble of minde.

1. And first take a fruitfull cluster, and heavenly heape of them together; those twelve heads of extraordinary, immeasurable, comfortable matter for spiritual medicines; which I have heretofore erected, as so many invincible bulwarkes against all assaults of despair, oppositions of Satan, exceptions of distrust.

2. The infiniteness of Gods mercy sweetly intimated,
Instructions for a right comforting

2. The unvaluable ness of Christ's meritorious blood, which is called the blood of God; and therefore of an ineffimable price. Understand me aright: It was the blood of God, not of the God-head; but of Him

mated, 1sa.55 6.7.8. The mercy of God is like Himself, infinite: All our sins are finite both in number and nature: Now between finite and infinite there is no proportion, and so no possibility of thristing for, and throwing itself upon Christ, unfaidly resolving upon new obedience, and his glorious service for the time to come, can no more withstand, or stand before God's mercies, then a little

Deus est misericordia sua eternitatem et simplicitatem affectionem non autem qualitate aliqua, non affectum, non passionem. Polan Synag. Theol. lib.2.cap.23.

Opposite against the greatnesse of thy sins, to µσγεβος το ελθος Dei; and against the multitude of them to µσγεβος τον θεόν Dei. As B. and speaks,

Cogita sicut illam si in mare, siderit, non poteris stare, aut apprare. Quantum sicut illa ad mare sicut habes, tantum hominis malitia ad Dei elementum pietate teneas,

imò vero tantummodo, sede longè supra: Nam et pelagus, sciantis magnum sit mensuram sivi aduersitatis, Dei verò elementa et pictas mentiras non habet. Hee dicam: non quos nos desideres, sed promptiores reddam. Christo, tom.5 de penit. Hom.3. col. 843. u Divina misericordia tanta est, ut signis universa recta corrua mundi commisisset, et dolere, quod tamen dominium tan superbe offendisset, firmiusque proponeret amplius abstineretur, Deus talem me inquam damnavert, de Quinq; partita conf. lib.3. cap.44. Dei misericordia maior omnium peccatorum misericordia. August. citante Laurentio, adversus desperat. pag. 102.

Quamvis sient in nobis peccatum latians, et Spiritus repellens, sciam si non sit placens et regnant, non excludit Spiritalem banc vincitationem. Remitito eximpeccatorum universalis sollicitate, reatum univer- forum peccatorum nostrorum, insjoined etiam gratia huic coniuncta, collit dominium univer- forum. Davenant. in expol. epist. ad Colos. cap. 2, verf. 13.
tion out-stood; And that hee will not vouchsafe to cast his eye of compassion upon such a Blackamore, and Leopard, as I am; so overgrowne with corruption, and grown old in sinne; especially, having so long neglected so great salvation, forsaken mine own mercy so long, and so unthankfully despised the riches of his goodnesse and forbearance, leading mee to repentance. I confesse, it is something rare, to see men gone on so long, and grown old in sinne, to returne, and give way to any saving worke of the Ministry; because too often in the meantime they so harden their hearts, that they cannot repent; yet notwithstanding, bee thou assured in the Word of life and truth, if now at length thou be truly touched indeed, and wilt come in, in earnest; the Father of mercies will receive thee freely to mercy, and embrace thy bleeding soule in the armes of his everlasting love through Christ. For it is a title of highest honour unto him, to bee long-suffering. Hic all this while waited, that hee might bee gracious unto thee; And now undoubtedly upon thy first resolution to returne in truth, hee will meet thee with infinitely more compassionate affectionatenesse, then the Father in the Gospell, his Prodigall: who when hee was a great way off, his Father saw him, and had compassion, and ranne, and fell on his necke, and kissed him, &c. 

4. Yea, but faith another; Though I have bee a Professour long, yet many times my heart is full heavy, and more loth to beleevе, when I seriously and sensibly call to minde, the hainousnesse of my unregeneratet ime; and see in my selle besides, since I was illightened, and would have behaved my selfe in forwardnesse and fruitfulnesse for God, answerably to my former folly, and furiousnesse in evil; so many defects and imperfections every day: and such weake distracted discharging of commanded duties, both to God and man. Take then counsell and comfort in this.
this Case, by casting thine eye upon God's kindnesse: He is abundant in * kindnesse: which hath these four precious properties: First, To bee easily intreated. Secondly, To be intreated for the greatest: Thirdly, to passe by involuntary infirmities: Fourthly, to accept graciously weak services. Even a fraile man, if of a more noble, generous, and kind disposition, will bee easily appeased for the unpurposed offences, errors, and over-sights; and well pleased with the good will, sincere indeavours, and utmost, especially, of those who hee knowes to bee true-hearted unto him; and desire heartily, if they were able, to doe all he desires, even to the height of exactnesse and expectation. How much more then will our heavenly Father deal so with his children, who is in himselfe essentially kind, and infinitely?

5. Yea, but saith thou, many times when I reach out the hand of my faith, to fetch some speciall promise into my soule for refreshing, and comfort, and weighing them well, and comparing advisedly my owne nothingnesse, worthlesnesse, vilenesse, with the riches of mercy, grace and glory shining in it, and marking the dis-proportion, I am overwhelmed with admiration and astonishment; and to tell you true, lay sometimes to myselfe: Is it possible, that this should be so? That so glorious things should belong to such a wretch and wormes, as I am! But turning thine eye from a distrustfull, and too much deceased dwelling upon thine owne desert, to what Christ hath done for thee, and to the Almightynesse and All-mercifulnesse of him that promiseth: consider withall, that God is also abundant in truth. Every promise in his Booke is as sure as Himselfe, sealed with his Sonnes Blood, and confirmed with his owne Oath. Hee must sooner cease to bee God, and deny himselfe; which is more, then infinitely impossible, and prodigious blasphemie to imagine; then faile in the least circum-

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*Translated from Genesis 24:49.*
flance, or syllable of his immeasurable love, and promises of life, to any one that heartily loves him, and is true of heart. And therefore when thy thirsty soul makes towards the Well of life; by virtue of that promise, Rev. 2:16. I will give to him that is athirst, of the fountain of the water of life freely; And upon survey of the overflowing Rivers of pleasures and bliss, which everlastingly spring thence, begins to retire from it, as too-good newes to be true; I say, then satelethy Faith, and comfort thy selfe gloriously, by consideration of that abundant truth, with which he hath crowned every word of His, stronger then a Rock of brasse, far surer then the Pillars of the Earth, or Poles of Heaven; Nay, I speake an admirable thing, and of unutterable consolation, which cannot be violated without Destruction of the Deity, most blessed and glorious for evermore. And let this ever banish, and beat backe all scruples, doubts, feares, which at any time offer themselves, and oppose thy unspeakable joy, and peace in believing.

6. Well, faith another, I easily acknowledge the incomprehensible goodness in this Name of God, and hold them most blessed, who have their part and portion therein. But for my part, I am affraid, I come too late; For I have observed the course of the Ministry amongst us, and the dispensation of God's mercy in it. At first comming, our Towne being full of Ignorance, prophanesse, and much superstitious follies, having never before enjoyed the Word with any life or power; we all stood amazed a good while, at the Majesty and Mystery of this new heavenly Light. The first messages of the Ministry founded in our ears, as the voice of many waters, mighty, and great; but confused: not working in us either joy or terror, but only an extraordinary wonder, and secret acknowledgement of a strange force, and more then humane power. But afterwards, when our
Watchman was better acquainted with our ways, and had more fully discovered the state of our souls; the Word was unto us, as a voice of a great thunder, more distinct and particular; breeding not only admiration, but fear also; not filling our ears onely with an uncoth sound, but our hearts also with a terrible searching. For the Sermons of every Sabbath came home to our consciences, singling out our several reigning corruptions; beating punctually upon our bosome-sins; manifesting clearly our spiritual misery, and certaine liability to the extremest wrath of God, and endless woe. Whereupon, wee were all at our wits end what to do, grew weary of our lives, wished with all our hearts, that such a Puritane-Preacher had never come amongst us; told every man, almost wee met, that we had a Fellow at our Towne would drive us all to despaire, distraction, selfe-destruction or some mischiefe, or other. That we heard nothing from him but of damnation, and hell, and such horrible things, &c. Now in this second worke of the Word, there was a good number, even some out of that cursed crew and knot of Good-fellowship, wherein I have been insnared so long, won unto Jesus Christ. For being illighted, convinced and terrified in conscience for their former sinfull courses; the continued piercing of the Word, and worke of the spirit of bondage, keeping them upon the Racke, under the dreadful sense of divine wrath, and their damnable state a good while: at last, they happily resolved without any more delay, diversion, by-path, or plunging againe into worldly pleasures, to passe on directly, by the light and guidance of the Gospel, into the holy path. And so undertooke, and hitherto have holden out in Profession, and a blessed conformity to the better side. But I, and a greater part a great deale more was the pitty, hating heartily to bee reformed; and abhorring that precise way, so much spoken
spoken against every where; into which wee conceived, such severe Ministeriall counsell would have conducted us; I say, wee wickedly wrested out of our vexed consciences, those keen arrowes of truth and terror, with great indignation; wee unhappily hardened our hearts and foreheads against the power of the Word, which particularly pursued us every Sabbath: Nay, alas! wee persecuted the very means, which shou'd sanctifie us; and men, which would have saved us. Here then is my Case and complaint; neglecting that blessed season, when I was first terrified and troubled in minde; when the Angel from Heaven, as it were, troubled the water; and whensome, even of mine owne Companions in iniquity, were converted; I am afraid, I now come too late, that the mercy of God to doe me spirittuall good, is already expired; and that the Ministry, which I have so wretchedly opposed, is the very same to mee, that it was to the obstinate Jews, Isa 6.9,10. Nay, but yet say, not so; though it bee with thee as thou hast sayd: For our gracious God keepeth mercy for thousands. Here you must know, that a finite number is put Synecdochically for an infinite, and an infinite indeed. And therefore if thou now be in earnest, and willing to come in, in truth; and those thine other brethren in Good fellowship, and hundreds, thousands, millions mee, or any who soever to the world send, God hath mercy in store for you all; and being all weary of all your sinnes, unfainly thirsty for the Well of life; resolving for the time to come, upon new courses, company, and conversation; you shall all bee most welcome to Jesus Christ. Even the last man upon earth, bringing a truly broken heart to the Throne of grace, shall be crowned as richly, and with as large a portion of Gods infinite mercy, and Christs un-valewable merit, as Adam and Eve, or whosoever layd first hold of that first promise:
Ye know not what kindness I have been to the woman that gave birth to you, she being childless, and now is at this time a mother of seven sons. 

A man may die, and hope to live; but the rod of the living never doth break. 

 repentance will pardon all penitents.

God's compassion for all penitents.

For the mercy of God, all the penitents have been pardoned. 

I have been to the woman that gave birth to you, she being childless, and now is at this time a mother of seven sons. 

You know not what kindness I have been to the woman that gave birth to you, she being childless, and now is at this time a mother of seven sons. 

Are any poor souls that tyrannically seek for mercy, nothing at all may possibly hinder, or any way doth not what I say? Take notice then, to the end that I have understood of deep, of secret, of that which no eye perceiveth; which is even the height of the world, above the part of the world, beyond the will of the world. 

My corruptions have carried me beyond the will of the world, into the secret parts of the world, where I have been, have been, have been. 

The seed of the woman shall bruise the serpent's head.
played the harlot with many lovers; yet return againe to me: saith the Lord, Jer. 3.1. Oh that my people had hearkened unto me, and Israel had walked in my ways! I would have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever; He should have fed them also with the fatues of the wheate: and with honey out of the rocks should I have satisfied thee. Psal. 81. O that thou hadst hearkened to my commandments, then had thy peace been as a River, and thy righteousness as the waves of the Sea. Thy seed also been as the sand, and the offspring of thy bowels like the gravell thereof: his name should not have been cut off, nor destroyed from before mee, Isa. 48.18.

8. His mercifull almightinesse, in putting life and lightsomenesse into the most dead and darkest heart. Seeke him, saith the Prophet, that maketh the seven Starres and Orion, and turneth the shadow of death into the morning, Amos 5.8. Suppose thou settest thy selfe to seeke Gods face and favour; and art presently set upon with this temptation: But alas! My soule is so blacke with sinne, and darke with sorrow, that it is to no purpose for mee to proceed, &c. But now in this case, consider, who Hee is that thou seekest; it is Hee, that made of nothing those beautifull, thinning, glorious constellations, Orion and the Pleiades (and nothing in the world is darker then nothing.) Hee is Hee, that turneth the darkest midnight into the brightest morning, &c.

9. Christis sweetest, dearest, most melting invitations of all truly troubled soules for sinne, unto the Well of life, and their owne everlasting wellfare. Come unto me all ye that labour, and are heavy laden, and I will give you rest, Mat. 11 28. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee! How often would I have gathe-
Injtrubmns for a right comforting.  

10. Experience of the comforter recovered from a worse estate, then the Patient himself. And it doth not a little refresh the heart of him, who grievously wounded in conscience, and thereupon sending for a skilfull, and faithfull Messenger of God; and, when he hath opened his Case fully unto him, to hear him say, when he hath said all: My Case was farre worse then yours every way: Nay, but besides those notorious sins, I have named unto you, I have defiled my selfe with many secret execrable lusts. Be it so, faith the spiritual Physitian; yet in the dayes of my vanity, I have been guilty of more and more hainous crimes, then any, you have yet spoken of. Yea, but even now, when I have most need of, should most prize, reverence, and lay hold upon Gods blessed Word, Son and Promises; I am pestilently pestered with many abhorred, villainous, and prodigious injections about them. Not a man alive, replies the Man of God, hath had his head troubled with more hideous thoughts of such hellish nature, then I, &c.

11. That precious Parable, Luk. 15. wherein all those * loving passages of the Father unto his prodigall Son; to wit, His beholding him, when hee was yet a great way off; his compassion, running towards him, falling upon his necke, kissing him, putting on him the best Robe, and the Ring, killing the fatted Calfe, &c. doe shew that immeasurable, incomprehensible love of God the Father to every one, that is willing to come.
come out of the Divels cursed service, into the good way. But come as farre as short of expressing it to the life, as the infinite greatness of Almighty God, surpassest the finite frailty of a weak man, and worme of the earth.

CHAP. IIII.

Four conclusions of comfort drawne from those places of Scripture, which sets forth the Lords dealing with us as a father with his children.

I. In a second place, Let us take a view of some of those most delicious, and sweetest streames of dearest comfort, which spring abundantly out of that fruitfull Fountaine of compassion and love, Psal.103.13. Like as a Father pittheth his Children: so the Lord pittheth them that feare him. See also, Deut.8.5. Malac.3.17.

Hence may wee draw refreshing enough to our thirsty soules, in many passages of heavy thoughts, and grievous complaints about our spirituall state.

1. When wee cannot pray as we ought,

2. Conclusions of comfort drawn from Gods dealing with us as a father with his children.
not which way to turn himself, or what to do; and thereupon intreats him of all loves, to touch him tenderly, to lay him softly, to mollifie all he may his painsfull misery, and give him case. How ready, think ye, would such a father bee, with all tender-ness and care, to put to his helping hand, in such a ruesfull case? But yet if he should grow ficker, and weaker, so that hee could not speake at all; but onely looke his Father in the face with watery eyes; and moane himselfe unto him with sighes and groanes, and other dumbbe expressions of his increased paine, and desiere to speake: Would not this yet strike deeper into the Fatherstender heart, pierce and melt it with more feeling pangs of compassion; and make his bowels yerne within him, with an addition of extraordinary deareness, and care to doe him good? Even just so will thy heavenly Father be affected, and deal with the in hearing, helping, and shewing mercy; when all thy strength of prayer is gone, but onely groanes and sighes. Nay, with incomparably more affectionatenesse. For looke how farre God is higher then Man, in Majestie, and greatnesse, which is by an infinite distance and disproportion; so farre doth he passe him in tender-heartednesse and love. See [Sat. 55 8 9.]

Or be it so, That thou art able to speake unto God, and in some measure to utter thy minde; yet in thy

conceit, it is so weakly, coldly, and confusedly, that thou think'st; As well never a whit, as never the better, \\&c. Take notice here, that God's Child is able, First, sometimes to pour out unto his God with life and power: Secondly, sometimes to say something, but with much coldness, deadness of heart, and distractedness (as he a complaines) without his wonted feeling, and freedom of spirit: Thirdly, At other times, he can say just nothing, but groan, and sigh, and only desire he could pray. For this last, looke upon the last passage. For the second; to wit, when the Christian is troubled, that he can say something, and speake words unto God; yet it is without that order, efficacy, fit phrase and comming-off to comfortably, as hee thinkes is to bee found in other Professours, \\&c. I say, in this Case, consider, that as a Father is more delighted with the stammering and fluttering, as it were; with the in-articulate, and imperfect talke of his owne little Childe, when it first begins to speake; then with the exactest eloquence of the most famous Oratour upon earth: so assuredly, our heavenly Father is infinitely better pleased with the broken, interrupted passages, and periods of prayer in an upright heart, heartily grieved, that hee can doe no better, nor offer up a more lively, hearty, and orderly sacrifice; then with the excellently-composed, fine-phrased and most methodical petitions of the learned 'it Phariffes. Nay, his soule extremely loathes the one, and graciously accepts the other in Jesus Christ. As concerning the complaint of coldnesse; bee assured, that though thy prayers proceed out of thy mouth, faint and feeble, cold and uncomfortable; yet springing from a sycere heart, purified by Faith, truly humbled under God's mighty hand for sinne; seconded with groanes and grieue, with an holy anger, and selfe-indignation, that they be not more fervent and piercing, and offered in obedience.

a The most righteous persons, are their owne greatest accusers. 
Greenb.p.133 Edin.3.


Part.2 Cap 4. Afflied Consciences.
obedience unto God; are most certainly, as it were, by the way fortified, and enlivened with the pacifying perfections, and intercessory spirit of Jesus Christ; sweetly perfumed with the precious Oils of his fresh bleeding Merits, and blessed Mediation; so that they strike the eares of the Almighty with farre greater strength, and irresistible importunity, then is ordinarily imagined: And are as sweet smelling sacrifices in his nostrils; the very sight of whose crucified Sonne at his right hand tendering the suite, can calme his most angry countenance; and convert by a sacred meritorious attonement, his displeasures and wrath, into compassions and peace. Now blessed bee God, that the weake prayers, and broken sighes of tempted and troubled spirits, have this happy promise and prerogative: That before they presse, as it were, into the presence of God the Father, they are mingled in the meantime, with the soveraigne and satisfactory incense in the golden censer; whence evaporating out of the Angels hand, (I mean the Angel of the Covenant, for so the truest Interpreters understand the place) they ascend into the sight of our gracious Father, incorporated and enwoven, as it were, into that precious and pleasing flame: and that it pleaseth the blessed Spirit, in the needfull time of spiritual extremities, to draw the petitions of our sometimes speechless, heavy and distracted hearts: Jesus Christ, the great Angel of the Covenant, to perfect, perfume and present them: Hee that by an excellency, and title of highest honour, is stiled the Hearer of prayers, to receive them into his mercifull hand, and bosome of compassionate acceptation! Goe on then poore soule; Thou that sorely droopest under the sensible weight of thy manifold weaknesses, and unworthinesse this way; and thereupon sometimes sinfully drawest back, with some thoughts of giving over quite; which is that, the Divell desires,
fires, and would utterly undo thee for ever; press forward in the name of Christ unto the Throne of Grace, with a lighter heart, then thou art wont. Shall the Lord Jesus call and cry for a Pardon for those, who put him to death, who were so farre from seeking unto him, that like so many Evening Wolves, they sought and sucked his blood; and will he shut his ears, thinkest thou, from thy complaints and groans, who values one drop of his blood to quench thy spiritual thirst, at an higher price, then the worth of many Worlds? Comfort thy selfe invincibly. It cannot be.

In the faintnesse of Faith, and want of feeling; Thou beholdest sometimes, a Father holding a little Child in his arms: now whether, dost thou think, is the Child safe by it's owne, or by the Fathers hold? It clasps about the Father with it's little weake hands, as well as it can, but the strength of it's safety, is in the Fathers armes. Nay, and the Father holds the faster, when at any time he perceives the Child to have left it's hold. Thou art c tied, as it were, unto Christ by a double bond: first, of the Spirit, and secondly, of Faith. Thou layest hold on Christ by Faith; and he holds thee by his Spirit. Now thy Infant, Faith, or after some good standing in Christianity, weakened and sorely wounded in thy present feeling, hath lost it's hold-fast: And therefore thou thinkest, all is gone; and walkest dejectedly, and uncomfortably, as though not any promise in God's Booke, or drop of Christ's Blood were thine, &c. But assure thy selfe, being found at the heart root, and walking in the light, as God is in the light, thy heavenly Father in this Case doth thee fast by his Spirit; that no
Manor Divell, not all the powers of darkness or gates of hell, can possibly pluck thee out of his hand. Nay, the excellency of his power is most gloriously improved, and made more illustrious in thy greatest extremities, and extremest spiritual weakness. And bee holds it his highest honour, to hold thee the fastest, when thy hold is gone. Here then and upon this ground, thou hast a calling; and maist comfortably, for he is ever most loving & tender-hearted, in times of temptation, to all that are true of heart, exercise that most excellent act of faith; To believe withoutfeeling. To believe, when the face of God doth shine upon thee with sensible refreshing, and when thou enjoyest plentiful, and pregnant proofs of his favour, is no great matter, no such matter. But then to believe, when all sense of God’s love is gone, and the light of his countenance hid from thee; when all goe quite cross and contrary in the apprehension of carnal reason; then is the highest praise; this is the perfection of faith. The very dull, senseless, and soulless earth, upon which we tread, may teach us to rest and depend upon God in such a case. It is a mighty, and manifest body, planted in the midstest of the thinnest aere; and hangs upon just nothing in the world, but only upon God’s Word; By that alone it is there established immovable, keeps his place most steadily, never stirres any more from it. It hath no props or pillars to uphold it; no bars or beames to fasten it; nothing to stay and support it, but the bare Word of God alone. He upholdeth all things by the Word of his power, faith the Apostle, Heb. i. 3. And yet not all the creatures in the world can shake it, or make it tremble. Bee it sothen, that thy Faith hath lost its hold-fast; that for the present, thou findest no feeling; no encouragements of joy, and peace in believing; no sensible pawns, and pledges of God’s wanted favour, &c. Yet for all this, cast thy selfe upon the
the sure word of that mighty God, who hath established all the ends of the earth; and reared such a great and goodly building, where there was no foundation: and questionless, thou shalt be more than infinitely, eternally safe, and settled like Mount Zion, which cannot be removed, but abideth for ever.

3. In failings of new obedience.

Thou putst thy sonne into employment, set'st him about thy businesses; Hee improves the utmost of his skill, strength and indeavour, to doe the best service hee can, and pleaseth thee, if it were possible, to perfection: But yet comes short of what thou desirest, and failes in many particulars; and therefore hee weepes and takes-on; and is much troubled that hee can give no better contentment. Now tell me, thou, whose heart is warmed with the tendernes of a Father's affection, whether thou wouldst not bee most ready, and willing to pardon and passe-by all defects and failings in this kinde? Nay I know thou wouldst rejoice, and bless God, that hee had given thee a Child so obedient, willing and affectionate. Propriety, thy heavenly Father setsthee on worke, To beleevc, repent, pray, reade the Scriptures, heare the Word, conferre, meditate, love the Brethren, sanctifie his Sabbaths, humble thy selfe in daies of fasting and prayer, pour out thy soule, day and night (as the times require) in compassion, fellow-feeling, and strong cries for the afflictions of Joseph; the destruction of the Churches and those Bretheren of thine, which have so longlame in blood and teares; to bee industrious and serious in all workes of justice, mercy, and truth, &c. And thou goest about these blessed busineses, with an upright heart, and obedience unto God, but the several performances come farre short of what his Word requires, and thy heart desires; and thereupon thou mournest and grievest, and afflictest thy soule in secret, because thou cannot come-off.
come off with more power and life; nor bring that glory unto God in thy Christian walking, which so many mercies, means, and such a ministry may exact at thy hands. In this case now of these involuntary failings, and humble disposition of thy heart, therefore be most assured, thy All-sufficient Father will spare thee, as a man spareth his own son, that serveth him. Nay, and with so much more kindnesse and love, as the heavens are higher then the earth, and God greater then man.

4. In case of a spiritual Desertion.

A Father solacing himselfe with his little Childe, and delighting in its pretty, and pleasing behaviour, is wont sometimes to step aside into a corner, or behind a dore, upon purpose to quicken yet more, it’s love, and longing after him, and try the impatiency and eagerness of it’s affections. In the meane time, hee heares it cry, runne about, and call upon him; and yet hee stires not, but forbears to appeare, not for want of compassion and kindnesse, which the more it takes on, the more abounds; but, that it may dearelier prize the Fathers presence: that they may meet more merrily, and rejoice in the enjoyment of each other more heartily. Conceive then, and consider to thine own exceeding comfort, that thy heavenly Father deals just so with thee in a spiritual desetion. Hee sometimes hides his face from thee, and withdrawes his quickning, and refreshing presence for a time, not for hee wants of love, for hee loves thee freely; He loves thee with an everlasting love; he loves

When wee feele our selves forsaken.


thee
thee with the very same love, with which He loves Jesus Christ; And that dear Son of his, loves thee with the same love, his Father loves him: But to put more heat and life into thine affections towards him, and heavenly things; To cause thee to relish communion with Jesus Christ, when thou enjoyest it, more sweetly; to preserve it more carefully; to joy in it more thankfully; and to shun more watchfully, whatsoever might rob thee of it: To stirre up all the powers of thy soule, and all the graces of God in thee; to secke his face and favour againe with more extraordinary, and universall seriousness, and industry: For we finde with pleasure, poiffe with singular contentment, and keepe with speciall care, what we have fought with paine. We may see this in the Spouse: Cantic. 3.1.&c. under the pressure of a grievous Desertion. Ponder every particular. By night on my bed I sought him, whom my soule loveth: I sought him, but I found him not. I will rise now, and goe about the City in the streets, and in the broad wayes; I will secke him whom my soule loveth: I sought him, but I found him not. The Watch-men that goe about the city, found mee: to whom I said; Saw you him whom my soule loveth? It was but a little, that I past from them, but I found him whom my soule loveth: I held him, and would not let him goe, unlesse I had brought him to my mothers house, and into the chamber of her that conceived mee. I charge you, O you daughters of Jerusalem, by the Roses, and by the Hindes of the field, that ye stirre not up, nor awake my Love, till he please. And lastly, that when the comfortable beames of Gods lightome countenance shall break out againe upon thy soule, and thy Beloved is returned; thou maist sing, that triumphant song of Faith most joyfully; I am my Beloveds, and my Beloved is mine. Desertions then, & delays of this nature, are fruits of thy heavenly Fathers love; and ought to be no discouragements
unto thee at all, holding thy integrity. His love there-
by is intended towards thee, by the restraint of the
influence, as it were, and sense of it from thy soule,
as a Brooke growes big, by damming it up for a
while: And thy love is more enflamed towards him,
when thou feelst by the want of it, what an heaven
upon earth it is, to have his face shine upon thee, with
it's quickning refreshing presence; and that a sensible
embracement of Jesus Christ in the armes of thy
Faith, is the very life of the soule, as the Soule is the
life of the Body; the Crowne of all sweet content-
ment in this vale of teares, and a piece, as it were, of
everlastinge pleasures.

CHAP. V.

Eight conclusions more drawne from the afores-men-
tioned places.

In times of trial.

Thou feest sometimes a Fa-
ther setting downe his little
One upon it's feete, to trie its
strength, and whether it be yet
able to stand by it selfe or no?

But withall, he holds his armes
on both sides, to uphold it, if hee see it incline either
way, and to preserve it from hurt. Assure thy selfe,
thy heavenly Father takes care of thee with infinitel-
ly more tendernesse, in all thy trialls, either by out-
ward afflictions, or inward temptations. Though
thou shouldest fall, yet shouldest thou not bee utterly cast
downe, for the Lord upholdeth thee with his hand, Psal.
37.24. Never did Gold-smithe attend so curiously,
and punctually upon those preious mettalls hee casts
into the fire, to observe the very first season, and bea
sure, that they carry no longer in the furnace, then the
drosse
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Part. I. Chap. 5. Afflicted Consciences.

droffebe wasted; they thorowly purified, and fitted for some excellent use; as our gracious God lovingly waits, to take thee out of trouble and temptation; when the rust is removed from thy spiritual armour; thy graces shine out, and thou heartily humbled, and happily fitted, to bee him more glorious service for the time to come; I mean, when he hath attained the end, which hee mercifully intended in love, and for thy good.

6. In conceits of our unworthinesse.

David commanded Ioab, and the other Captaines, to entreat the young man Absalom gently for his sake, 2 Sam 18. 5. A rebellious straftorous Son, up in armes against his owne Father, gracelesly, and unnaturally thirsting out of a furious ambitious humour, to wring the Regall Scepter out of his hand, and to set the imperiall Crowne upon his owne head: How dearly and renderly then, will the Father of mercies deale with a poore humbled soule, that lightes, and seekes for his favour, infinitely more, then any earthly treasure, or the glory of a thousand worlds?

7. I will suppose, thou haft broke some speciall vow, (which were a grievous thing) made before the Sacrament, upon some day of humiliation, or such other occasion; and so forfeited thy selfe, as it were, and thy soule, into the hands of Gods justice, to be disposed of to the dungeon of utter darkness, if thou wert served, as thy sinne hath deserved. And thereupon, thou art much afflicted, & sore troubled in minde, to have suffered thy selfe to bee so sportfully ensnared againe in such a dis-avowed sin, against so strong a purpose. But here consider, whether thou, being a Father, wouldst take the forfeiture of a bond, and advantage of breaking day, especially full forre against his will, from thy dearest Childe, intreating thee to intreate him kindly; Much, nay infinitely fo, will thy heavenly Father deale hardly with thee

Cc 2
in such a Case, if thou complains at the Throne of Grace with a grieved spirit, renew thy covenant, and tell him truly, that thou wilt, by the help of the holy Ghost, guard thy heart with a narrower watch, and stronger resolution for the time to come. If wee confess our sins, hee is faithfull and just to forgive us our sins, 1 John 1.9. And in such a Case, wee have ever a blessed Advocate with the Father, Jesus Christ the righteous, Cap. 2.1.

A Father sometime threatens, and offers to throw his little one out of his arms: but upon purpose only to make him cling closer unto him. Our heavenly Father may seem to cast off his Childe, and leave him for a while in the hands of Satan, for inward temptation; or to the rage of his bloody agents for outward persecution. But it is only, to draw him nearer to himselfe, by more serious seeking, and sure dependance in the time of trouble; and that with the hand of his faith, hee may lay surer hold upon his All-sufficiency.

And the Childe, especially, if of riper conceit, and wiser thoughts, laughs, perhaps, in the Fathers face, dreads no danger, dreams not of being hurt. And what's the reason, thinke yee? Only because hee knowes, he that holds him, is his Father. So thy heavenly Father holds thee, as it were, over Hell in some strong temptation, upon purpose to terrifie thee from tampering so much with the Divels baies; so that thou feelest nothing about thee for the present, but darkenesse and discomforts, and the very horrors of eternall death ready to take hold on thee: yet for all this, upon the ground of this loving gracious resemblance thou maist be comforted; and cry confidently with Job, Though he slay me, yet will I trust in him; With David, Though I walk through the valley of the shadow of death, I will fear no evil. Who is among you, that feareth the Lord, that obeyeth 103.
the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.

9. A Son by the seducement of some dissolute and drunken Belials is drawne into lewd and licentious company; and so plunges presently over head and ears into pestilent courses; Falls unhappily, to swaggering, drinking, gaming, the mirth and madness of wine and pleasures; and at length to express to the life, an exact conformity, to that compleat character of the profession of Good-fellowship, as they call it, and Epicurism; both for pursuit of sensual delights, and persecution of true professours, Wisd. 2. 6. &c. 12. &c. Whereby hee waistes his Patrimony, cuts the heart of his Parents, wounds his conscience, &c. His Father mournes and grieves, consults and carrieth about with all love and longing for his recovery, and returneeth at length out of sense and conscience of his base, and debasht behaviour, vile company, dishonouring God, banishing good motions, &c. He comes to himselfe, intreateth his father upon his knees with many teares, that hee would be pleased to pardon what is past, receive him into favour againe; and hee will faithfullly endeavour to displease him no more, but redeeme the losse of the former, with the improvement of the time to come. How willingly and welcomely, thinke you, would such a Father receive such a Son, into the bosome of his fatherly affection, and armes of dearest embracement. And yet so, and infinitely more is our heavenly Father mercifull, and melting towards any of his relapsed children, returning unto his gracious Throne, with true remorse and hearty grieve, for so going astray. Which is an incomparable comfort in case of backe-sliding; which yet God forbid.

10. A Father indeed, will lay heavier burdens upon his Son, now growne into yeares and strength, and
and puts him to sever labour, and harder tasks: But
while hee is very young, he is wont to forbear him
with much tenderness and compassion; because hee
knowes, he is scarce able to carry himselfe out of
the mire: Even so, but with infinite more affection-
nates and care, watchfulness and love, both our
heavenly Father beare in his armes, and forbear, a
Babe in Christ. See Isai.40.11. This may bee a very
sweet and precious cordial to weake consciences at
their first conversion: Who when they cast their eye
upon the hainousnesse and number of their sines, the
fiery and furious darts of the Divell, the frownes and
angry foreheads of their carnall friends, the worlds
lowring and enmity, the rebelliousnesse and unto-
wardnesse of their owne hearts, pressing upon them
all at once; and so considering, that refraining from
evill, they make themselves a prey, are ready to linke and
faint; and feare that they shall never hold out. For
they may hence ground upon it; being upright-heart-
ted, and believing, that God, who knowes their
weaknesse full well, will not suffer them to be tempted
above that they are able; but will with the temptation
also make a way to escape, that they may be able to bear
it. So that over all these adversaries, and ungodly
oppositions, they shall most certainly be more than
conquerours.

Sect. 2. When thou art dejected in spirit, and walkest
more heavily, because thou com'st short of stronger
Christians in all performances, services, duties and
fruitfull walking; and thereupon sufferst flavish
doubtes and distrusts, left thy ground-worke bee not
well laid, and beate backe, and barre out, all spiri-
all joy, and expected contentmens in thy Christian
course; I say then, and in such a Case, Suppose a Fa-
ther should call unto him in haste, two of his chil-
dren; One of three years old, the other of thirteene:
they both make all the hast they can, but the elder
makes
makes much more speed; and yet the little one comes on waddling, as fast as it can; and if it had more strength, it would have matched the other: Now would not the Father accept of the youngers utmost endeavour according to it's strength, as well as of the elders faster gate, being stronger? I am sure he would; and that with more tenderness too, and taking it in his arms to encourage it. And so certainly will thy heavenly Father deal with thee in the like case, about thy spiritual state, being true-hearted, and heartily grieving, praying, and intending to do better.

12. Suppose a Child to fall sick in a family; The Father presently sets the whole house on worke for the recovery of it's welfare. Some runne for the Physician, others for friends and neighbours; Some tend it, others watch with it; All contribute their several abilities, endeavours, and diligence to do it good; And thus they continue in motion, affection, and extraordinary employment about it; farre more then about all the rest that are well, until it recover. With the very same, but incomparably more tender care, and compassion, will thy heavenly Father visit thee in all thy spiritual maladies and sicknesses of Soule. The whole blessed Trinity is stirred, as it were, extraordinarily, and takes to heart thy troubles at such a time; Even as a Shepheard takes more paines, and exercises more pittie and tenderness about his sheepe, when they are out of tune. See Isa.40,11. Ezek.34,16. upon which places, heare the Paraphrase of a blessed * Divine, The Lord will not bee unfaithfull to thee, if thou bee upright with him, though thou bee weak in thy carriage to him; for hee keepes his Covenant forever. And therefore in Isa.40. the Lord expresseth it thus; you shall know mee, as sheepe know their Shepheard, and I will make a covenant with you, and thus, and thus I will deal with you:  

Part.1. Chap.5. Afflicted Consciences.
And how is that? Why the covenant is not thus only; as long as you keep within the bounds, and keep within the fold; as long as you go along the paths of righteousness, and walk in them: but this is the covenant that I will make; I will drive you according to that you are able to bear: If any be great with young, I will drive them softly; If they be lame, that they are not able to go (saith he,) I will take them up in mine armes, and carry them in my bosome, If you compare with Ezech. 34. You shall finde there, Hee puts downe all the ships we are subject unto; (speaking of the time of the Gospell, when Christ should be the shepheard,) hee shewes the Covenant that hee will make with those that are his; Saith he, if anything be lost, if a sheepe lose itselfe, this is my Covenant, I will finde it: If it be driven away by any violence of temptation, I will bring it backe againe: If there bee a breach made into their hearts, by any occasion through sinne and lust, I will heale them, and binde them up. This the Lord will do; this is the Covenant that hee makes. But I was telling you, the whole blessed Trinity takes on, (If I may so speake) after a speciall manner, in all the spirituall troubles; especially, of all those, who are true of heart; God the Fathers bowells of mercy yerne compassionately over thee, when hee seesthe spiritually sick: The distressed and disconsolate state of thy soule, puts him into such melting and affectionate pangs, as these: Oh thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with faire colours, and lay thy foundations with Saphires, &c. Comfort yee my people, saith your God. Speake yee comfortably to Ierusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, &c. Jesus Christ, out of his owne experience knoweth full well, what it is to be grievously tempted: what it is to have the most hideous thoughts, and horrible injections thrown into the minde, that can bee possibly imagined;
imagined; Nay, that the Divell himselfe can devise: See **Mat. 4:6-9.** What an hell it is, to want the comfortable influence of the Fathers pleased face and favour. See **Mat. 27:46.** And therefore hee cannot chuse but bee afflicted in our afflictions; and very sensibly and sweetly tender-hearted in all our spiritual troubles. They pity us most in our sicknesses, who have felt the same themselves. In that bee himselfe suffered, and was tempted, hee is able to succour them that are tempted, **Heb. 2:18.** As for the blessed Spirit, it is his proper worke, as it were, To comfort them that mourn in Zion; To give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse. And yet besides all this, thy heavenly Father, in the distresse of thy soule, sets also on worke the Church of God about thee: Faithfull Ministers to pray for, and prepare seansible and sound arguments, reasons, counsellors, and comfort out of Gods blessed booke; to support, quicken, revive, and recover thee all they can: Private Christians, to commend thy Case unto the Throne of grace, and mercy; and that extraordinarily with mightiness of prayer upon their more solemn days of humiliation.

Thus, and in the like manner, peruse all the compassionate passages of the most tender-hearted parents, to their best beloved children, in all cases of danger and distress: And so, and infinitely more tenderly will our heavenly Father deal with all, that are upright-hearted, in all their troubles, trials, and tempations. For the dearest love of the most affectionate Father and Mother to their Childe, is nothing to that, which hee beares to those that fear him, **Isa. 49:35. Psal. 103:13. Domin. 8:5.**

CHAP. VI.
CHAP. VI.

A Principle of comfort from something within us, confirmed from several testimonies and instances of Scripture, and by one reason.

Hirldy, there is a precious Principle in the mysterie of salvation, which, as a comforting Cordiall-water, serveth to quicken and revive in the swoonings and faintings of the Body, defection of the spirits, and linking of the heart; So it may bee sovereign, to support and succour in afflictions and dejections of Soul, and weakness of our spirittual state: It is thus delivered by Divines.

A constant and earnest desire to bee reconciled to God, to believe, and to repent, if it bee in a touched heart, is in acceptation with God, as reconciliation, Faith, repentance it selfe.

A meake faith shewes it selfe by this grace of God, namely, an unfained desire, not onely of salvation, (for that the wicked and gracelesse man may have;) But of reconciliation with God in Christ. This is a sure signe of Faith in every touched and humbled heart, and it is peculiar to the elect.

Those are blessed, who are displeased with their owne doubting and unbeliefe; if they have a true earnest desire to bee purged from this distrust, and to believe in God through Christ.

Our desire of grace, faith, and repentance, are the graces themselves, which we desire; at least in Gods acceptation, who accepteth of the will for the deed, and of our affections for the actions.
Hungrying and thirsting desires are evidences of a repenting heart.

True desire argues the presence of things desired, and yet argues not the feeling of it.

It may not bee dissembled, that there are in the world many definitions, or descriptions of faith, such as doe not comprehend in them, that onely thing, which is the chiefest stay of thousands of the deare servants of God; and that is, desires, which may not bee denied to bee of the nature of Faith. I expresse my meaning thus: That when a Man, or woman is so farre exercised in the spirituall seeking of the Lord his God, that bee would bee willing to part with the world, and all things thereof, if bee had them, in his owne possession, so that by the Spirit and Promises of God bee might be assured, that the sinnes of his former life, and such as presently doe burthen his Soule, were forgiven him; and that he might believe that God were now become his God in Christ: I would not doubt to pronounce, that this Person (thus prizing remission of sinnes at this rate, that bee would sell all to buy this pearle) did undoubtedly believe. Not onely because it is a truth (though a Paradoxe) that the Desire to believe is Faith. But also because our Saviour Christ doth not doubt to affirm that they are blessed, that hunger and thirst after righteousness, because they shall be satisfied. And to him that is athirst I will give to drinke of the water of life freely. And David doubted not to say, The Lord heareth the desire of the humble.

I thinke, whensoever the humbled sinner sees an infinite excellency in Christ, and the favour of God by him, that it is more worth then all the world; and so sets his heart upon it, that bee is resolved to seake it without ceasing, and to part with all for the obtaining it, now I take it, is Faith begun.

What graces thou unfeiniedly desir'st; and constantly usest the means to attaine; Thou haft.
There is no rock more sure than this truth of God; That the heart, that complaineth of the want of grace; doth reach above all things the supply of that want, yea, as all holy means for the procurement of that supply cannot be destitute of saving grace.

Such are we by imputation, as we bee in affection, and bee is now no sinner, who for the love bee beareth to righteousness, would be no sinner. Such as we bee in desire, and purpose; such we bee in reckoning, and account with God; who giveth that true desire, and holy purpose, to none but to his Children, whom bee justifieth.

Thus are we, by imputation, as we bee in affection; willing for working; desires for deeds; purposes, for performances; pence, for pounds; and unto such as doe their endeavour, hath promised His grace enabling them every day to doe more and more.

If there bee in thee a sorrow for thine unbelief; a will and desire to believe; and a care to increase in faith by the use of good meanes; there is a measure of true faith in thee; and by it thou maist assure thy selfe, that thou art the Child of God.

It is a great grace of God to feele the want of God's graces in thy selfe; and to hunger and thirst after them.

If you desire healing of your nature; groane in desire to grace; perceive your foulenesse unto a loathing of your selfe; feare not, since hath no dominion over you.

Sense of want of grace, complaint and mourning from that sense, desire settled and earnest with such mourning to have the want supplied, use of good meanes, with attending upon Him therein for this supply, is surely of grace.

What graces thou unsaineely desirest, and constantly usest the meanes to attaine, thou hast.

Take it in short from mee thus:
A true desire of grace argues a saving and comfortable estate.

The truth of which appeares clearely, By Scriptures, Reasons, Both ancient and moderne Divines.

Proofes. Mat. 5.6. Blessed are they, Which doe bune terr and thirst after righteousness, for they shall be filled. Here to a desire of grace is annexed a Promise of Blessedness, which comprehends all the glory and pleasures of Christs Kingdom here, and all heavenly joyes and everlasting blisse hereafter, Job 7.37. If any man thirst, let him come unto me, and drink, Psal. 10.17. The Lord heareth the desire of the humble, Psal. 145.19. Hee will fulfill the desire of them that fear him, Luke 1.53. The Lord filleth the hungry with good things, Rev. 22.17. Let him that is athirst come. And whosoever will, let Him take the water of life freely, Isa. 55.1. Ho, everyone that thirsteth, come ye to the waters, &c. And Cap. 44. vcr. 3. I will pour water upon Him that is thirsty, and floods upon the dry ground.

O Lord, I beseech thee, saith Nehemiah, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy Name. Here, those who desire to fear the Lord, are stiled His servants; and proposed as men qualified, and in a fit disposition to have their prayers heard, their petitions granted, their distresses relieved, their affairs blessed with success. And no doubt, this Man of God would make speciall choice of such Attributes and affections, which might prove powerfull, and pleasing arguments, to draw from God compassion, favour, and protection. And therefore a true-hearted desire to fear the Lord, is a signe of His servants.

Abraham, as you know, Gen. 22. did not indeed, when it came to the Point, sacrifice his Son: An Angel from Heaven stayed his hand. Onely Hee had a will, purpose.
purpose, and resolution, if the Lord would have it, even to shed the blood of his only Child. Now this desire to please God, was graciously accepted at his hands, as though the thing had been done; and thereupon crowned with as many blessings, as there are starres in the Heaven, and sands upon the Sea-shore.

By myself I have I sworne, faith the Lord, because Thou hast done this thing, and hast not spared thine only Sonne; (and yet hee spilt not a drop of his blood, save only in purpose and preparednesse to doe Gods will.) Therefore will I surely blesse thee, and greatly multiply thy seed, as the starres of the Heaven, and as the sand which is upon the Sea-shore, ver. 16. 17.

Rich men, Marke 12. cast into the Treasury large Doles, and royall offerings, no doubt. For it is there said: Many that were rich, cast in much, ver. 41. And yet the poore Widow two mites, receiving worth and weight from her holy and hearty affection, in Christs esteeme, did out-valew, and over-weigh them all. Verily, faith Christ, I say unto you, that this poore Widow hath cast more in, then all they which have cast in to the Treasury.

Reasons. 1. One argument may be taken from the blessed noblenesse of Gods nature, and the incomparable sweetnesse of his divine disposition: which by infinite distance, without all degree of comparison, and measure of proportion, doth surpasse, and transcende the ingenuousnesse of the noblest spirit upon earth. Now, men of ingenuous breeding, and generous dispositions, are wont to receive sweetest contentment, and rest best satisfied, in prevailing over, and winning the hearts, good wills, and affections of those, who attend, or depend upon them. Outward performances, gratifications, and visible effects, are often beyond our strength and means; many times mingled, and quite mard, with Hypocrisies, disguisements, fained accommodations, and flatteries; with selfe-
false advantages, by-respects, and private ends: But inward reverence, and love, kind and affectionate stirrings of the heart are ever, and alone in our power; and ever, by an uncontroileable freedome, exempted from enforcement, dissembling, and formality. No marvel then, though the most royall, and Heroicall spirits, prize most, and be best pleased with possession of Mens hearts; and being assured of them, can more easily pardon the want of those outward Acts of sufficiency, and service (most minded by base men) which they see to bee above the reach of their ability and power. Now if it bee so, that even ingenuous, and noble natures accept with special respect and esteeme the affectionatenesse, and hearty well-willing of their followers and Favourites; though they want dexterity, and means, to expresse it actually in visible effects, and executions answerable to their affection: How much more are spiritual longings, holy affections, thirsty desires, graciously accepted of that God; in respect of whose companions, the bowels of the most mercifull man upon earth are cruelty; In respect of whose immeasurably amiable, melting, sweetest disposition, the ingenuousness of the noblest spirit is doggedness and disdain. Especially fith Mens good Turnes, and Offices of love, turn many times to our good and benefit, to our advancement, profit, preferment: But our well-doing extendeth not unto God. That infinite essentiaall glory, with which the highest Lord, alone to bee blessed, adored, and honoured by all forever; was, is, and shall bee everlastingly crowned, can neither bee empaired by the most desperate rebellions; or enlarged by the most glorious good deeds. Can a man (saith Eliphaz to job) bee profitable unto God; As He that is wise, may bee profitable unto himselfe? Is it any pleasure to the Almighty, that thou art righteous? Or is it gained to Him, that thou makes thy wayes perfect?
And Cap. 3, 5. 6, 7, 8. If thou sinnest, what dost thou against Him? Or if thy transgressions be multiplied, what dost thou unto Him? If thou beest righteous, what givest thou to Him? Or what receivest thou of thine hand? Thy wickedness may hurt a man, as thou art; and thy righteousness may profit the Sonne of Man. Were all the wicked men upon earth turned into humane beasts, desperate Belialis; nay, incarnate Divels; and the whole world full of those outrageous Giants of Babel; and those also of the old World; And all with combined force and fury, should bend, and band themselves against Heaven; yet they could not hurt God. The Lord is King, bee the people never so impatient: He setteth between the Cherubins, bee the earth never so unquiet. Or, Were all the Sonnes of men Abrahams, or Angels; and as many in number, as the Stars in Heaven; and as shining both with inward graces, and outward good deeds, as they are in visible glory; yet could they make no addition unto that incomprehensible Majesty above: they could not conferre so much as one drop to that boundlesse and bottomlesse Sea of goodnesse, or the least glimpse unto that Almighty Sunne of glory. All nations before Him are as nothing; and they are counted to Him lesse then nothing, and vanity. Our sinnes hurt him not: Our holinesse helps Him not: It is onely for our good, that God would have us good. No good, no gaine accres wes unto Him by our goodnesse: For what good can come by our imperfect goodnes,
to that, which is already infinitely good? What glory can be added by our dimness to Him, which is already incomprehensibly glorious? Every infinite thing is naturally, and necessarily uncapable of addition: Possibility of which suppos'd, implies contradiction, and destroys the nature of Infinity. If it be so then, that good turnes doe good unto Men; and yet out of their ingenuousnesse, they most esteeme good wills, true-heartednesse, kinde affections: And can well find in their hearts, to passe-by failings, where there is heart and good will, as they say; To pardon easily want of exactnesse in performance, where there are unforeseen purposes. How much more will your gracious God, who gains nothing, by all the good works in the world, out of the depth of His dearest compassions, kindly interpret, and accept in good part, the holy longings, and hungry desires of a pining, and bleeding Soule? How dearly will He love the love of a true-hearted Nathanael? How willingly will He take the will for the deed; the yearnings of the Heart, before the greatest Sacrifice?

But lest you mistake, take notice here of a twofold Glory:

1. Essential, infinite, everlasting. It is impossible that this should either receive disparagement, and diminution; or addition and encreasement by any created power. And this I meant in the precedent Passage.

2. The other I may call, Accidentall, finite, temporary. This ebbs or flowes, shines or is overshadowed, as Goodnesse or Gracelnesse prevails in the world: As the kingdom of Christ, or powers of darkness get the upper hand amongst the Sonnes of Men. In this regard indeed, Rebellious wretches dishonour God upon Earth, I confess; And Godly men by their holy Duties, good works, and gracious behaviour, make his Name more illustrious in the world.

But
But what is this, to that essential, infinite, everlasting glory, which was as great and full in all that former eternity, before the world was? When God, blessed for ever, enjoyed only His glorious self, Angels, Men, and this great Universe lying all hid, as yet, in the dark, abhorred Dungeon of Nothing, as now it is, or ere shall be?

CHAP. VII.
One Reason more confirming the truth of the former Principle.

Second reason may be taken from God's proportionable proceeding in his courses of justice and mercy. In his executions of justice, and inflictions of punishment; He interprets, and confuses, desires for the deeds of actions, thoughts for the things done. Whosever, faith Christ, looketh on a woman to lust after her, hath committed adultery with her already in his heart. In God's interpretation, in the search and confusion of divine justice, He that lusts after a Woman in his heart, is an adulterer; and without true and timely repentance in the meantime, shall be taken, and proceeded against at that great and last Day. Whosoever hateth his Brother, faith John, is a man slayer. An hateful thought of our Brother, murders Him. Mat. 5.28. By the Rule therefore of proportion; He that groaneth under the burden of his sins, and hateth the same. He that despiseth, and to his desire addeth endeavour not to sinne,—is with God repented what He would be in his desire, and may in this regard cleanse his heart, &c. Spaghin his brief Demonstration, &c. pag 27. Vertues in Will and Acts are the same in kind, differing only in degree, as in vice, lusts after a woman in heart unlawfully, is adultery in Him that lusts, though it come not into Acts: coveting another man's goods inordinately is theft, though He be hindered from taking them, Rifs. in his Helpes to Faith, pag. 82, 83. b Mat. 5.28. e 1 John 3.15.
and spill his blood, by the verdict of the blessed Spirit: And a malicious man, at the Barre of God, goes for a Man-slayer. If this then be God's property, and proceeding in justice, we may much more confidently expect: Nay, with reverent humility challenge, way being made by the mediation of Christ, the same proportionable measure in those His most sweet, and lovely inclinations, and expressions of mercy. Shall a lewd desire after a woman fall under the axe of God's justice, as if it were the grosse Act of lust? And shall not a longing desire after grace, be gratiously embraced in the arms of mercy, as the grace itself? Shall an angry thought invisible, immaterial, hurtful only to the heart which harbours it, be charged with actual bloodshed? And shall not a panting thirst of a broken, and bleeding soul after Christ's saving and sanctifying blood, be bath'd and refreshed in his precious blood? Yes certainly, and much rather. For God's tender mercies are over all his works, Psal. 145.9. And mercy with an holy exultation triumpheth, and rejoiceth against judgment, Lam. 2.13. His mercy is great unto the Heavens, Psal. 57.10. He doth with much sweet contentment, and as it were, natural propension, encline to the gracious effusions of mercy. He delighteth in mercy, faith Micah, Cap. 7.18. He is passing pleased and exalted mostly gloriously, when He is pardoning of sins, purging of souls, pulling out of the Devils Paw, pouring in of grace, thinning into sad and uncomfortable hearts, saving from Hell, &c. This makes Him so passionate in a holy sense, when He hath no Passage for His love, Dent. 5.29. Ps. 81.13. Is. 48.18. Mat. 23.37. Luk. 19.41.42. But now on the other side, He is hardly drawn, not without much reluctancy, delays, forbearance, and, as it were, some kind of violence offered, by exceed of multiplied rebellious provocations, to exercise His justice, and to punish for sinne.
In firu Uiwf for Arigh eomfortittg S e^«j. See 2 Chron. 36. 16. Hos. 6.4 &c. It appears, Zeph. 2: 2. by the emphasis of the * Original, that in this re-

spect, in a right and sober sense, God is like a woman with Child. When the theory of our sins comes first to Heaven, He doth not presently pour upon our heads fire and Brimstone, according to our desert: But, as loth to enter into judgement with us, He then but begins to conceive, as it were, wrath, which He beares, or rather for beares full many and many a mon-

eth; still waiting, when upon our repentance, He might be gracious unto us; until it come to that ripe-

cness by the fulness and intolerable weight of our sins, that Hee can possibly bear no longer. And then also, when He is about to be delivered of his justly conceived, and long-forborne vengeance; Marke how 

How Hee goes about it: Ab! saies Hee, &c. Isa. 1:24. ** This aspiration argues a compassionate Pang of 

grieve, speaking after the manner of men, to proceed against His owne people, though they had prvdoked 

Him as enemies. How shall I give thee up, Ephraime? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zebaim? Mine 

heart is turned within me, my repentings are kindled to-

gether, Hos. 11:9. When Hee came against Sodome and Gomorrah, the most prodigiously wicked 

people, that ever the earth bore; What a miracle of mercy was it, that Hee should bee brought so low, as to say; I will not destroy it for tennes sake, Gen. 18:32. So it is then, that mercy flows naturally and easily from 

God, and hee is most forward, and free-hearted in granting Pardons, and receiving into grace and fa-

vour: But justice is ever, as it were, violently with 
cart-ropes of iniquity, pulled from Him. Hee is pressed with our sins, as a cart is pressed that is full of sheaves;

&c. sed ne magis convertatur & vivat, Ezek. 18:23. Oecolamp. in loc. * Optimum host 

contextus si dicamus, Ecce ego consipicor sub nobis, quemadmodum fes essentis planis plan-

vium... omnibus, hoc est, etsi mibi intolerables, Calvin. in loc.
before wee wring from him the vials of just wrath, and wrest out of His hands, the Arrowes of deserved indignation. That you erre not in this Point, conceive, that both God’s mercy and justice are originally and fundamentally, as God Himselfe, infinite; Both of the same length, height, breadth, and depth; that is equally endlesse, boundlesse, bottomlesse, unsearchable. Yet, if wee consider the exercise and execution of them amongst the creatures, and abroad in the world; Mercy, that sweetest Attribute, and most precious balm to all bruised hearts, doth farre surpass and out-shine the other, though incomparable excellencies of His divine nature, and all the perfections, which accompany the greatness of God: As appeares, Exod.20.5.6. Gen.18.32. Joel 2.43. Jonah 4.2. Psal.36. and 103. 2 Chron.21.13. His influences and beams of mercy are fairely and plentifully shed into the bosome of every Creature, and shine gloriously over all the earth, even from one end of Heaven to the other. The whole world is thickset, and richly embroidered, as it were, with wonderful variety of impressions, and Passages of his goodnesse and bounty. In this great Volume of Nature, round about us, we may runne and reade, the deepse Prints and large Characters of kindness and love, which His mercifull and munificent hand hath left in all Places, in every leafe, and Page, and line of it. If mercy then bee so graciously magnified over all his works, we may more strongly build upon it; That if the hand of Justice seize upon a hatefull thought, as a martherer, and stained with blood; and arraigne a lustfull conceit, as guilty of adultery, and actual pollution; His armes of mercy will most certainly embrace, and accept of a sincere desire of the deed done; of hearty affections for the Actions; and of a grieved spirit for the grace it groanes for.
Yea, but may some say: If mercy be so faire a flower in the garland of Gods incomprehensible greatness; if it so farre excell his other Attributes in amiableness amongst his creatures; How comes it to passe, That the number of His Elect is so small; and the way of the multitude sinked downe under the burden of their iniquities, transgressions and sinnes into the Pit of endless Perdition? How comes it to passe, that out of the great heape, and maffe of all man-kinde, there are made but so few vessels of mercy; and that so many vessels of wrath are justly for their sinnes, filled brim-full with the vials of everlasting vengeance. See Math. 7.13.14. and 20.16.

Some matter of Answer to this Point, would yee thinke it: may bee taken even from the Schoolemen.

If we consider, first, The unconceivable eminency, and unvaileable worth of the Crowne of glory, which doth so farre, and disproportionably surpass and transcend the common state, and condition of our nature. Secondly, The preciousness of the effusion of the blood of the deare and only Son of God, for the purchasing of that so glorious a Crowne.

Thirdly, * The necessary, and inevitable defeabilility of the Creature. Fourthly, The most free, and wilfull Apostacy of Adam, and in Him, of all his Posterity. Fifthly, The abominable and villainous nature, and staine of sinnes, &c. Why should wee not rather wonder at the uncontraceable use of Gods mercy, for advancing one Soule to that endless blisse in Heaven; then to repine at the equity of His justice,
if Hee should have suffered all the polluted and sinful sonnes of Adam, to paffe from the Maze of corruption, into which they freely fell, on their own accord and cursed choice, thorow a rebellious life, into the endless miseries of their deserved confusion? Would it not have beene a greater marvaile, to have seene any one, clearly convinced, and found guilty of that most horrible villany, that ever was bred in Hell, or heard of in the World; I mean, the Popish Powder-Treafon, pardoned; then all those desperate Assassins to have justly perished in their so abhorred and execrable rebellion? And it is utterly un-imagineable either by Man or Angell, what a deale of mercy doth flow out of the Bowels of Gods dearest compassions, thorow the hearts-blood of his onely Son, to the washing and salvation, but of one Soule!

Chap. VII.

Ad executionem decrevi, quod ista facta in aeterna prædestinatione, in utramque partem concurrent media, quæ ipsa non possunt, non subjici prædestinationi. Hic ergo vera, & ipsa est damnationis causa præcetum: quæque quia nemo, aut damna, aut damnatur, aut damnandum sit, nisi præter præcetum: quæque prædestinato: quæ invade omne genere humanum: ita ut se liberet, possit, Deu absque ulla in- finitatem homines nullo penitus excepto in aeternum ignem præcipientem Quo scire egisse manifestum est omnium Angelorum: Chamier. Tom. 3. lib. 8. cap. 1. Dei est indus, non ille Isarciotes. Mirasur quemdammod, quod cuncta sunt grasia Domini, sunt extensa sam ad universum mundum, sed ad paucos damna, aliosque, Sic miratur homines quoide, cum hoc admiratione, ser digne posuimus, quod Dominus vel omnium alium misceretur, cun omnes in eodem sinere aut. Ips Angeli admirata tament Dei misericordiam, dumuntuent mysterium salutis humanae: & & omnes magis ad id obstimantem, quod vidcant Diem erga se misericordem, quæ quid vidcant & sciant reiectos esse alias complures, Rolloc. in Le- han, cap. 14. ver. 22.
Third Reason may bee taken from it's part, and interest in the Fountaine of salvation, and Rivers of living water. Hee that thirsts after grace, is already enrighted to the Well of life, and fulnesse of heavenly blisse, by a promise and protestation from God's owne mouth, Revel. 21.6. I will give to Him, that is athirst, of the Fountaine of the Water of life, freely. In that Place, after God himselfe had confirmed, and crowned the truth and certainty of the gloriousnesse of the holy City, and the happinesse of the Inhabitants thereof, with a solemne asseveration of his owne immutability and everlastingnesse; It is done. I am Alpha and Omega, the beginning and the end. Hee then notifies, and describes the persons, to whom the promise, and possession of so great and excellent glory, doth appertaine; and those also which shall bee eternally abandoned from the presence of God, and burned in the Lake of fire and brimstone for ever.

Inhabitants of Heaven Elect are.

1. Humble Soules thirsting after grace, Gods favour, and that blessed Fountaine opened to all broken hearts for sinne, and uncleannesse.

I will give to him that is athirst, of the Welle of the water of life freely, vers.6.

2. Christ's champions here upon earth against the powers of darknesse, and conquerers of their owne corruptions,

Hee that overcommeth, shall inherit all things, and I will
will be his God, and he shall be my sonne, ver. 7.

But the fearefull, &c. are markt out for Hell: verse 8. For all that cursed cruie, and slaves of sinne, are overcome of Satan and their owne lusts, and so carried away captives into everlasting misery and woe.

Cast not away thy confidence then, Poore heart! No, not in the lowest languishings of thy afflicted soule: If thou be able to say syncereely with David, Psal. 143. My soule thirsteth after Thee, as a thirsty Land: If thou feele in thy affections an hearty hunger after righteousnesse, both infused, and imputed; as wellafter power against, as pardon of sinne; Bee assured, the Well of life stands already wide open unto thee, and in due time Thou shalt drinke thy fill. Thy soule shall bee fully satisfied with the excellencies of Iesus Christ, Evangelicall joyes, as with marrow, and fatnesse; and thou shalt be abundantly refreshed out of the river of his pleasures.

4. That which Paul tells us in the Point of communicating to the necessities of the Saints, to wit, If there bee first a willing minds, it is accepted according to that a Man hath, and not according to that He hath not; 2 Cor. 8. 12. holdst true also, in all other services, and divine duties: So that we are accepted with the Lord, according as we are inwardly affected, although our actions bee not answerable to our desires. Hee that hath a ready, and resolved minde, to doe what Hee may; would undoubtedly doe a great deale more, if ability were ministred; God, faith Paul, worketh both to will, and to doe. If both be His owne workes; the desire, as well as the deed; Hee must needs love, and doe both the one, and the other, both in respect of acceptation and reward. David did but conceive a purpose to build God an house; and Hee rewarded it with the building, and establishing of his owne House: 2 Sam. 7. 16. He did but conceive a
In purpose to confess His sin, and God's ear was in his heart, before David's confession could be in His tongue; 
Psalm 32:5. To poor Beggars, that wanted food for themselves, Christ shall say at the last day; They have fed me, when I was hungry, only in regard of their strong affections, if they had had means. The Prodigal Child, when He was but conceiving a purpose of returning, was prevented by His Father, first comming to Him. Nay, running towards Him, Luke 15:20. God will answer us, before we call: Isaiah 65:24. That is, in our purpose of prayer, &c.

Besides Scripture and reasons, I adde ancient and moderne authority; not for any other confirmation, but only to shew consent.

To desire the help of grace, is the beginning of grace; faith 1 Austin.

Onely thou must will, and God will come of his own accord: faith 1 Basil.

Hee that thirsts, let him thirst more, and hee that desires, let him yet desire more abundantly: Because so much as Hee can desire, so much Hee shall receive. 3 Bernard.

Christ, faith 4 Luther, is then truly omnipotent, and the truly rainghes in us, when we are so weak, that wee can scarce give any groane:

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Christ, faith 4 Luther, is then truly omnipotent, and the truly rainghes in us, when we are so weak, that wee can scarce give any groane:
* Againe, The more wee finde our unworthinesse, and the lesse wee finde the promises to belong unto us; the more wee must desire them: being assured, that this desire doth greatly please God; who desireth, and willeth that His grace should bee earnestly desired.

When I have a good desire, faith & Kemnicus, though it doth scarcely shew it selfe in some little and slender sigh, I must bee assured, that the Spirit of God is present, and worketh His good worke.

Faith, faith * Ursin, in the most holy men in this life, is imperfect and weak: yet nevertheless, whosoever feeleth in his heart an earnest desire, and striving against his natural doubtings, both can, and must assure Himself, that Hee is indued with true Faith.

If thou shalfe thy selfe, faith * Rolloc, to believe in Christ, and that for Christ; or at least, if thou canst not forthwith attaine that; — If thou feele thy selfe willing to believe in Christ, for Christ; and willing to doe all things for Gods sake, and sincerely; Thou hast certainly a very excellent argument, both of perseverance in Faith, and of that faith, which shall last for ever.

Our faith may bee so small and weak, faith * Taffin, as it doth not yet bring forth fruits, that may bee lively felt in us; but, if they which feele themselves in such estate, desire to have these feelings [namely, of Gods favour and love] if they ask them at Gods hands by prayer; this desire and prayer are testimonies, that the spirit of God is in them, and that they have Faith already: For is such a desire a fruit of the flesh, or of the spirit? It is of the holy Spirit, who bringeth it forth only in such, as Hee dwells in.

Is it possible, faith * Hooker, speaking of Valentinian the Emperour, out of Ambrose, that Hee which had purposely the Spirit given Him to desire grace, should not receive the grace, which that Spirit did desire?
Where we cannot doe what is joyned us, God accepteth our Will to doe, in stead of the Deed it selfe.

I am troubled with feare, that my sines are not pardoned, faith Careles. They are answered : Bradfords: For God hath given thee a penitent, and beleeving Heart: that is, an heart, which desireth to repent, and beleeve. For such an One is taken of him, (He accepting the Will for the Deed) for a penitent and beleeving heart.

CHAP. IX.

By what markes true desires of grace in us may bee knowne:

Before I come to the use of this comfortable Point, lest any couzen themselves by any mis-conceites about it; As the notorious Sinner, the meere Civill Man, and the formall Professour, may all doe very easily; take notice of some Markes of this saving Desire. It is:

1. Supernaturall. For it followes an effectuall conviction of sinne, and co-operation of the spirit of bondage, with the preaching and power of the Law, for a thorrow casting a Man downe in the sight of the Lord, shewing and convincing Him to bee a Sinke of sinne, abomination and curse; to bee quite undone, lost and damned in Himselfe. (Which preparative worke, precedent to the desire, I speake of, is it selfe above nature.) Whereupon the Soule thus illigent, convinced, and terrified, being happily lead unto, and looking upon the glorious mystery of the Gospell, the excellency and offer of Iesus Christ, the sweetnesse and freeness of the Promises, the heavenly splendour, and riches of the Pearle of great price.

&c. doth conceive by the helpe of the holy Ghost, this desire, and vehement longing. Which you may then know to be saving, when it is joyned with an hearty willingnesse, and unsaied resolution to sell all; to part with all sinne; to bid adieu for ever to our darling delight, &c. It is not then an effect onely of selfe-love; not an ordinary with of natural appetite, like Balaams, Numb. 23, 10. Of those who desire to be happy, but are unwilling to bee holy, who would gladly be saved, but are loth to bee sanctified.

2. It ever springs from an humble, meek, and bruised spirit; very sensible, both of the horror of sin, and happiness of pardon; both of it's own emptinesse, and of the fulnesse in Christ: Never to be found in the affections of a Selfe-ignorant, Selfe-confident, unhumbled Pharise.

3. It must be constant, importunately greedy after supply and satisfaction. Not out of a Pang, or passion onely; or begot by the tempest of some present extremity, like a flash of lightning, and then quite vanishing away, when the storme of terror and temptation is over. For if a sincere thought after Christ, be once on foot, and takes root in an heart truly humbled, it never determines, or expires, in this life, or the life to come.

4. It is ever enlincchte, and enlived with a continued, and conscientable use, and exercise of the meanes; and draws from them by little and little spiritual strength, and vigour; much vital efficacy and increafe: Not idle, ignorant, un-exercised. It were very vain and absurd, to heare a Man talk of His desire,
to live; and yet would neither eate nor drinke, nor sleepe, nor exercise, nor take Physicke, nor use those means which are ordinary and necessary for the maintenance of life. It is as fruitlesse and foolish for any one to pretend a desire of grace after Christ, and to be saved; and yet will not prize, and ply the faith-ful Ministry, the word preached and read, prayer, meditation, conference, vows, days of humiliation, the use of good company, and good bookes, and all divine Ordinances, and blessed means appointed, and sanctified by God, for the procuring and preserving a good spiritual state.

5. It is not a lazy, cold, heartlesse, indifferent desire, but earnest, eager, vehement, extremely thirsting, as the parched earth for refreshing showers, or the hunted Hart for the Water-brookes. Never was Ahab more sickke for a Vine-yard; Rachel more ready to die for children; Susanna, or Sampson for thirst; then a truly humbled Soule after Jesus Christ, after bathing in His blood, and hiding it selfe in His blessed righteousnesse. This desire deads the heart to all other desires after earthly things, gold, good-fellowship, pleasures, fashions, even the delights of the bosome-sinne, &c. All other things are but droffe and dung, vanity and vile, in respect of that object it hath now found out, and affeets. As Aarons Rod, managed miraculously by the hand of divine power, swallowed up all the other Rods of Pharaohs Sorcerers:

Then will He say, I have discovered mine owne misery; my poverty and nakednesse, and I have found a Treasure, Christ Jesus and his righteousness: It shall goe hard but I will get it. Yea, but there is a price put upon it. It must cost thee deare; a great deale of sorrow, trouble, and other croffes. Tush, tell me not of any price, speake not of that: whatsoever I have shall goe for it. I will doe anything for it. Why, wilt thou curbe thine affection? Wilt thou give up thy life? Wilt thou bee contente to set all that thou hast, &c. I will doe it with all my heart. I am contente to fell all that I have. Nothing is so deare unto me, but I will part with it; my right hand, my right eye; Nay, if Hell itselfe should stand betwene Mee and Christ; yet would I passe though the same unto Him. This is that violent affection, that God puts into the hearts of those, who seeke Him in stryf, that they will have Christ, whatsoever it cost them.
So this spiritual desire, planted in the heart by the holy Ghost, eates up, and devoureth, as it were, all other desires, and over-eager affections after worldly contentments, as worthless, vain, transitory; as empty Clouds, Wells without water, Comforters of no value. Wee that deal with afflicted consciences, hear many times some expressions of this impatient violent desire in troubled minds. I have borne nine children, said One, with so great paine, I thinke, as other women: I would with all my heart, hear them all over againe, and passe againe thorow the same intolerable pangs everyday, as long as I live, to bee assured of my part in Jesus Christ. Complaining another time, that shee had no hold of Christ, it was said unto Her: But doth not your heart desire, and long after Him? Oh! saies shee, I have a Husband and Children, and many other comforts; I would give them all, and all the good I shal ever see in this World, or in the World to come, to have my poore thirsty Soule refresht with that precious blood of His,

6. It is growing, from appetite to endeavours; from endeavours to actions; from actions to habits; from habits to some comfortable perfection and tallness in Christ. If it be quite quencht and extinguished, when the spiritual anguish and agony is over, and at a stay, never transcending the nature of a naked soul; it is to be reputed rootless, heartless, graceless. There are Christians that lie as yet, as it were, struggling in the wombe of the Church; who for a time at the least, live spiritually, only by griefings and groanes, by hearty desires, eager longings, and affectionate stirrings of spirit, &c. There are also Babes in Christ; young men in Christ, strong men in Christ, old Christians. A perpetuall infancy argues a nullity of sound and saving Christianity. The Childe that never paffeth the nature and state of an Infant, will prove a Monster: Hee that growes not by

It is not a poor, faint wishing and wounding, but a mighty and effectuall desire,
the sincere milk of the Word is a true Changeling, not truly changed. He that rests with contentment, upon a desire only of good things, never desired them savoringly. But here, lest any tender conscience be unnecessarily troubled, I must confess; it is not so growing, as I have said, or not so sensibly at certain times; as while the pangs of the New-birth are upon us, in times of desolation, temptation, &c. Though even then, it grows in an holy impatience, restlessness, longing, &c. Which is well-pleasing unto the Father of mercies in the mean time: and which He accepts gratefully, until He give more strength.

CHAP. X.

Two especial times wherein the former Principle is to be applied.

The doctrine concerning these desires to be applied only in times of...
and extremities of the Soule. At such times, and in such Cases as these: In,

1. The Strugglings of the New-birth.

2. Spiritual Deliverances.


4. Extraordinary troubles upon our last Bed.

1. For the first. When thou art once come so faire, as I intimated before: To wit, that after a thorow conviction of sinne, and found humiliation under Gods mighty hand, upon a timely and seasonable revelation of the glorious Mystery of Christ, His excellencies, invitations, His truth, tender-heartedness, &c. (For the desire. I speak of, is an effect and affection wrought ever immediately by the Gospell alone;) I say, when in this Case thine heart is filled with vehement longings after the Lord of life: If thou be able to say with David, My soule thirsteth after thee, as a thirsty Land: If thou feel in thy selfe an hearty hunger and thirst after the favour of God, that Fountain opened for sinne, and for uncleanesse, and fellowship with Christ; Assuredly then the Well of life is already opened unto thee, by the hand of thy faithfull Redeemer, and in due time thou shalt drinke thy fill. He that is Alpha and Omega, the Beginning and the End, the eternal and unchangeable God hath promised it. And amidst the sorrowes of thy trembling heart, and longings of thy thirsty soule, thou mayst even challenge it at His hands, with an humble, sober, and zealous confidence. As did that Scottish Penitent, a little before his Execution: He freely confessed his fault to the shame, as Hee said, of Himselfe; and to the shame of the Devil, but to the glory of God. Hee acknowledged it to bee so hainous and horrible, that had Hee a thousand lives, and could Hee die ten thousand deaths, Hee could not make satisfaction. Notwithstanding, said Hee, Lord, thou hast left mee this comfort in thy Word, that thou hast said; Come unto mee.
all ye, that are weary and laden, and I will refresh you.  

Lord, I am weary; Lord, I am heavily laden with my  

sins, which are innumerable. I am ready to sink, Lord;  

even to Hell, without thou in thy mercy put to thine hand,  

and deliver mee. Lord, thou hast promised by thine owne  

word, out of thine owne mouth, that thou wilt refresh the  

weary soule. And with that, Hee thrusts out one of  

his hands; and reaching, as high as Hee could, with  

a louder voyce, and a strained, cryed; I challenge  

thee, Lord, by the Word, and by that Promise, which thou  

hast made, that thou performest, and make it good unto  

mee, that call for ease and mercy at thine hands, &c.  

Proportionably, when heavy-heartedness for sinne  
hath so dryed up thy bones; and the angry counte-  
nance of God so parched thine heart, that thy poore  
soule begins to gaspe for grace, as the thirsty Land  
for drops of raine; thou mayst, though dust and  
ashes, with an holy humility thus speake unto thy  
gracious God: O mercifull Lord God, thou art Alpha  
and Omega, the beginning and the end. Thou sayst; It  
is done, of things that are yet to come; so faithfull  
and true are thy decrees and promises. And thou hast  
promised by thine owne word, out of thine owne  
mouth, that unto Him that is athirst, thou wilt give of  
the Fountain of the water of life, freely. O Lord, I  
thirst, I faint, I languish, I long for one drop of mer-  
cy. As the Hart panteth for the water brookes, so pan-  
teth my soule after thee, O God, and after the yerning  
bowells of thy wonded compassions. Had I now in  
possession the glory, the wealth, and the pleasures of  
the whole World; Nay, had I ten thousand lives,  
joyfully would I lay them all downe, and part with  
them; to have this poore trembling soule of mine re-  
ceived into the bleeding armes of my blessed Redeem-  
er. O Lord, and thou onely knowest it, my spirit  
within me is melted into teares of bloud, my heart is  
shivered into pieces: Out of the very place of Dra-
gons, and shadow of death, do I lift up my thoughts, heavy and sad, before Thee: the remembrance of my former vanities, and pollutions, is a very vomitory to my soule: and it is full sorely wounded with the grievous representation thereof. The very flames of Hell, Lord, the fury of thy just wrath; the scorchings of mine owne conscience, have so wastted, and parched mine heart, that my thirst is insatiable. My bowels are hot within mee; my desire after Jesus Christ, pardon and grace, is greedy as the grave, the coles thereof are coles of fire, which hath a most vehement flame: And Lord, in thy blessed Booke thou call'st and criest: Ho, every One that thirsteth, I come yee to the waters, &c. In that great day of the Feast, Thou stood'st, and cried'st with thine owne mouth, saying; If any man thirst, Let him come unto mee, and drinke. And thesc are thine owne words; Those who hunger and thirst after righteousness, shall be filled. I challenge thee Lord, in this my extreme thirst after thine owne blessed Selfe, and spirituall life in Thee. by that Word, and by that Promise, which thou hast made, that thou performe, and make it good unto mee, that lie groveling in the dust, and trembling at thy feet, Oh! Open now that promised Well of life; Por I must drinke, or else I die.

Hear then, and in a word, is thy comfort; In these hungrings and thirstings of the soule, there is, as it were, the spawnne of Faith, lemen fidei, there is aliquid sidei in them; as excellent Divines, both for learning and holiness, doe affirme: Howsoever, or in what phrasesoever it be exprest, sure I am, such desires so qualified, as before, shall bee fulfilled, satisfied, accomplished, possessed of the Well of life, and that is abundant, to put the thirsting Partie into a comfortable and saving state, as I said at first. The words of Scripture are punctual, and downe-right, for this which I say: Blessed are they, which doe hunger and thirst.
thirst after righteousness, for they shall be filled: Mat. 5.6. If any man thirst, let him come unto me, and drink, John 7.37. The Lord heareth the desire of the humble, Psal. 10.17. He will fulfill the desire of them that fear Him; Psal. 145.19. The Lord filleth the hungry with good things. Luke 1.53. Let Him that is thirsty come. And whosoever will, let him take the water of life freely, Rev. 22.17. Ho, every one that thirsteth, come unto the waters, &c. Isa. 55.1. I will pour water upon him that is thirsty, and floods upon the dry ground; Cap. 44.3. These longings and desires, this hunger and thirst, before a sensible apprehension, and enjoyment of Christ, arise from a sense of the necessity and want of His blessed Person, and precious bloodshed; which the afflicted Soule now prizeth before ten thousand Worlds; and for whose sake, is most willing to sell all, and to abandon wholly the Devils service for ever: Those, after a full entrance into the holy Path, and joyful grasping of the Lord Jesus in the armes of our Faith, arise partly from the former state of unutterable sweetnesse wee found in Him; partly from the want of a more full, and further fruition of Him, especially when Hee is departed, in respect of present feeling; as in times of desertion, extraordinary temptation, &c. In the Passage that is past, I understand the former, in those that follow, the latter.

2. Secondly, Concerning desertions I intend a larger, and more particular discourse; and therefore I passe by them here.

Chap. XI.
TWO OTHER ESPECIAL TIMES WHEREIN USE IS TO BE MADE OF THE FORMER PRINCIPLE.

3. HIRDLY, WE MAY HAVE RECKONSE FOR COMFORT TO THIS PRECIOUS POINT, IN SOME SPECIAL TENTATIONS OF DOUBTFULNESS AND FEAR ABOUT OUR SPIRITUAL STATE; WHEN SPIRITUAL LIFE IS RUNNEN, AS IT WERE, INTO THE ROOT, IN SOME PARTICULARS; AND ACTUAL ABILITIES TO EXERCISE SOME GRACES, AND DISCHARGE SOME DUTIES, ARE RETURNED TO NOTHING FOR THE PRESENT, BUT GRANCES, DESIRES, AND LONGINGS TO DO, AS GOD WOULD HAVE US.

FOR INSTANCE:

THOU ART MUCH AFFLICTED, BECAUSE THOU FEELST THE SPIRIT OF PRAYER NOT TO STIRRE AND WORK IN THEE WITH THAT LIFE AND VIGOUR, AS IT WAS WONT; BUT BEGINS TO LAN-GUISE IN THE INWARD MAN, FOR LACK OF THAT VITAL HEAT AND FEELING, IN THE MUTUAL ENTERCOURSE, AND COMMERCE BETWEENE GOD AND THINE OWN SOUL; WHICH HERETOFORE MANY TIMES WARMED THINE HEART WITH MANY SWEET REFRESHINGS, SPRINGING FROM A COMFORTABLE CORRESPONDENCE BETWEENE THY HOLY EIACULATIONS, AND HIS HEAVENLY INSPIRATIONS, BETWEENE THINE HUMBLE COMPLAINTS AT THE THRONE OF GRACE, AND HIS GRACIOUS ANSWERS: NAY, IT MAY BE, THOU THROWEST DOWNE DY SELF BEFORE HIS SEAT OF MERCY, IN MUCH BITTERNESS OF SPIRIT; AND FOR THE TIME, CAN SAY LITTLE, OR NOTHING; THE PRESENT DULNESS, AND INDISPOSITION OF THINE HEART, STOPPING ALL PASSAGE TO THY WONTED PRAYERS, AND DAMMING UP, AS IT WERE, THY ORDINARY COURSE OF THY MOST BLESSED HEART-RAVISHING.

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conference with thy God in secret. But tell mee true, poor Soule; Though at such a time, and in such an uncomfortable Dampe, and spiritual deadnesse, thou feellest not thine heart enabled, and enlarged for the present, to poure out it selfe with accustomed fervency and freedome; yet doth not that heart of thine, with an unutterable thirst and desire, long to offerup unto his Throne of Grace, thy suits and sacrifices of prayer, and praises, with that heartinesse and feeling, with all those broken, and bleeding affections, which a grieved sense of sinne, that hangs so fast on, and an holy greedinesse after pardon, grace and nearer communion with his heavenly Highnesse, are wont to beget in truly-humbled Souls? If so; Assure thy selfe, this very desire is a prayer of extraordinary strength, dearenesse and acceptation with thy God. I say, with that, thy mercifull Lord, whose sense is so farre more compassionately, and lovingly affected to his Childe, then the kindest Father to his deareliest beloved Sonne; as the infinite love of a tender-hearted God, doth surpasse the faint affection of a fraile, and mortall man. Suppose thy dearest Childe were in great extremity, and should at last grow so low and weake, that it were not able to speake, but only groane, and sigh, and cast it's eye upon Thee; as One from whom alone, it lookt for helpe: Would not thine heart melt over thy Childe a great deale more in that misery, then ever before, when it was able to expresst it's minde? I am sure it would. It is just so, in the present Point. For, like as a Father pitieth his children, so the Lord pitieth them that feare him. Nay, and much more, if wee consider the muchnesse and quantity. For looke how farre God is higher then man in Majesty and greatnesse; which is with an infinite distance, and disproportion so farre doth Hee palse him in tender-heartednesse and mercy. See Isa. 53. 8. 9.

Thou
Thou mayst sometimes upon the awakening, illumination, and search of thy conscience, after some drouzie repose, and deeper sleepe upon the bed of security; some fouler enfinishment, and longer abode in some knowne scandalous sinne; after the Canker of earthly cares, and teeth of worldly-mindednesse have, ere thou bee well-aware, with an insensible pleasing consumption, eaten too farre into the heart of thy Zeale, and other graces: In the apprehension of some present terror, arising from a more serious, and sensible survey of the now abhorred villanies, and abominations of thine unregenerate time; or from the grieved remembrance of thy falls, and failings; of thy sinnes, and unservice-able-ness since thy conversion (which I am perswaded, trouble the Christian most, and goe nearest to his heart, &c.) I say, in such Cases, as these, Thou mayst feel such a fearfulnesse and faintnesse to have surprized the hand of thy Faith, that it cannot so presently and easily recover it’s former hold; nor claspe about the glorious justice, and meritorious blood of Chrift, with that fastnesse and firmenesse of assent, with that comfort and confidence, as it was wont. So that for a time, Thou mayst lie under the torture of an heavy heart, uncherefulnesse in all thy ways, and some degree of horror; because thou canst get no better hold-fast. (But more is thy fault: For never did dearest Father so lovingly entertame into His greedy armes, a penitent Sonne, returning from going astray: then our mercifull God, upon thy renewed humiliation, is willing to shine upon thee againe, with the refreshing beames, and blessings of his wonted favour.) Yet tell mee true, deare Heart, Though for the present, that precious and happy prayer of Paul for the Romans, The God of hope fill you with all joy and peace in believing, bee not fulfilled upon thy Soule; Though thy former joyfull feelings be turned into...
Instructions for a right comforting.  

Into distrustfull fears: yet doth not that heavy heart of thine desire farre more to bee re-comforted with the presence, and pleased face of thy Beloved; then crowned with the glory and pleasures of many worlds? Wouldest thou not much rather, feel the hand of thy Faith fastned againe with peace, and full persuasion upon the Person, Passion and promises of the Lord Iesus; then grasp in thy bodily hand, the richest Imperiall Crowne, that ever fate upon any Cæsars head? If Satans spitefull craft, taking a cruell advantage of thy present defecion of spirit, doth not hinder thy trembling heart from telling the truth; I know, thou canst not deny this. And then I must tell Thee; These hearty longings, and longing desires in the meanetme time, untill God give more strength, bee right deare to that tender-hearted Father of thine; which doth infinitely more esteeme one groane or sigh from a broken spirit, then a thousand rammes, or tenne thousand rivers of oyle; and are most precious and piercing to that compassionate heart, that poured out it's warmest and dearest blood to purchase the salvation, and refresh the sadnesse of every truly-humbled Soule. Ground upon it then, and be of good cheere: If thy troubled spirit fild with the sense of the want of it's former, sweet, and joyfull feelings, finde in it selfe a true and hearty longing after the supply of that want; a constant, and conscionable pursuite of all holy means for the procurement of that supply; I can assure Thee in the Word of life, and truth, in Gods season, Thou shalt be satisfied. Hee will fulfill the desires of them that feare Him: He also will heare their cry, and will save them. And this blessed promise, for the accomplishment of thy desire, is as surely thine, as the breath in thy Body. Hee must sooner cease to bee God, and deny Himselfe; which is more then infinitely impossible, and prodigious blasphemy to imagine; than faine in the least circumstance.
or syllable of all His love, and promises of life to any One, that heartily loves Him. All the sacred Sayings in His holy Book, and all those promises of salvation, are signed with the hand of Truth itself, and sealed with the blood of His beloved Sonne; And so are faire surer, than the Pillars of the Earth, or Poles of Heaven: For Heaven and Earth must passe away, before any title of His Word fall unto the ground. And therefore, as Hee will most certainly pour upon the hairy Pate of every One, which hates to bee reformed, all the plagues and curses threatened there, even to the least spark of the flames of Hell, and the last drop of the full vials of His infinite, endless, unquenchable wrath: so will Hee abundantly make good to every upright Soule, sincerely thirsting after Jesus Christ, in the best time, all the promised good in His blessed Book, and that above all expectation, expression, conceit.


1. Casting thine eye backe upon thy whole life, all thy sinnes from Adam to that houre; and willing, as thou muﬆ now take thy farewell, so to take thy field of repentance; They appeare to the eye of thy conscience farre more in number, and more ougly, then ever before. And no marvaile; for being now resrieved for ever from all worldly comforts, and company; distractions, and diversions, and the clouds of natural fear, raised by the dreadfull circumstances of approaching dissolution; uniting, as it were, & collecting the sight of thy Soule, which imploiments in the world, commerce amongst men, and Sun-shine, of outward prosperity, did before too much disperse, daze, and divert; they are represented far more to the life, and in their true colours. Whereupon, comparing the poore weake nothingness, as thou now apprehendest, of thy godly sorrow, hatred, and...
and opposition against them, with thy present apprehension of their hainousnesse, hatefulnesse, and horrible number; Thou beginnest to bee dejected, and knowest not well what to thinke of thy Selfe. I say then, for thy comfort, consult with thy sanctified heart; and thou shalt finde, and feel an infinite hearty desire, that thy repentance for them, detestation of them, and heart-rising against them, had beene, and now were as thorow, sound, and resolute, as ever was in any penitent Soule, that breathed the life of grace upon earth.

2. Secondly, Revising now, thy whole Christian conversation; spending of Sabbaths, pouring out prayers, reading Scriptures, hearing the Word, love of the Brethren, dayes of humiliation, workes of mercy, receiving the Sacrament, godly conference, living by faith in all estates, &c. Thou mayst see them in this last, impartial, clear, retired examination of thy conscience, to have beene pestered with so many failings, imperfections, deadnesse of spirit, distractions, distempers, that thou beginnst to see and conceive; As well never a whit, as never the better, as they say, &c. In this case also, reflect upon the holy habituall disposition of thy heart; and thou shalt see it thirsting, and longing unfainedly, that all the holy duties, and good deeds, that ever passed thorow thy heart and hands, had beene done in answerable exactnesse to the rules of divine Truth; and if it had so pleased God, with absolute freedome from all infirmities.

3. Because of thy small standing in godlinesse.

Thirdly; Thou mayst bee troubled at that time, because, being perhaps, as yet, but of little standing in Profession, thou hast done God so little service; and in that short time, hast not stood on Gods side with that courage and life, nor walked in his holy wayes, with that watchfulness and Zeale, as thou mightest. And it cuts thy heart the more; because thou hast spent so much of thy time, in serving thy
felfe and Satan; and expectest now, to enjoy immortality, joyes and a Crowne of endless blisse. But here is thy comfort: It is the unfained desire, and resolution of thine heart; If the Lord would bee pleased to allow Thee a longer time in this life, and adde many more yeares unto it; Thou wouldest double thy diligence, and improve all opportunities, to doe thy God every way farre more glorious service, then heretofore all the dayes of thine appointed time; Oh! then thou wouldest doe so, and so, &c.

Assure now thy selfe, in these three cases, and troubles upon thy last Bed; this syncre desire of thine upright Soule, will bee graciously accepted of our mercifull God, in the Name of Jesus Christ: As though, first, Thy repentance had beene to the full: Secondly, Thy obedience to the height: Thirdly, Thy present promises, vows and resolutions, for future forwardnesse and fruitfulnesse performed to the utmost. For when all is done, Jesus Christ is All in All: Hee alone is the onely Sanctuary, and Tower of everlasting safety, for every truly humbled Soule to fly unto, both in life and death; Hee is made unto us wisdome, righteousness, sanctification, and redemption. 1 Cor. 1:30
Come now, as I promised, to some speciall Cures, and particular application of comfortable Antidotes, to divers spirituall Maladies; of which, Christians especcially complaine; to those terrors and temptations, which are wont most to afflict sin-troubled, and truly-humbled Soules.

I. I will suppose, Thou art effectually and savingly wrought upon, by the Preaching and power of the Word; illightned, and convinced to acknowledge, and feele thy selfe to bee a most sinfull and cursed wretch by nature; lost and forlorn, damned and utterly undone in thy selfe, &c. And upon the opening of the glorious Mysterie of the Gospell, and offertherein of the Person, and pretious merits of Jesus Christ, for the present binding up of thy broken heart, and endless blessednesse, Thou art ravished with extraordinary admiration and affection, after that hidden Treasure and Pearle of great price; holding thy
thy selfe happy, that ever thou wast borne; and made
for ever, if thou canst get possession of it; but a gene-
man, if thou canst not get it, and an everlasting Cast-
away. Most willing therefore art Thou to sell all that
thou hast; prizing it infinitely before the riches,
glory, and pleasures of the whole earth, &c. In which
state, thou hast a strong, direct, and special Calling, to
fill thine hungry Soule with Iesus Christ; to lay hold
upon his Person, Sufferings, promises, and all the rich
purchases of his dearest blood, as thine own for ever;
To take Him, as thy wise, and righteous, and
sanctification, and redemption; that so unspeakable joy,
and full of glory, peace which passeth all understanding,
Evangelical pleasures, which neither eye hath seen,
nor ear heard, neither have entered into the heart of
Man, might abundantly flow into thine heart, from
the Fountain of all comfort. But yet so it is; alleg-
ing, that thou art the unworthiest upon earth; the vil-
lest of Men; No heart so hard as thine; thy sinnes
farre above ordinary; of such abominable and most ab-
horred areine, of a scarlet and a crimson die; for thou
haft done so and so; sinned many and many a time a-
gainst that Divine, and even natural light, which
stood in thy Conscience, like an armed Man; persecu-
ted the Saints, lived in Sodome, &c. And that which
troubles thee most of all, for all these sinnes, thy for-
row is very poore and scant, in no proportion to thy
former hainous provocations. I lay, upon these, and
the like mistaken grounds, Thou very unadvisedly profeessst,
but against thine owne Soule, That as yet, Thou canst not, thou darst not, Thou wilt not, med-
dle with any mercy, apply any promise, or be perswad-
ed, that Iesus Christ belongs unto Thee. What? Such
a vile, unworthy, abominable wretch as thou! to ex-
pect such glorious things; to come neere so pure a
God; to lay violent hands upon the Lord of life,
and looke for everlasting bliss! Alas! Say what you
will,
will, saist thou, as yet I cannot, I dare not, I will not. Whereupon Thou willeily, as it were, liest still upon the Racke of much spiritual terrour, and trouble of minde; And which is a miserable addition and mischief, for which thou maist thank thy selfe; and all the while farre more liable, and liest much more open to Satans most horrible infections, & cruellest temptationsto selfe-destruction, despaire, plunging againe into former pleasures of Good-fellowship, & the like.

It grieves me to consider, how fearefully and fallly thou deceivest thine owne heart, in a point of so great importance, to thy much spiritual hurt, and further horror. Why, therefore art thou most welcome to Jesus Christ; because thou art so sensible of thy spiritual misery, and beggery; because thou art so vile, so abominable, so unworthy and wretched in thine owne conceit. * Those that bee whole, need not a Physician; but they that are sicke. Christ came not to call the righteous, but sinners. And in this respect, Hee is said to d justifie the ungodly, and to die for the un-just; And to seeke those that finde themselves lost. c And therefore, that which thou makest thy greatest discouragement to come unto Christ, should bee, and in truth is, the greatest encouragement, to cast thy selfe with confidence into the bosome of His love.

But before I come to speake more fully to the Point, Let me premise this Principle:

When a Man is once sencerely humbled under Gods mighty hand, with sight of sinne, and sense of divine wrath; so that now all his former wicked
wayes, pollutions, and provocations of God's pure eye, lie so heavy upon His heart; that Hee is truly weary, willing to bee rid of them all, unsatedly thirsting after the bloud and holinesse of Christ: And therefore as well content to take upon him His sweet and easie yoke, for to please Him in New-obedience for the time to come; as to partake of the merit of His Passion, for the present pardon of His sines; I say, then Hee must conceive, that Hee hath a found, reasonable, and comfortable Calling, to lay fast hold upon Jesus Christ; and to bee undoubtedly perswaded, that Hee hath his part and portion in Him. And besides, that Gods blessed Word determines it, Hee may the rather assent unto the season, and the more boldly beleive; Because Hee hath now found, and feeleth by his owne experience, the practise of that double policy of the Divell, so often discovered unto Him heretofore by Gods faithfull Messengers, to wit, That whereas Hee was a long-time most industrious to keepe His heart resolutely stubborne, and unfirled against the might and piercing of the most powerfull Ministry; and when at any time Hee once perceived it to begin to worke upon Him, raised all possible opposition against His yielding: So now, when Hee is truly toucht indeed, and resolute to abandon His Hellish slavery for ever; Hee labours might and maine, with all restlesse cruelty and malice, to keepe His conscience continually upon the Racke. To this purpose, Hee objects and urgeth to the utmost, the hainousnesse of His former sines, the fiercenesse of Gods wrath, which Heecunningly concealed before; the littlenesse of His sorrow, His unworthinesse to meddle with any promise, and the like. And what's the reason, thinke you, that Hee, who was so dawbling before, is now so downe-right; Hee, that was so indulgent before, is now so desperately bloudy, and for nothing but despaire and damnation? It is ease.
to tell; For that soul. Fiend knowes full well, if a
poore Soule in the supposed case, and such a truly-
humbled state, shall but come now, when Christ calls
Him, and set to His seal, that God is true; which not
to doe, shall ever bee an unmannerly madness, and
wilfull cruelty to a mans owne conscience; He is then
quite gone out of His kingdom of darkness; and
an immortal Soul is pulld out of His Hellish Paw
for ever. This is the true reason, why Hee so rageth,
when Hee sees a weary Soule make towards Jesus
Christ forrest. I have often foretold you of Satans
methode, and malice, in managing His temptations
in this kinde; that being fore-warned, yee may bee
fore-armed. Hee plots first, and prevails with most
amongst us, to keepe them from turour and trouble
for sinne. But if they bee once happily wounded that
way, then His next plot, is to alay, and take away
the smart by outward mirth: or dawbe, and draw
over a skinne onely with unsound and superficial
comfort. But if Hee finde, that it bleeds still, and will
not bee stanchted, but onely by the blood of Christ;
and that no earthly pleasure can any whit assway the
paine; then in a third Place doth Hee call about, and
contend with all cruelty, to keepe the poore Soule in
a perpetuall sad, flavish trembling; that it may not
dare to meddle with any comfort, or apply the pro-
miles; but cherishing the bruise, against the counsell
of the Prophets, bleed inwardly still. And this Point
Hee plies with more eagernesse and fury, because the
very next step, to wit, but even reaching out of this
spirituall Gulp and griefe for sinne, towards the mer-
cifull hand of Christ, holden out to helpe Him up, is
the next and immediate Act, by which a man is quite,
and for ever pulld out of His power, and put into
the Paradise of grace.

Or in a word; and shorter thus; Though thou
commest freshly out of an Hell of hainous sinnes; and
and hitherto, hast neither thought, or spoke, or done any thing but abominably; yet if now with true remorse thou groanest under them all, as an heavy burden, and sincerely longest for the Lord Jesus, and newness of life, thou art bound presently, as they say, immediately after that Act, and un
fained resolution of thy Soule, to take Christ Himself, and all the promises of life as thine owne for ever. All delayes, demurres, exceptions, objections, pretextts, standing out, scruples, distrusts, and contradicitions to the contrary, are dishonourable to Gods mercy and free grace, disparagement to the Promises, derogatory to the Truth and tender
heartednesse of Jesus Christ; an unnecessary detainement of the Soule in terror; and onely a gratificat
on of that roaring Lion, whose trade is to teare soules in pieces, and torture them all Hee can. For as soon as wee are poor in spirit, wee are presently blessed, Mat. 5.3. As soon as wee are weary of our sinnes, the Hand of Christ is ready to take off the burden, Mat. 11.28. As soon as wee thirst, in the sense I have said, the Fountaine of the water of life, is set wide open unto us, Revel. 21.6. As soon as wee have got contrite and humble spirits, wee become royall Thrones, for the High and loftie One that inhabiteth eternitie, to dwell in for ever, Isa. 57.15.
CHAP. II.

The first Particular argument to be applied for the cure of the former Maladie.

And now come and take abundantly mighty Arguments, and invincible motives, which neither Man, nor Divell, nor natural distrust can ever, any waies possibly disable; Not to lie any longer, being in the proposed and supposed state, upon the racke of terror; but to lay hold upon the Rocke of eternity. I mean, to rest and establish thy trembling heart upon the Lord Jesus, with everlasting peace and safety; and after walk to watchfully and fruitfully in the holy way, until thine ending houre.

1. And first, take notice, that Jesus Christ, God blessed for ever, keepes an open house for all such hungry and thirsty soules. Let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. 22.17. Whosoever will.] In whose heart forever the holy Ghost hath wrought an effectual, earnest, hearty will; that supernaturall sincere desire.

4. Et Paulus dicit, non est volenti, neque currenti; sed misericordi Dei, &c. 9. 16. Resp. Sic loquar Johannis, non quod in hominis arbitrio innumeris propria sponse accedere & haurire aquam vitæ sed quia illi dio, qui invitas ad viva aqua, ejusdam ejusque adorem, animum et cor suppedeat, ut veniamus, et videatur ex novitatis volentesiamus, quod omnis gloria aedificetur, non penes nos resident. Demus qui agit in vobis, et nos velimusem us effectus pro bone voluntate, Phil. 2.13. Marlorat in loc. Christ, together with bidding Lazarus come out of his grave, inspired into Him power to rise. b Whosoever will.] It may be here said: Who is it, that would not be saved? Men indeed love to walk in wicked waies,—but they love not damnation; willingly would they be saved: How then is it said here? Let Him, that will, take of the waters of life freely? Surely here is no more, then that he faith before; He will give to Him, that is athirst, of the waters of life freely, Cap. 21. For Hee that thirsteth hath a Will; and Hee, that thirsteth not, hath not a Will. For this ye must know, that the Will is not here put for every light desire, or for every wish, that a Man doth with in His heart; when, as I said before, Hee walketh in the way of destruction, and comitteth the things that deserve damnation, and yet would be saved, &c. Giffard in loc.
Afflicted Consciences.

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described before, which prizeth the Well of life before the whole world, and is ever accompanied with an unfained resolution to sell all, for the Pearle of great price; I say, such an One may come, and wel-lome, and that without bidding, and drink his fill of the Rivers of all spirituall pleasures. If there were no more, but this, this is more then enough to bring Thee to Iesu Christ. If a Proclamation should bee made that such, or such a great Man kept open house for all comers, there need no more to bring in all the poore, hungry people in the Countrey, without any further waiting or inviting. But here above all degrees of comparison, the hunger is more importunate and important; the Feast-maker more faithfull and sure of his word; the fare more delicious and ravishing: And why doest thou refuse? Thou haft a warrant infinitely above all exception. The Lord of life keapes open house for all that will come: And thou knowest in thine owne Conscience, and cannot not deny, but that Hee hath already c honoured Thee with that singular favour, as to plant in thy Soule a will this way, with a witnesse, as they say; For what wouldst thou not part with, to have assurance of thy part in Iesu Christ? What wouldst thou not give, if it might be bought, to heare Him speake peace unto thy Soule, and say sweetly unto it; I am thy salvation? And therefore if thou comest not in presently, and take the comfort of this precious Place and Promise; setting to thy scale that God is true; Consider by the premises, whether thy terrours and temptations bee not justly upon thee, in the meantime.

2. If this will not serve, which God forbid; then in a second Place, Thou art invited solemnly, by the Feast-Maker, as it were, Himselfe with his owne mouth, which is an infinite mercy, d honour and comfort: Come unto me all ye that labour, and are heavily laden, and I will give you rest, Mat. x. 28. Here is

He that willeth, he; even hee that is athirst for the waters of life, let Him give all the praise to God, who hath endued him with that grace; and let him know, that were it not for the grace of God, He should never have had any will to come to those waters, Iem. I

2. Hee invites.

O quam suspendapie-tas! Quam mira Dei dignatio! Quemrogant de-bimus, ne nos recipere dignaritur; ab ipso rogamus, ut ad eum venire aionemur. Greg. De Vebis Domini, venite, &c.
is no exception of sinnes, times, or Persons. And if thou shouldst reply, Yea, but alas! I am the unwor-thiest man in the world, to draw neere unto so holy a God; to preffe into so pure a presence; to expect upon the sudden such glorious, spirituall, and heavenly advancement; most impure, abominable, and beastly wretch, that I am! readier farre, and fitter to sink into the bottome of Hell, by the insupportable weight of my manifold hainous sins: I say then, the Text tellsthe plainely, that thou mightily mistakest.

For therefore onely art thou fit, because thou feelest so sensibly thy unfitness, unworthiness, vilenesse, wretchednesse: The forer and heavier thy burden is, the rather shouldst thou come: In a word, it appears, by thine owne words, expressing such a penitent apprehension of thy spirituall poverty; that thou art the onely man, and such as thou alone, which Christ here specially aimes at, invites, and accepts.

3. Thirdly, Hee knowing our frame, our sluggish, dull and heavy disposition; our spirituall lazineness, naturall neglect of our owne salvation, and loathnesse to believe, addes in another Place, to ordinary invitation, a stirring compassionate, and quickning compellation, or rather, an exclamation: Hos. faith Hee, Isa. 55.1. Every one that thirsteth, come yee to the waters, &c. And lest any thinke He shall come to His cost, or should bring any thing in His hand, Hee calls upon Him that hath nomoney; and thus doubles His cry: Come yee, buy and eat; yea, come, buy wine and m'le without mon-e+y, and without price. O most blessed and sweetest lines! So full of love and longing, to draw us to the Well of life; that besides that holy pang of compassion, and excitation, Ho; Hee cries thrice, Come, Come, Come! Yea, but mayst thou say, Alas! I am so farre from bringing any thing in my hand, that I bring a world of wickednesse upon my heart; and that above ordinary, both in notoriousnesse,
and number, and therefore I am afraid the hai
tune toe of my sinnes will hinder my acception;
thou the invitation bee most sweet, and pretious:
Be it so; yet the Spirit of God in the same Chapter
do both purposely meet with, and remove that very
scraple: Let the wicked, faith Hee, forsake His way,
and the unrighteous man His thoughts: (And this is
thy Case; Thou art unfainedly set against all sinne
both inward and outward,) and let him returne unto
the Lord, and Hee will have mercy upon Him, and to
our God, for Hee will abundantly pardon: verse 7. Hee
will not onely have mercy upon thee, but Hee will also
abundantly pardon. Hee will multiply His pardons,
according to thy provocations, and that with
super-abundance, Rom. 5.20.

4. If all this will not yet doe; Hee descends out
of the infinite riches of his grace to a miracle of
further mercy. For the mighty Lord of Heaven and
carth sends Ambassadors unto us, dust and ashes,
wormes and no men, to beeke us to bee reconciled un-
to Him. Now then wee are Ambassadors for Christ,
as though God did beeke you by us; wee pray you in
Christ's stead, bee yee reconciled unto God, 2 Cor. 5.20.
What man can possibly ponder seriously upon this
Place; but must bee transported with extraordinary
admiration; may, adoration of the bottomleffe depth,
and infinite height of Gods incomprehensible, ever-
lasting & free love: We most abhorred, vile wretches,
are the Offenders, Traitors, Rebels and enemies; and
ought to seek & sue unto Him first, upon the knees of
our soules, trembling in the dust: & if it were possible,
with teares of blood; and yet He begins unto us, in-
treating us by His own Son and His servants the Mi-
nisters, to come in, accept His favour and grace, enter
into the wise & good way; which is precious, profitable,
honorable, and pleasant; that He may hereafter set up-
on our heads everlasting Crownes of glory and bliss.

Ff 3

An
An earthly Prince would disdain, and hold it in
shame, to send unto His inferior for reconciliation;
especially, who had behaved Himself basely,
& unworthily towards Him, & justly provoked His
royal indignation. Would not the King of Spaine,
think you, so great a Monarch, hold it an inexpiable
dishonour and indignity, to send Embassadors now,
and sue unto the Hollanders, so farre below Him, for
reconciliation and peace, promising and assuring
them, of an entire restitution, and exercise of all their
ancient rights, privileges, liberties and fundamentall Laws; that they should not need to fear,
that greatest tyranny, and severest kinds of persecuti-
on under heaven, the Spanish Inquisition; that Hee
would resume His former Oath, the Popes dispensa-
tion, for which begun all the trouble, &c. Rather
then, Hee would doe it, He hath paid already, a good

* The Spaniards being mere strangers, having no natural regard in their govern-
ment to the maintenance of those Countries, and people, in their ancient, and natu-
ral manner of their peaceable living, as the most Noble and wise
Emperor charles, yea, and as His Son Philip
Himselfe had, whilst He remained in those
Countries, and used the Counsellors of the States, and Natives of the Countries, not vi-
olating the ancient liberties of the Countries: but contrariwise, these Spaniards being ex-
alted to absolute government, by ambition, and for private lucre, have violently broken
the ancient Laws and Liberties of all the Countries, and in a tyrannous sort have ban-
nished and destroyed, without order of Law, within the space of few months. Many of
the most ancient and principall Persons of the natural Nobility, that were most worthy
of government. And howsoeuer in the beginning of these cruel persecutions, the pre-
tence whereof was for the maintenance of the Romish Religion; yet they spared not to
deprivre very many Catholickes, and Ecclesiastical Persons of their Franchises and privi-
ileges; and of the chiefest that were executed of the Nobilitie, none was in the
whole Countrey more affected to that Religion, then was the most noble and valiant
Count of Egmond, the very glory of that Countrey; who neither for His singular Vic-
tories, in the service of the King of Spaine, can bee forgotten in the true Histories; nor
yet for the cruelty used for His destruction, to bee but for ever lamented in the hearts of
the natural people of that Countrey. See a booke intituled, A Declaration of the causes,
moving the Queene of England to give aide to the defence of the people afflicted and oppressed
in the Low-Countries, pag. 5, 6. Phalaris, and His fellow tyrants, came farre short of
these bloud-hounds. Heylin, p. 525. m Philip the second of Spaine, after many preceding
vaffations and prestures, did lastly, by strong hand, and maine force, attempt not only to
make himselfe an absolute Monarch over the Hollanders; but Turke-like to tread un-
der His feet, all their Nationall and fundamentall Laws, Priviledges, and ancient Rites.
To effect which, after Hee had easely obtained from the Pope a dispensation of His former
oathes (which dispensation was the true cause of the warses and bloud-shed since
then, &c.) S.W.R, in his Preface.
while since, above an hundred millions, and the lives of above four hundred thousand men; And is still spending a abundance of gold and blood. It is thus indeed with worms of the earth, in whom there is no helpe, and whose breath is in their nostrils; But it is otherwise with the King of Kings, who siteth upon the Circle of the Earth, and the inhabitants thereof are as Grasshoppers, and the Nations as the drop of a Bucket; who bringeth the Princes to Nothing, and maketh the Judges of the Earth as vanity. He is content to put up at our hands, this indignity and affront, if I may so speake. He is glad to see unto us first, and send His Ambassadors day after day, beseeching us to bee reconciled unto Him. O incomprehensible Depth of unspeakable mercy and encouragement to come in, and trust in his mercy, in case of spiritual miserie, able to trample under foot triumphantly, all Oppositions of the most raging Hell, or distrustful heart!

5. Nay He commands us, And this is his Commandement, that we should believe on the Name of his Son Jesus Christ; *1 Joh. 3. 23.* This command alone of the All-powerfull God, should infinitely out-weigh, and prevaile against all other countermaunds of Heaven, or Earth; flesh and blood, Satan, nature, reason, sense; the whole Creation; all the World: It should swallow up all scruples, doubts, feares, despaire. Coming to Jesus Christ with broken hearts, according to this Commandement; It will beare us out against all oppositions, accusations, weaknesse of faith in the evil times, in the hour of temptation, upon our beds of death, at that last and greatest day. It will be a plea at such times, utterly above all exception, against all allegations,  terrours, and temptations to the contrary, to say: I was humbled under the burden of sinne, and lence of my spiritual miserie: God in mercy offered mee His Sonne Jesus Christ freely, in the Mystere of the Gospell, by the Ministry of the
Obey the commandement, which commands thee to believe, against all unbelieve, and above all believe, and to hope above hope, that is, in infinite doubtings, to believe; in all despairst to hope; and when all reasons, grounds, means, and hopes are wanting, yet to believe only, because God commands thee so to doe. Though nature, reason, sense, and thy own heart, and faithlesse fears, and all creatures forbid thee so to doe, saying, Thus thy strength and hope is perished from thee. But yet obey, and believe none of these, but God's Commandement commanding thee to believe his promise against them all, and so to honour Him as God, above them all in power, mercy, truth, and faithfulness. Through morton of Faith, Pag. 194.

Cor. 3. 22.

Word: I thereupon thirsted infinitely for His Person, and precious blood, that I might thereby obtain pardon and power against my sinnnes; He called upon me, and commanded me to drink my fill of the Water of life freely: I accepted His gracious Offer, and according to His Commandement cast my selfe upon the Lord Christ, against all the contradictions of carnall reason, and Sophisty of Satan; and since that time, Hee hath given me power to serve Him in sincerity of heart. This is my ground and warrant even the Commandement of my blessed God; Thus, to drink when I was thirsty: Against which, the gates of Hell can never possibly prevail. In thy Case then, who thirst extremly, and upon free Offer, yet refusest to drinke, consider how unworthily thou dishonourest God; and wrongst thine owne Soule, by suffering the Devils cavils, and the groundlesse exceptions of thine owne distrustfull heart, to prevail with thee against the direct Command of Almighty God; o which thou oughtest to obey against all reason, sense, fears, doubts, despaires, and Hellish suggestions. Abraham, the Father of the Faithfull, did readily, and willingly submit to Gods Commandement; even to kill His owne only deare Sonne with His owne hand; naturally, matter of a great griefe, as could possibly pierce the heart of a mortall man: And wilt thou being broken-hearted, stand off from believing, and refuse, when Hee commands Thee to take His owne only deare Sonne; especially seest thou takest with Him, the excellency and variety of all blessings both of Heaven and Earth; a Discharge from every moment of the everlasting paines of Hell; Deeds sealed with His owne blood, of thy Right to the glorious Inheritance of the Saints in light. In a word, even all things, the most glorious Deity it selfe, blessed for ever, to bee enjoyed thorow Him, with unspakeable & endless pleasure thorow all.
all eternity? Prodigious a madness, cruelty to thine own Soul, or something at which Heaven and Earth, Man and Angel, and all Creatures may stand amazed, That thou shouldest so wickedly, and willfully, forsake thine own mercy, and neglect so great salvation.

6. Lastly, lest He should let passe any means, or be any wayes wanting on His part to drive us to Christ, and settle our Souls upon Him with sure and everlasting confidence, Hee also threatneth: And to whom sware He, that they should not enter into His rest, but to them that believed not? Heb. 3.18. Wherein He expresseth extremest anger, unquenchable and implacable indignation: Hee sware in His wrath, that no unbeliever shall ever enter into His rest. In the Threats of the Morall Law, there is no such Oath, but a secret reservation of mercy, upon the satisfaction of Divine justice some other way. But herein the Lord is peremptory, and a third way shall never be found, or afforded the Sons of Men. Neglect of such a gracious Offer, of so great salvation, must needs provoke, and incense so great a God extraordinarily. For with prodigious ingratitude and folly, it flings, as it were, Gods free grace in His face againe; and linnes against His mercy. Suppose, a mighty Prince passing by all the royall and noble blood in Christendome, many brave and honorable Ladies, should send to a poor maide, bred in a base Cottage, borne both of beggerly and wicked Parents; offer her marriage, and to make Her a Princessse: and she then should foolishly refuse, and reject so infinitely undeserved, and unexpected advancement. As she might then upon be unjustly branded for a notorious Bedlam; so would not so great a Prince, think you, be mightily enraged, at such a dunghill indignity, and peevish affront? The Prince of peace, upon whose thigh is written King of Kings, and Lord of Lords;
The state of mankinde is happy, in respect of the Angels which fell; for none of them are, or shall ever be restored to their former state. As Hee, who salloneth from a steep and high Rock into a deepe Pit or Gulfe, cannot possibly escape death; whereas one, whose fall is less, may have hope of life: so it is with these wicked Angels, whose sin we may truly call that unpardonable sinne committed against the holy Ghost. If its objected, that the Angels may repent, and so obtain salvation: Wee answer, First, that it is impossible, by reason of the nature of their sinne, being the sinne against the Holy Ghost; that they should ever truly repent; and secondly, that if they could after some time repent, yet they are altogether incapable of salvation; because God hath not taken unto Himselfe the nature of Angels, as Hee hath done the nature of Man; and so joynit to Himselfe, who is Life itselfe; made it a living and holy nature. Morton, Of the threefold state of Man, cap. 1. Sect. 3. 

Thus thou hast heard, how; First, Hee keepes open house to all such hungry and thirsty soules, Rev. 22. 17. Secondly, Hee invites, Math. 11. 28. Thirdly, Invites with an awakening and rousing compellation, Isa. 55. 1. Fourthly, Intreates, 2 Cor. 5. 20. Fifthly, Commands, 1 Tob. 3. 23. Sixthly, And threatens, Heb. 3. 18. How cruell then is that Man to His owne wounded conscience, who in his extreme spirituall thirst, will not bee drawne, by this sixfold mercifull Cord, to drinke His full of the Fountaine of the water of life; to call Himselfe with confidence, and comfort, into the armes of the Lord Jesus? Which is more then infinitely able to tie the most trembling heart, and that which hangs off most, by reason of pretended doubts, scruples, and distrusts, to that blessed Saviour of His, with all full assurance and perfect peace. How is it possible, but that all,
CHAP. III.

The second Particular argument to bee used for the cure of the former Maladie. Five parts of that argument laid open. The first branch of the fifth Part.

That which I desire principally to press for my purpose, in the Point at this time, is this: Thy conscience is now awaked, terrified, and troubled; and therefore, as I suppose, tender, and very sensible, at least, for a time of the least sinne. Every sinne lies now upon thy Soule as heavy, as a mountaine of leade; and therefore thou wouldest not willingly adde, unto thy already insupportable burden, any more weight. All thy youthfull lusts, and abominations, stare in the face of thy conscience, with grievously and horrible lookes; and therefore for the present, especially, thou art notably scared, from a willing provocation of Gods anger, and wounding it afresh with a new sinne. Well, it being thus then; if it appeare unto Thee, that by thy standing off, in the Case, I have supposed thee, from taking Christ as thine owne, applying the promises, as most certainly belonging unto Thee, and so putting to thy scale, that God is true; Thou dishonourst Him extraordinarily in many respects: Mee thinkes then, thou shouldest be mightily moved, without any more ado, to cast thy selfe presently upon the Lord Jesus with comfort and much assurance; Especially, ifth

2 Motive; thine offence if thou take him not, as that thou
I. Doe preferably the same.

By offering diversentication, and the promises of God's book. Every one whereof doth contain divers sentences unto the whole.

II. The worth of His blood.

For every therefore want not to wash away any thing, and as it is called, 2 Pet. 2. 28. God's sacred blood. And the price thereof hath been paid for them. Wherefore this precious blood, although thy tunes had exceed-

III. By understanding the unutterable worth of thy father's good. And therefore thy selfe, thou offendest in the

IV. Doe preferably the same.

By offering diversentication unto the whole.
it were, to repose upon it, as upon a sure Word of
God, with everlasting rest and safety. But thongh
there is no other way to the Devils lies, and the di-
Infernal, Living, and Omnipotent God, &c. so certainly,
I have no pleasure in the death of the wicked; But I
have pleasure, that He should come in; take my
Sonie, and bee my servant. Understand the same
proportionably of every promise: As sure as I have
an eternall Esence, and Being of a God-head, &c.
So certainly will I give freely to every One, that is
truly weary of all His finnes; and thirsts unfai-

nely for mercy and grace, eternall rest, and refresh-
ing in the ever-springing Fountaine of all spiritual,
and heavenly pleasures. And so of the rest.

* Vivo ego, dixit Dominus Iehova, &c.] Interip
per vitam suam, id est,
Dextrae suæ aternam esse
sensium, omnipotentiam,
& divinam Maiestatem, ac
naturam. Quasi dic
scat, quæm evertam &
immutam hoc est, quod vivam ego, & simus
vivere aternam, vivus & omni-
potens Deus, tam infal-
libilis, tandeque irrefraga-
biis certitudinis argu-
mento missus hab pro-
nmisso Laurenti. Adver-
sus desperationem. * Vt vivo, diem Domini Iehova, non deleitor mori improbi;
sed delector, quam reversetur, &c. Iun. Pilcar. Si quaerimus genuinus Prophetae sensum
sem sem venie & viva repspiritentibus factus, si ut illius non sit dubitandum, quia Deus

In a word; what an unworthy thing is this; That
all the precious promises in the Book of God, con-

Part. 2. Cap. 3. Afflicted Consciences.
firmed with his owne b Oath, and sealed with His
Sonnies blood, should suffer dishonour and disarage-
ment, as it were, by thy distrust : As though so many
mighty Rocks of mercy and truth, were not able to
sustain a poor bruised Reede?

5. By disabling and dis-honouring:
   If God would not give us Christ, without some
matter and motives in us; without something done
by our selves first: it were something to stand out in
such a case: But he gives him most freely, without an
y respect, or expectation at all of any precedent
worke, or worth on our part. Onely there is requi-
red a predisposition in the Partie, to take Christ, le-
gall dejection, sight, sense, and burden of sinne; wee
must bee truly wounded, sensible of the Divels yoke;
feele our owne misery; wee must prize him above;
and * thirst for Him more then the whole world, & c.

A man will not seriously seek after a Physis, before
He feele Himselfe to be sicke ; for eafe, before He
be prest with the weight of His burden; for a pla-
ister, before He be wounded; for heavenly riches, be-
fore He be sensible of His spirituall beggary; for en-
largement and pardon, before He finde himselfe in
prison; for mercy, before He smart with sense of His
misery. Such dispositions then as these serve onely to
drive us unto Christ, and to let us see and feele a nec-
essity of Him; But they are infinitely, with more then


* Sicus illi, qui moribus
   nec agnoscent,nec senti-
   nunt, medicinam nec cu-
   rant, nec quarunt, nec
   applicare in gratui-
   tam misericordiam Dei,
   quae in Christo propor-
   nantur, nemo satisfacere
   potest & recte quarit
   & ampliatur, nisi que
   agnitione, sensu, & pa-
   vore pectorum, & ira
   Dei adversus peccata
   contrita & persevera-

Hus eft. Lexem in padagogos est, urgens & impellens ad quaream gratiam Dei in Christo.

Et unde divinum est, quod voluit quidem Evangelizare, sed pauperibus; volit sanae, sed con-
trastos; volit pradicare decisionem, sed captivam; volit educere & liberare, sed vincent, hoc est,
sub peccatis conclusos; volit confolare, sed contristatos & lugentes; volit rescire, sed ad con-
vulsionem spiritus, beneplacitis est Domino, sed super timentes eum; & in eis, qui sperans super
misericordiam est, his rescire, sed laborare & operarseos; volit coronare misericordiâ & mis-
erationibus, sed capit humilium, non surgidum; volit infundere oleum misericordiae, sed
an utter impossibility disabled, by any worthinesse, to draw on Christ. Hee is a Gift, Rom. 5:16, 17. And what is freer then Gift? Nothing is required at our hands, for receiving Him, but emptie handednesse, and sensiblenesse of our owne nothingnesse. Our Heavenly Father never did, or ever will fell His Sonne unto any Instructiae; or any, that will needs bee something in Himselfe: Hee ever did, and ever will give Him to every poore Soule, that is vile in His owne eyes, nothing in Himselfe; labours, and is heavy laden, and willing to take Him as a Saviour, and a Lord. A full hand can hold nothing; Either it must bee empty, or we can not receive Christ. First thirst, and then buy without money, and without price, Isa. 55:1.

Meethinkes. b Chrysostome doth somewhere set out sweetly, the admirable, and adored franknesse of this divine bounty:

b. If thou wilt bee adorned with my comeliness, or bee armed with my weapons, or put on my garments, or bee fed with my dainties, or finish my journey, or come into that City, whose Builder and Maker I am, or build an House in my Country: Thou maist so doe all these things; that I will not onely not exact of thee any price, or painement for any of these things; but I my selfe would bee a Debtor unto thee of a great Reward, so that thou wouldst not disdaine to use my things, my strength, gifts, graces. What can bee ever found equall to this bounty?

If God then bee so infinitely good, as to offer His Sonne so freely; And thou to fitted to receive Him, by sensiblenesse of thy spirituall miseries, thirsting for his blood, resolving upon His service for the time to come, &c. How unadvisedly cruell art thou to thine owne conscience, and unmanerly proud, that wilt needs stand off still from taking the Lord Jesus; and suffer still thy poore trembling Soule to lie unnecessarily.
unnecessarily upon the Racke of terror? Sith thou
gestit and gainest nothing thereby; but, first, Gods
dishonour: secondly, Thine owne willfull torture:
thirdly, Gratification of Satans malicious cruelty.

Object. I. But were it not fitter for me, maift
thou say, fiftio amend my life; to doe some good
workes; to have experience of the Change of my
conversation; to grieve legally longer, &c. Before I
bee so bold, as to lay hold upon Christ, and apply the
Promises?

Answ. Thou must firft bee alive, before thou canft
c worke; Thou must have spirituall ability inspired,
before thou canft walke in the d good way; Thou
must bee justified, before thou bee sanctified. Now
spirituall life is onely then, and never before, or by
any other means infused, but when wee reach out
an e empty hand, and take Iesus Christ into our
humbled Soules. When a poore Soule weary of all
sinne, according to His & Call, Commandement, and
Counfell, rolles it selfe, as it were, and e leanes upon

As for thy doings, thou must have that
power from God after
thy believeing: There
fore Believe firft, and
thou shalt doe after. Re-
gers Dedham, Doctrine of
Faith, p.570.-
They may not, for any
thing they see in them-
selves, put these prom-
ises from them: But ra-
ther in admiration of
Gods wonderful goodness, mercy, and compassion upon such unworthy wretches, to
give glory unto God, in Believing and accepting this mercy so freely offered: which
they must doe, before they shall see such a thorow change of heart and life in them, as
they earnestly desire; and for want whereof, they thinke they ought not to beleive; which
is so such, if not the onely, yet the chiefest part and hindrance from faith: whereas on the
other side, when it shall please Gods spirit, by these his free promises, to draw them to
Believe; and though weakly, yet truly to lay themselves upon Gods great mercy, to re-
vealed to them: then assuredly shall they see, and feel this change in their hearts, that
they know now what to say, or thinke of Gods mercy, in pardoning such, as they feel them-
selves to be. This cannot but breed an unsatied love in them to God, with an earnest
desire, and true purpose to glorifie Him; which be the chiefest parts of an holy life, and fir-
est proofs of having Faith: which can no more want these, then true fire can want
heate (though too many carnall Gospellers thinke otherwise) and so miserably perish.

Culverw. Of Faith, pag.220. 2d Chro.6.27. I must bring unto the receiving of Christ,
an empty hand: That if it may be of grace, God will make us let fall every thing, before
we shall take hold of Him: Though qualified with humiliation, I must let all fail, not
trusting unto it, as to make me worthwhile to receive Christ (as some thinke.) I say, when
this at firft for my justification I receive Him, I must let fall anything I have, to lay hold
on Him, that so I may finde me in my spirit, as it were, in my blood. D.P. 1 Matth.11.
18. 1 Joh.3.23. Revel.3.18. 5 Thou wilt keepe Him in perfect peace, whose mind is strest

the
the Lord Jesus; then is spiritual life first breathed into it: The vital operations of grace in all holy duties, good deeds, amendment of life, holy walking, universal obedience, &c. must appear afterward. Zaccheus received Jesus Christ first into his heart and house, before He was able to restore, and distribute. Casting ourselves upon the Lord of life with truth of heart; as our only jewel and joy we have in heaven, or in earth, with whom we are resolved to live and die; draws from Him into our souls that heavenly virtue and vigour, whereby we are afterward enabled to exercise all the functions of spiritual life, and to die to the world, and all worldly pleasures for ever. Herein is thy fault and failing, thou conceivest not a right of God's free grace; but think'st thou shalt not be welcome, except thou comest with thy b cost. Whereas God ever gives His Son freely, and bids thee come, and welcome, and buy without money, and without price.

Objec. But will it not be presumption in me, having no good thing in me at all, to bring with me; but comming now, as it were, fresh out of Hell, from a most wicked, impure, abominable life, to take Christ as mine own; and all these rich and precious promises sealed with his blood?

Ans. Enough hath been already said, to meet with this objection. It is not presumption, but good manners to come, when thou art called. How can He be said to presume, who is both invited, and intreated, commanded, and threatened to come in? &c. Of which see before. Thou must now in this extreme spiritual thirst of thine, drink of the water of life, so freely offered, that thou mayst receive some benefit on thee, because He truly is in thee. Isa. 26: 13. Is it not said on thee? Is it not said on thee? No, not in thee, but far from thee. But though thou beest in Me, yet is it not written, for it is not written, and the like. But if the finnish be great, our redemption is greater: Though our merits be beggarly, God's mercy is a rich mercy.

G g

Greenham in his Grave Counsels, pag. 9.
venly strengthe to bee good, and * power to become the Sonne of God. Thou must throw thy sinfull Soule upon Iesus Christ, bleeding and breathing out his last upon the Cross; as the Body of the Shunamites Childe was applied to the Prophet stretch him selfe upon it; That thou mayst thereby bee quickned with desired fruitfulnesse, llened by little and little with all the fulnesse of God; receiving grace for grace: I am the resurrection, and the life, faith Christ: Hee that believeth in mee, though Hee were dead, yet shall He live.

It were execrable presumption, for any Man, who a purposeth to goe on in the willing practice, or allowance of any one knowne sinne, to believe that Christ is His righteousness and sanctification. But where all sinne is a Burden, every promise as a world of gold, and the heart sincere for a new way; there a Man may bee bold. For thee to have pretended part in Christ, wallowing yet in thy sinnes, had been horrible presumption indeed; and for mee to have applied the Promises, and preached peace unto thy remorselesste conscience, before the Pangs of the New-birth had seazed upon thee, had been damnable dawbing: But in the Case I now suppose Thee to bee, it is both seasonable, and surely grounded; for mee to assure thee of acceptation and pardon: and forthece to receive Iesus Christ without any more ado, into the arms of thy humbled Soule.

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CHAP. III.
CHAP. III.

Two branches more of the fifth part of the former argument, and the severall particles which belong to the second of them.

Is sweet Name: Exod. 34.6.7. Wherein is prevented, whatsoever may any wayes bee pretended for standing out in this Case: as appeares fully before, pag. 415. line 25.

3. His glorious Attributes.

1. His Truth. Hee that beleeveth, hath set to His Scale, that God is true, Iob. 3.33. Hee that labours, and is heavy laden with the burden of sin, comes to Christ for ease, when He is called; takes Him for his Saviour, and His Lord; and thereupon grounds a resolute, unshaken, and everlasting confidence, that hee is His for ever; put to His Scale, that Christ is true; that His precious promise, Come unto me all yee that labour, and are heavy laden, and I will give you rest, Mat. 11.28. is inviolable. Whereby Christ Jesus, blesseſed for ever, is mightily honoured, His-truth glorified, and thine owne soule with extraordinary blesſedneſs eternally enlivelled. But Hee now that retires in this Case, and holdes off, makes Him, who is truth it selfe, a lyar: Heethat believeth not God, hath made Him a Lyar, I lob. 5.10.

Now what a shameful indignity is this against the

...
Lord God of Truth? Wee see too often how miserable mortall men, wormes of the earth, take such an affect at the hands one of another: For many times, for the Lie given them, they throw themselves desperately upon the irrecoverable ruine of their lives, states, soules and povertie, by chalenging the field, and killing each other. Which is dishonour to the mighty Lord of heaven and earth, is the greater, and is much aggrivated by the infinite infallibility of the promises. For besides His Word, which were more then immeasurably sufficient, Hee hath added a most solemnne Oath for our sakes, that we might have greater assurance, and stronger consolation.

2. His Mercy, most directly and specially. And to say nothing of the freeneffe of His mercy, which springs onely out of the riches of his infinite bountie, and the good pleasure of His will; of his readiness to forgive; otherwise the death of Christ should bee of none effect. His blood shed in vaine: the greatest worke lost, that ever was done: of His delight in mercy, Mich. 7. 18. Mercy in man is a quality, in God it is His nature and essence. Now what we doe naturally, wee doe willingly, readily, unweariedly: As the eye is not weary of seeing, the ear with hearing, &c. A Bee gives honey naturally, never stings, but provoked: When God is angry, it is but, as it were, by accident, upon occasion: drawne unto it by the violent importunity of our multiplied provocations, but Hee delights in mercy, &c. I say, to say nothing of these; this one consideration may convince us of extreme folly, in refusing mercy in

Calv in loc. Insigniter Deum injurias & contumelias afficiens, qui de verbis eis dubitans, & everted moransur — Magnus Dei cultus, suae magnas in Deum blasphemias, incredulitas. Na-ogeor.Ibid. 4 Deus est misericors sibi aterna & simplici essentia, non sibi qualitate digne, non affectu, non passione, Polan. Synag. Theol.ib. 2.cap. 23. Qua Deus naturaliter aliqve elementam, ideae iam faciles est ad ignoscendum pecatoribus, Calv.in Michæam, cap. 7.

Misericordia Dei melli, justitia vero acutissima comparatur.Bern.
Such a Case, for all the hainousnesse, or number of our sines: to wit, That no sines, either for number, or notoriousnesse, in a truly broken heart, can make so much resistance to Gods infinite mercies, as the least sparke of fire, to the whole Sea, and that is little enough. Nay, as infinitely lesse, as an infinite thing exceeds a finite. Betweene which there is no proportion.

3. His Power. For thou art very like thus, or in the like manner, to reason with thy selfe, and cawill cruelly against thine owne Soule: Alas! what talke you of taking Christ, the promises of life, and heavenly lightsomnesse; my poore heart is as dark as the very middle of Hell; much harder then a Rocke of Adamant; as cold and dead, as the fenestell Center of the earth; as uncomfortable and restless, almost, as desperation it selfe, &c. It is more then infinitely impossible, that such a darkc, hard, dead, comfortlesse Thing should ever bee enlightened, softened, quickned, and established with joy, &c.

But marke how herein, thou unadvisedly undervaluest, and unworthyly sett boundes to the unlimitted power of God. Whereas thou shouldst imitate Abraham, the Father of all them that believe, who staggered not at the Promise of God through unbelief: but was strong in faith, giving glory to God: And being fully perswaded, that what Hee had promised, "Hee was able also to performe," Rom. 5. 30. 21.

Bee advised in this Case:

1. To compare these two things together: The making of the seven Starres, and Orion, and turning the shadow of death into the morning; And the infusion of heavenly light into thy darke and heavy heart:

Cognita sint illam, si in mare ecceatis, non potes stare, aut apparet. Quantum scintilla ad mare se habet, tantum hominis malitie ad Dei elementiun picturique; imd vero sonante mo-

3. His power to the magnifying whereof compare.


1. The creating of Starres in the skie, and of light in mans heart.
And doest thou not thinke, that the second is as easie as the first, to the same omnipotent Hand? Nay, it is easier in our owne conceit (to the Divine Majestie nothing is difficult or uneasie;) For those glorious shining Constellations were created of nothing, and nothing hath no disposition to any Being at all, much lesse to any particular existence; But a Soule sensible and weary of it’s spirituall darknesse, is in the nearest, and most immediate passive disposition, if I may so speake, to receive the whole Sunne of righteousness. Reach but out thy hand in this Case to Jesus Christ, offering Himselfe freely unto Thee, as a Saviour and Lord; and thou shalt presently take possession of the Kingdom of Grace, and undoubted Right to the everlasting Kingdom of Glory. The Prophet Amos 5.8. prelseth this Argument of power for some such purpose. And it may serve excellently against all pretences and counter-pleas for a suppos’d impossibility of being illightened, and refreshed in the depth of spirituall darknesse and distresse. It may be, Thou mayest say unto Me, You advise mee indeed to seeke Gods face and favour, &c. But alas! Mine is not an ordinary heart, it is so full of guilty sadnesse, and hor-rour for sinne, that I have little, hope, &c. Yea, but consider, Heethat I counsell Thee to seeke, made the seven Starres and Orion, and turneth the shadow of death into the Morning: and will doe farre greater wonders for thy Soule, if thou wilt believe the Prophets, that thou mayest prosper. If thou wilt trust in Him, Hee will quickly turne the tumultuous roarings of thy conscience into perfect peace. Thou wilt keepe Him in perfect peace, whose minde is stayed on shee: because Hee trusteth in Thee, Isai.26.3. The Prophet therefore, to prevent all scruples and exceptions in this kind, calls upon them thus: Seeke him that maketh the seven Starres, and Orion, &c.

2. Secondly, lay these two together: To bring hone
out of the Rocke, and oyle out of the flinte Rocke, Deut. 32, 13. And to mollifie thine heart, even to thine owne hearts desire; in which there is already some softnesse, else thou couldst not sensibly and sincerely complaine of it's hardnesse. And thou must needs acknowledge, that they are both equally easie to the fame Almighty arme.

3. Thirdly, thou mayst well consider, that it is a farre greater worke to make Heaven and Earth; then to put spiritual life and lightsomenessee into thy truly humbled, and thirsty Soule, to which so many precious Promisses are made. And Hee, with whom Thou hast to doe, and from whom thou expectest helpe, is Hee, that made Heaven and Earth, the Sea, and all that therein is: which keepeth truth for ever. Which openeth the eyes of the blinde,—and raiseth them that are bowed downe, Psal. 146, 6. Which healeth the broken in heart: and bindeth up their wounds. —Who taketh pleasure in them that feare Him: in whose, that hope in His mercy, Psal. 147, 3, 11.

4. In such an extremity of helphynesse, and hopelesnesse; In this trembling and terror of thy heart, thou shouldest call to minde for thy comfort; That Hee who established all the Ends of the Earth, Prov. 30, 4. and hath hung that mighty and maffie Body upon Nothing, Job 26, 7. can most easiely stay, and stablise the most forlorn and forsaken Soule, even sinking into the mouth of despaire. Hee that said at first to the Earth, Stand still upon Nothing, and it never stir'd out of it's place since the Creation, can easiely uphold, fortifie, and refresh thine heart in the depth of the most grievous spiritual misery. Even, when in the bitterness of thy spirit, thou cryest, My strength, and my hope is perished from the Lord, Lament. 3, 18.

4. Even his justice. Christ's blood is already payed, as a price, for the pardon of the sinnes of thine humbled
ble Sonle; and thou wilt needs pay it over againe, or else thou wilt not enter upon the Purchase. As though God did expect and exalt the discharge of the same debt twice; which to imagine, were a monstrous intolerable indignity to the most just God. You know full well, what conceit we should hold of that Man, who having a debt fully discharged by the Surety, should preffe upon the Principall for the payment of the same againe. We should indeed thinke Him to bee a very cruel, hard-hearted, and mercilelle Man: Wee should call Him a Turke, a Cut-throate, a Canniball; farre fitter to lodge in a Den of Tygers, then to live in the society of Men: What a fearefull dishonour then is it to the mercifull, and mighty Lord of Heaven and Earth; To the righteous Judge of all the World, to conceive, that having received an exact, and full satisfaction for all our lianes, by the hearts-blood of His owne deare Sonne, should ever require them againe at our hands! Farre be it then from every One, who would not offer extraordinary disparagement, even to Gods glorious Justice, to entertaine any such thought: Especially, sith we have His Word, His Oath, and the Seale of His Sonnes blood for security. And assuredly, wee may build upon it, as upon a Rocke of eternall truth, that when we come unto Christ, weary of all our lianes, thirsting sincerely for Him, and throwing our selves upon Him, as Salvati­on it selfe; resolved to take upon us His sweet and calle yoke for the time to come; Hee doth presently, as He hath promised, take of the burden, and free us everlastingly, from the guilt and staine; damnation and reigne of all our lianes.

Christian pronobis solvit,
tanioque plura, quanto gressum exiguum pelagus excells immensum. Noli isque diffidere, o homo, cui sancta bonorum diversitas video, neque sollicitus inquiras quomodo sit inducta illa mor­tis atque pecussi, sancta hodiornun superinducto moris soluta et extincta, Chryl. Hom. 11. in S. ad Rom. Sisantia inequalitae preety & redempti, qanta immensi maris & unius gustulae:

qorium supplementum meritorum, &c. Chamier. Tom. 3. pag 249.
But now, if thou wilt cast thy selfe upon Jesus Christ, rolle thy selfe upon the Promises, being so humbled, spiritually thirsty, and resolved, as thou hast said, and I supposed at the first: For wee, who are Gods Messengers, comfort and assure of pardon in such Cases, onely upon supposition, that the heart and speeches; all the Promises and protestations of the Party and Patient, we deale with, be sincere every way; I say, if thou thus cast thy selfe upon the Lord Jesus, and the promises of life, having a well-grounded, strong, and seasonable calling thereunto, being, as appeares before, invited, intreated, commanded, &c. The case will bee blestfully altered. Thou shalt not doe, as God would have Thee; and mightily honour the unvalewable, and infinite dignity of His Sonnes passion, and bloud, the previous freees of all the Promises, His free love, sweet Name, Truth, Mercy, Power, Justice, &c, Thou shalt also cut off, and defeat the Devils present fiery darts, and Projects of further cruelty; dis-intangle and unwinde thy selfe out of the irksome Maze of restless terrors, and trouble of minde; crowne thine owne soule in the meane time with peace that passeth all understanding, with joy unspeakeable, and full of glory; with Evangelicall pleasures, such as neither eye hath scene, ear have heard, or have entred into the heart of Man; and hereafter bee most certainly received by that sweetest Redeemer of thine, into those glorious Mansions above, where nothing but light and blessd immortalitie, no shadow for master of teares, discontentments, griefes, and uncomfortable passions to worke upon; but all joy, tranquilliity and peace, even for ever and ever, doth dwell.

CHAP. V.
The second Vindication of Confession. This considered.

CHAP. V.

That second 

Instructions for a right conformity.
ble of minde, His deceitfully harts may still secretly harbour and hanker after some sweet sinne, as Pride, Revenge, strange Fashions, Worldliness, Lust, Playing, Gaming, Good-fellowship, as it is call'd, &c.

From which, it doth not heartily yeeld, resolve, and endeavour to make an utter and finall cessation and divorce. And assuredly, that false heart, which regards, and allowes any wickedness in it selfe, however it may bee deluded with some Anabaptistical flashes; yet shall never bee truly refreshed with joy in the holy Ghost.

3. It may bee, though there was some probable and plausible shewes, that the Party was principally cast downe, and affected with the heavy weight of sinne, and horror of Gods wrath for it; yet the true predominant cause of His heaviness, hearts-grief, and bitterest complaint, was some secret earthly discontentment, the restless biting of some worldly sting. And in such Cases, remove this, and you remove His paine; Comfort Him about his Cross, and you set Him where Hee was. And therefore, as in all this Hee continues a meere stranger in affection to the sweetness, amiablenesse, and excellency of Jesus Christ; so it is impossible, that Hee should bee acquainted with any found spiritual comfort.

But I will suppose all to bee sincere; and as it should bee: Let me advise Thee then to take notice of thine owne unadvisedness.

1. Thou art, perhaps, so full of the want of feeling, such a stranger to so much expected, and desired joy, and peace in believing, and by consequent, so drowned in the unnecessary distractions, and distempers of a sad heart, that thou utterly forgettest to give thanks, and magnifie God's singular, and incomprehensible mercy, for illightening, convincing, and terrifying thy conscience, offering his Sonne, raising in thine heart an insatiable thirst after Him; and giving Thee...
Thee spirituallabilitie to reft thy weary Soule upon Him: And who knowes not, that unthankfulness keepes many good things from us; and is an unhappy blocke in the way, to intercept, and hinder the comfortable influence, and current of Gods favours and mercies, from being shrowred downe so frankly and plentifully upon His people. And Hee is more likely to bee the more provoked in this Case; because thou sufferest thine heart to bee lockt up, and thy Tongue tied, by Satans cunning and cruel malice, from praying the glory of Gods free grace, for such a worke of wonder: I meane, that mighty Change of thine from nature to grace; in extolling of which, were all the hearts and tongues, of all the Men and Angels in Heaven and Earth, set on worke industriously thorow all eternitie, they would still come infintely short, of that which is due and deferved.

2. Or it may be, when some one of a thousand, upon thy complaint, that no comfort comes, doth seriously labour to settle thine heart in peace; pressing upon Thee for that purpose, invincible and unanswerable Arguments out of the Word of Truth; to open it wide, that over flowing Rivers of Evangelical joyes, which may spring to Him that is advis'd, and believes the Prophets, abundantly, even from the weakest Faith, to refresh and comfort it: Telling thee, that as thine humbled Soule, leaning upon Chrif, draws much heavenly vertue, mortifying power, and sanctifying grace from him; so it may, and ought also to draw abundance of spirituall lights from that ever-springing Fountain of life, &c. Yet notwithstanding all this, thou sufferest some malicious counter-blasts, and contrary suggestions of the Divell, to disperse and frustrate all these well-grounded and glorious Messages. And therefore it is just with God, that thou fare the worse at his hands, and fall short of thine expectation; because thou givest

*more*
more credit to the Father of lies, then the Lord of
Truth. Sith thou spilt all the Cordials, that are
tendered unto thee in the Name of Christ by His faith-
full Physicians, thou art deservedly destitute of com-
fort still. Many in such Cases, while Gods Messen-
ger, who can rightly declare His ways unto them,
stands by, opening, and applying the rich treasures
of Gods free mercy, in the mysterie of the Gospel,
and with present replies, repelling Satans Cavils, are
reasonably well cheared, and revived; But when He is
gone, they very weakely, and unworthily give way
againe to that soule lying Fiend, to cast a discomfort-
able mist over the tender eye of their weake Faith,
and to domineere as Hee did before.

Tell mee true; If thou wert in doubt and distress
about thy temporall state, Tenure of thy Lands,
soundnesse of thy evidence; Wouldst thou advise
with, and take counsel from a Foole, a Knave, and an
enemy; or wouldst Thou make choise of an honest,
wise, understanding Friend? I doubt not of thine
answer: And wilt thou then so farre disparage divine
truth, gratifie Hell, and hurt thine owne heart, as in
that weightie Point of thy spiritual state; to con-
sult and resolve with the Divell, a Liar, a Murtherer,
and sworne enemy to Gods glory, and thy Soules
good; And neglect God Himselfe, blessed for every
speaking unto Thee out of His Word, by that Minis-
ter, which in such a Case durst not falsifie, or flatter
Thee for a World of gold? Shall many thousands of
worldly-wise men, give credit very readily, and round-
ly to Dawbers with untempered mortar, upon a false
and rotted foundation, to the most certaine, and etern-
all ruine of their Soules; And shall not an humble, an
upright-hearted Man, believe the Prophet upon good
ground; that the bones, which the heavy burden of
his bath broken, may reioyce! God forbid.

3. Nay, but suppose the Party be truly humbled.
very.
very thankful, resolute against all sinne, to believe the Prophets, &c. And yet no comfort come? I say then, there is no other Duty expected at thy hands, right precious and pleasing unto God: And that is waiting. By which God would,

1. Set yet a sharper edge and eagerness more hungering and thirsting, greater longing, and panting after the ravishing sweetnesse of His comfortable presence; with which melting, earnest, crying dispositions, Hee is very much delighted;

2. Cause us with peace and patience to submit unto, and depend upon His mercifull wisedome, in disposing and appointing times and seafons for our deliverances and refreshings. For Hee well knowes, that very Point and Period of time: first, when His mercy shall be most magnified: secondly, His childrens hearts most seasonably comforted, and kindly enlarged, to poure out themselves in praisefullnesse: thirdly, His, and our spirituall enemies most gloriously confounded:

3. Quicken, and set on worke with extraordinary fervency, the spirit of prayer: fright us furely from sinne for the time to come; fit us for a more fruitfull improvements, of all Offers and opportunities to doe our Soules good; to make more of joy and peace in believing, when we enjoy it; And to declare to others, in like extremity, Gods dealing with us, for their support, &c.

Wee must learn and expect, and bee content with Gods seafon: And hold up our hearts in the meane time with such considerations, as these; first, we performe a very acceptable service, and a Christian Duty, right pleasing unto, & much prevailing with God, by waiting. See Is.40,31. and 64,4. And 49,23. Lam.3,25. Secondly, By our patient dependance upon God in this kinde, wee may mightily encrease, and multiply our comfort, when His time is come.
For He is wont to recompence abundantly, at last, His longer tarrying with excess of joy, and overflowing expressions of His love. Thirdly, we must ever remember, that all the while He exerciseth us with waiting, that season is not yet come, which in His mercifull wisdom, He holds the meetest to magnifie the glory of His mercy most, and wifelieft to advance our spiritual good. Fourthly, And that which is best of all, If the true Convert, reſting His weary Soule upon the Lord Iefus, and Promifes of life, should bee taken away, before Hee attaine His desired comfort; Hee shall bee certainly saved, and undoubtedly crowned with everlasting blessedneffe. For, Blessed are all they that wait for Him, Ἰσα. 30. 18. A Man is saved by Believing; and not by joy and peace in believing: Salvation is an inseparable companion of Faith: But joy and peace accompany it, as a separable accident: As that which may bee removed from it; yea, there is cause why it should bee removed. The light would never bee fo acceptable, were it not for that usuall entercourse of darkneffe, &c.

Take here notice upon this occasion; That as a truly humbled Soule receiving Christ, in the fene I have faid, hath power given Him thereby to become the Son of God; fo Hee doth draw alfo from that glorious object of Faith, to full of all amiablenefe, excellency, and sweetneffe.

1. Sometimes, by the mercy of God, a very sensible, thrilling, and ravishing joy, unspeakable, and full of glory: which, though it be many times very short, yet is utterably sweet.

2. If not fo, yet an habituall calmneffe of conscience, if I may call it. Which though wee do not marke it fo much, or magnifie Gods mercy for it, as we ought; yet it makes us differ as far by a comfortable freedome from many flauish, guilty twitchs, & an universal...
universal contentedness in all our courses, and Passages through this vale of tears, from the worlds dearest Minion, and most admired Favourite, as the highest region of the Air, from the restless and raging Sea. Especially, if that unhappily happy wretch, have a waking conscience.

3. Or at least, ever a secret heavenly vigour, whereby the Soul is savingly supported in what state soever; though it be under the continued pressures of most hideous temptations. The tythe of the terror whereof, would make many a worldling make away Himself, because He wants this stay. And suppose they should fast unto the last gasp, even unto thine ending house; Nay entrance into Heaven; yet notwithstanding, thy spiritual state is not thereby prejudiced, but thy salvation is still most secure; and thy first taste of those eternal joys shall be the sweeter, by how much thy former temptations, and trials have been the forer. For we must ever hold fast this blessed Truth; That we are justly

and that such an One may be certainly saved, by laying upon His God. By leaning upon Him, as One leans upon a staff. *Qua non inveni infirmum interest personam, & mare tempestudo som tuque incommodum.* Chrysostom.

3. Heavenly vigour upholding it in all Estates.

**Who is among you that fears the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let Him trust in the Name of the Lord, and stay upon His God,** *Isa. 50:10.* Here it appears, that one which truly fears God, may walk in darkness, and have no light of comfort:

And that such an One may be certainly saved, by laying upon His God. By leaning upon Him, as One leans upon a staff. *Qua non inveni infirmum interest personam, & mare tempestudo som tuque incommodum.* Chrysostom. 1. Those that are afflicted in conscience, because they want assurance of salvation, have no cause of despair, or of discouragement, as long as they have an heavy laden Soul, hungering for mercy, they trust in Christ; and cast themselves wholly upon His merits for salvation, according to the Gospel. For the condition of the Gospel, which is required of sinners to salvation, is not a comfort, but a Duty; not an assurance that they are saved; but a trust in Christ, that they shall be saved. So that, as long as they rest on Christ's merits, seeking no other means, but with such an heart, as hath been said, to seek Christ for salvation; as soon as they have believed in Christ, they are justified Sinners, though they do not presently feel by the witness of the Spirit, a full assurance, that they are saved. Chisholm in his *Trial of Faith.* *B. 2* cap. 4, *pag. 185.* Wherefore comfort yourselves, O ye, that are tender-hearted, and troubled-minded Christians, because you feel not the assurance of your salvation, as much as the condition of the Gospel is not; That He that believes in Christ, shall be assured of salvation, but that He shall be saved: So that though thou never have in thine owne Soul a feeling of assured perswasion, that thou art saved; yet as long, as with a humble and tender heart, and a true sorrowing after Christ, and gasping for Him, as the barren Land for water; thou canst thy selfe upon Him, and hangest upon Him still for salvation, with trust unto the merits of His death & obedience, thou shalt in the end and event, certainly be saved. *Ibid.* *pag. 187.*
There be that doe truly believe in Christ, and that to salvation, if they should then die, that yet are not come to be persuaded, that Christ is theirs, &c. Rogers of Dalham in His Epistle to the Reader, p. 279.

### Conclusions

2. To consider God's promises,

3. To consider God's promises,
Conclusions, grounded upon the sure Word of God, and thine owne inward sense, and most certaine undeniable experience?

Whosoever hungers and thirsts after righteousness, is blessed from Christs owne mouth, Mat.5.6. And this blessednesse compriseth an absolute, and universal confluence of all excellencies, perfections, pleasures, and felicities in this world, and in the World to come; begun in some measure in the Kingdome of Grace, and made compleat in the Kingdome of Glory, thorow all eternity.

But I, mayst thou say, out of evident feeling, and experience, finde my selfe to hunger and thirst after righteousness;

Therefore I am most certainly blessed, and interested in all the rich purchases of Christ dearest blood and merit, which is the full price of the Kingdome of Heaven, and all the glory thereof, &c.

Whosoever is * as thirst, hath his Part in the Fountain of the water of life; Rev.21.6. and 22.17. Job.7.27. Isa.55.1.

But I, mayst thou say, cannot deny, dare not believe my self, but that my poore heart thirsts unsaftely, to bee bathed in the heavenly streams of Gods free favour, and Christs soveraigne blood:

Therefore undoubtedly, I have my part in the Well of life everlastingly. Whence, what delicious streams of dearest Joy doe sweetly flow?

Whosoever labours, and is heavy laden, may justly challenge at the hands of Christ, rest and refreshing:

Mat.11.28.

But I feel all my sinnes, an intollerable burden upon my wounded Soule; and most willingly take Him as a Saviour, and a Lord:

Therefore I have my portion in His spiritual, and eternal rest.

The High and loftie One that inhabiteth eternity,
whose Name is Holy, and who dwells in the High and holy Place: dwelleth also in every humble and contrite spirit, as in a royall Throne; (He hath as it were two Thrones; One in the Empyrean Heaven, the other in a broken heart,) Isa. 57:15.

But my heart lies groveling in the dust, humbled under the mighty hand of God, and trembling at his feet, &c.

Therefore it is the mansion of Jehovah, blessed forever.

Whoever confesseth and forsaketh his sinnen, shall have mercy, Prov. 28:13.

But I confess, and abominate all sinne, resolved never to turne againe to folly.

Therefore mercy is most certainly mine.

Hee in whose heart the holy Ghost hath enkindled a kindly heart of affection to the Brethren, hath passed from death to life, 1 J oh. 3:14.

But by the mercy of God, my heart is wholly set upon the Brother-hood, which I heartily hated herefore:

Therefore I have passed from death to life:

These, and the like Conclusions, are in themselves as full of sound joy, and true comfort, as the Sunne of light or Sea of waters. Open but the eye of thine humbled soule, and thou maist see many glorious things in them. Crush them but a little with the hand of Faith, and much delicious sweetness of spiritual peace may distill upon thy Soule.

Lastly, such considerations as these, may contribute some matter of comfort, and support, to Him of weakest apprehension, in this Case:

1. If Hee consult with His owne Conscience, He shall happily finde in His present sincere resolution, an impossibility to turne backe againe to His former sinfull life, pleasures, good fellowship, sensuall courses, company: Hee fayes, and thinkes it, that Hee...
Hee will rather die, then lie, sweare, prophan the Sabbaths; put to usury, doe wrong, keepe any ill-gotten goods in his hands, Haunt Ale-houses, Play-houses, Gaming-houses; or willingly put His heart, or hand to any kind of iniquity, as Hee was formerly wont. And doth nature, thinke you, keepe Him backe; or grace, and Gods Spirit?

2. If Hee should now heare, and have his eares filled with oathes, blaspheames, ribald talke, rotten speeches, filthy songs, railing at Gods people, scoffing at religion, jesting out of Scriptures, &c. His heart would rise; Hee would either reprove them, or bee rid of them, as soone as Hee could; whereas heretofore, Hee hath been, perhaps, a delightfull Hearer of them, if not a notorious Aflour Himselfe. And whence doe you thinke, doth this arise, but from the seed of God remaining in Him?

3. Thirdly, If when you heare Him complaine, That howsoever Hee hath cast Himselfe upon Christ, as the Prophets have counsell'd Him; yet with there-upon Hee feeleth no such comfort, and peace in Believing as other Christians doe; Hee begins to doubt, whether Hee hath done well, or no: and to conceive, that Hee hath layd hold upon the Promises too soone: Nay, and it may bee upon this discontent, doth thus further enlarge His complaint: Alas! my sinnes have formerly beeene so great, my heart is at this present so hard, my sorrow so scant, my failings so many, &c. that I know not what to say to my Selfe. Meethinkes, I can neither pray, conferre, love the Brethren, sanctifie the Sabbath, rejoice in the Lord, &c. as I see other of Gods Children doe. And therefore, I am affraid, all is naught: What heart can I have to hold on? I say, if to such a speech, thou shouldest for trystal give this reply: Well then, if it be so, even give over all, strive no more against the flame, trouble thy selfe no longer with reading, prayer.
prayer, following sermons, forbearing good fellowship, and thine old companions. And faith no comfort comes by casting thy selfe upon Christ, cast thy selfe againe into the current of the times, course of the world, and merry company; For there yet is there some little poore pleasure to bee had, at least: Oh! No, No, No, would Hee say; That will I never doe, whatsoever comes of me: I will trust in my Christ, though Hee should kill mee; for all these discouragements, I will by no meanes, cast away my confidence. I have beene so freshly stung with their guilt, that I will rather bee pull'd in pesces with wild horses, then plunge againe into carnall pleasures; I will put my hand to all holy duties in obedience to God, though I performe them never so weakely; I will, by the mercy of God, keepe my face towards Heaven, and backe to Sodom, so long as I breathe; come what come will, &c. And whence doe you thinke, springs this resolution; but from a secret saving power, supporting Him in the most desperate temptations, and assaults of distrust?

Now this first, secret saving power, by which an humble Soule leaning upon Christ is supported, when it is at the lowest; secondly, The seed of God, and thirdly, presence of grace; doe evey one of them argue a blessed state, in which thou shalt bee certainly saved; and therefore thou mayst lift up thine heart and head, with comfort unspeakeable and glorious.
CHAP. VII.

The third Maladie of conscience. The danger of it. The causes of it. Two things proposed for cure of it.

Hir'dly, Many there are, who much complain of the great disproportion betwixt the notorious wickedness of their former life, and their lamentable weakness of an answerable bewailing it: Between the number of their sinnes, and fewness of their tears; the hainousness of their rebellions, and little measure of their humiliation. And thereupon, because they did not finde, and feel those terrours, and extraordinary troubles of minde in their turning unto God; those violent passions, and pangs in their New-birth, which they have scene, heard, or read of, or knowne in others, perhaps, farre lesse sinners then themselves; they are much troubled with distractions and doubts about the truth, and soundnesse of their conversion. 

Whereby they receive a great deale of hurt and hindrance in their spiritual state. For Satan gains very much by such a suggestion, and grounds many times a manifold mischief upon it. For by keeping this temptation on foot; these doubts and troubles in their minde, whether they bee truly converted.
converted or no; Hee labours, and too often prevails:

1. To hinder the Christian in His spirituall Building. With what heart can Hee hold on, who doubts of the soundnesse, and sure-laying of the foundation? What progress is Hee like to make in Christianity, who continually terrifies Himselfe with searefull exceptions and oppositions, about the truth of His conversion? A man in a long journey, would juggle on but very heavly, if Hee doubted whether Hee were in the right way, or no.

2. To abate, leffen, and abridge His courage in standing on Gods side, patience under the Cross, spirituall mirth in good company: To keepe Him in dulnesse of heart, deadnesse of affections, distractions at holy exercises, and under the raigne of almost, a continuall sadnesse, and uncomfortable walking: To make Him quite negke, and never looke towards those sweet commands of the blessed Spirit: Rejoyce evermore. Rejoyce, and I say againe, Rejoyce. Be glad in the Lord, rejoyce, and shout for joy all ye, that are upright in heart.

3. To fasten a great deale of dishonour upon God; when Hee can make the Christian disavow, as it were, and nullifie in conceit, so great a worke of mercy and grace, stamped upon His Soule by an Almighty hand: A worke for wonder and power answerable, if not transcendent, to the Creation of the World. To the production whereof, the infinite mercies of the Father of all mercy; the warmest hearts, blood of His only Sonne; the mightiest moving of the blessed Spirit were required. Now what

Hinders from doing good.

1. From suffering for good.

- Take heed of false reasoning; As because our fire doth not blaze out, as others, therefore we have no fire at all;


and by false Conclusions to sinne against the Commandement in bearing false witness against ourselves. The Prodigall would not say, Hee was no sonne; but that hee was not worthy to bee called a Sonne. We must neither trust to false evidence, nor deny true; for so we should dishonour the Worke of Gods Spirit in us, and lose the helpe of that evidence, which would cherish our love to Christ, and armes us against Satans discouragements. Some are so faulty this way, as if they had beene hired by Satan, the Accuser of the Brethren, to plead for Him, in accusing themselves. Doctor Sibbes, Bruised Reed, pag.93.
an indignity, and disparagement offered unto so glorious a Workman, and blessed a worke, to assent and subscribe unto the Divell, a knowne Liar, that there is no such Thing?

4. To double, and aggravate upon the Christian, the grievous sinne of unbelief: Not to believe the Promises, as they lie in His Booke, is an unworthy, and wicked wrong unto the Truth of God: But for a Man to draw backe, and deny, when they are all made good upon His Soule, makes Him worse then Thomas the Apostle: For when Hee had thrust His hand into Christ's side, Hee believed. But in the present Case, a Man is ready to renounce, and disclaim: Though Hee have already graspt in the armes of His Faith, the crucified bleeding Body of His blessed Redeemer. The sacred and saving vertue whereof hath inspired into the whole Man a new, spiritual, sanctifying life, and a sensible, undeniable change from what it was:

5. To discontinue, or detaine the heart lock't up, as it were, in a perpetuall barrenness, from giving of thanks; which is one of the noblest, and most acceptable Sacrifice, and service, that is offered unto God. Now what a mischief is this, that an upright heart should bee laced up, and His Tongue tied by the Divels temptation, from magnifying heartily the glory of God's free Grace, for such a worke? I mean, the New-Creation; at which Heaven and Earth, Angels and Men, and all Creatures may stand everlastingly amazed. So sweet it is and admirable, and makes an immortal Soule for ever.

But to keep my selfe to the Point. Those who complain, as I have said: That because the pangs of their New-birth were not in that proportion they desire, answerable to the hainousnesse of their former pestilent courses, and abominablenesse of their beastly life before, many times suspect themselves, and
and are much troubled about the truth of their conversion; may have their doubts, and scruples increased, by taking notice of such propositions as these, which Divines both ancient and modern, let fall sometimes in their Penitential Discourses.

Ordinarily men are wounded in their Consciences at their conversion, answerably to the wickedness of their former conversation.

Contrition in true Converts, is for the most part proportionable to the baimousnesse of their former courses.

The more wicked that thy former life hath been, the more fervent and earnest, let thy Repentance, or returning be.

Sorrow must bee proportionable to our sinnes. The greater our sinne, the fuller must bee our sorrow.

According to the weight of sinne upon the conscience, ought penitent sorrow to bee weighty.

Hee that hath exceeded in sinne, let him exceed also in sorrow.

Looke how great our sinnes are, let us so greatly lament them.

Let the minds of every one drink up so much of the teares of penitent composition, as Hee remembers Himselfe to have withered from God by wickednesse.

Grievous sinnes require most grievous lamentations.

The measure of your mourning must bee agreeable, and proportionable to the sinne.

And we may see these rules represented unto us in the practice of Manasseh, who being a most grievous sinner, 2 Chron. 33. 6, Humbled Himselfe greatly before the God of His Fathers, ver. 12. In the Woman

... 1. Speeches of Divines.

... 1. Homil. of Repentance, pag. 1.

... 1. Dike of Repentance, cap. 4.

... 1. Seeondum conscienciam eam ejusdem magnitudinis, Ambra. ad Virg. corr. cap. 8.

... 1. Qui culpam exagert; exagere est vanum peccatum, Idem de Pentioni, lib. 1, cap. 2.

... 1. Quam magna delictum quin avertamus? iam graviter defeamus, Cypr. de Lapsis ad fin.

... 1. Vnimicrque mens tantum peneitendo compositionis sua libat lacrymis, quantum se a Deo meminit arriisse per culpas, Gregor. Past. Cur. pag. 3. cap. 30. Tanti arriemam penuitentiae
who is called a Sinner, Luke 7.37. For 

as they lay, by a kind of singularity; and therefore takes on extraordinarily, ver. 38. So that thee wash Christ's feet with tears. In the idolatrous Israelites upon their turning unto the Lord, 1 Sam. 7.4. 6. who drew water, and poured it out before the Lord. In the Hearers of Peter, who having their consciences all bloody with the horrible guilt of crucifying the Lord of life, Acts 2.33. 36. were pricked in their hearts, ver. 37. with such horror and raging anguish, as though to many empoisoned daggers and Scorpions stings stucke, and were fastned in them punctually. In Paul, who having beene an hainous offender, a grievous Persecuter, Acts 9, whereas the other Apostles, as One saies, had beene honest and sober fisher-men, ta
ted deeper of this cup then they. For Hee tells us, Rom. 7.11. That the Law saw Him. Hee was strangely amazed with a voyce from Heaven, strucke downe to the earth, and starke blinde, Hee trembled, and was astonishe. For three dayes Hie did neither eate, nor drinke, &c. Acts 9.

And there is good reason for it. For ordinarily the newly-illightened eye of a fresh bleeding Conscience, is very sharpe, and cleare; piercing and lightfull; greedy to discover every staine, and spot of the Soule. To dive even to the heart-roote, to the blackest bottome, and ouglieft nooke of a Mans former Hellish courses; to looke backe, with a curious survey, thow
tow the pure Perspective of Gods righteous Law, over his whole life to His very Birth-finne, and Adams rebellion. And in this sad, and heavy search, it is very inquisitive after, and apprehensive of all circum-
cumstances, which may add to the hainousnesse of finne, and horrour in his heart. It is quick-sighted into all aggravating considerations; and quickly learnes, and lookes upon all those wayes, degrees, and circum-
cumstances, by which finnes are made more notori-
ous and hatefull. And what the spirit of bondage, in a hatefull heart, may inferre hereupon, you may ea-
ily judge.

Now to the Case propofed, I say, first:

1. That betweene sinne and sorrow, wee cannot expect a precise adequation; not an Arithmetical, but a Geometrical proportion: Great sinnes should bee greatly lamented; yet no sinne can bee sufficiently sorrowed for; Though it may bee saviourly. When wee say, the pangs of the New-birth must be answere-
able to our former infull provocations; wee meane not, that wee can mornne for sinne according to it's merit; that is impossible: But great sinnes require a great deale of sorrow. Wee must not thinke, that wee have sorrowed enough for any sinne, though we can never sorrow sufficiently.

Before I proceed to a further, and fuller satisfa-
tion in the Point, let mee tell you by the way, how dis-
comfortable, and doubtfull, the Popifh doctrine is here about; that the truth of our Tenet may appeare the more pretious, and taste more sweet.

Thei: Attrition and Contrition, as I take it, differ, as our Legall and Evangelicall repentance; 1. In re-
spect of the object. Contrition, as they say, is sorrow for sinne, as an offence to God: Attrition is a griefe for sinne, as liable to punishment. 2. In respect of the cause. Contrition arifeth from sonne-like, Attrition from servile feare. [See Valent. Disp. 7. 28. De con-
trit. punft. 2. ]

This Contrition is the cause of the remission of sinnes. [ Bellar. lib. 2. de penit. cap. 12. Arb. At Catho-
lic. ] & ali passim. Well then, thou art a Papift, and troubled in conscience. Thou knowest well, that without Contrition no remission: But when com-
meth thou to that measure and degree, which may give thee some contentment about the pardon of thy sinnes? Go unto them in this Point for resolution and

Remedie in this case.
1. Know that sin and sorrow cannot bee eq-
quall but must bee pro-
portionable.

Papifts erre in this point of the measure of Contrition which some make.
and relieve, and thou goest unto a Racke. Consult with their Chapters of penitence, of the muchness of sorrow, and they are able to confound thee with many desperate distractions.

1. Look back upon the elder Schoolmen: and you shall have Adrian [Quodlib. Artic. 3.], and others, tell you of a Contrition intensi
ve summa; in the highest treine; and to which nothing can be added, as a Valent. reports it. This opinion Vega refutes [De justif. lib. 13. cap. 14. ad princ.] And Bellarmine dislikes it [De penit. lib. 2. cap. 11. Art. denique si summis.] Note by the way, how sweetly they agree: our concord is Angelically in respect of their confusions.

2. Go to Scotus [In 4. Sent. Dist. 14. Q. 2.] and his Followers. And you shall finde him to talke of a certaine intension of contrition; which is [Soli Deo cognita] onely knowne unto God: but this Greg. de Valent. censures as very false [Tom. 4. Col. 17. 24.] You see againe, as there is no truth in their Tenets; so no constancy, no concord; and by consequent, no comfort to a truly troubled spirit.

3. Come at length to the latter Locuses, some Moderne Iesuites, dawbers over of their superstitious sumes, with many rotten distinctions: I mean Bellar, Greg. de Valent. and their fellowes: And they dare not stand either to the unknowne intension of Scotus, nor that of highest pitch, which Hadrian holds: But come in with a sorrow for sinne, appreciative summs. And what is that, thinke you?

Hence Bellarmine [for Valent. speakes more warily in the quoted place, Art. Neque vero.] Yet very weakely too (for in such Cases, the troubled minde is not wont to rest upon generalls one-ly, but will (will wee, will wee) bring us to particulars, howsoever Scotus, Navar, and Madina, advise the contrary.)
Sorrow for sinne, faith b hee, is then summus appreciatives; when the will doth more esteeme the detestation of sinne, then the attainement of any good, or escaping any ill: And so by consequent, (for as I intimated, a troubled conscience in such a Case, is very curious, and inquisitive; and will not stay onely upon confused, and generall notions of good and ill, but easily descend to Particulars, to know it's state more perfectly, especially in a Point of so great importance.) A man must finde his heart first to prize the hatred of sinne, before the happinesse of heavenly joyes, or avoiding hellish paines; before he can come to comfort of the remission of his sinnes. What a torture were it to a troubled spirit, to fall into the hands of such true Pharisies, who lay heavy burdens upon others, but will not touch them themselves with the least of their fingers. But blessed bee God! wee truly teach, that it is not so much the measure and muchnesse, as the truth, and heartinesse of our sorrow; which fitts for the promises of life, and pardon of sinne. Yet I must say this also; Hee that thinke, he hath sorrow sufficiently, never sorrowed truly. And I like d Bellarmines last Proposition well in the fore-cited place; If it bee thus understood: That wee must define, aime, and endeavour after the highest pitch of godly sorrow, which can possibly be attained. But it is onething to say; either, just so much measure of sorrow, or no mercy; such a quantitie of contrition, or no remission: An other thing to say, we must long and labour to bring our naughty hearts to this: Even to bee willing rather to lie in Hell, then to live in sinne. Perfections of grace are aimed at in this life, not attained.

4. I confess some of them sometimes, by reason of freedome in their Schooles over-rulled like Cai-phas, or over-mastered by the clearenesse and invincibleenesse of the truth, &c. speake something more orthodoxally.

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b If any cavilling Romanist except, and say, that this doctrine may open a way to sloth; let him heare his owne man, Etsius: Doctrina bax. bene intellecta non foret ignariam panisentiam, sed dubias conscientias magis consolatur cuiusemeritum, dum tradit secundum Scripturas omnibus peccatoribus. Licerò conversis ad Deum et peccatum ex animo detestationem: quæ vero reducim in graviorum cum Deo. In 4. Sent. Dist. 16. Sec. 8. Art. Ad extremum.

c Veilsum, tamens, peccata singula amabilissimae, et longo tempore invisa defere, ut contristionis nullum appreciatum est. estiam intenfive, et extensivo, ut sic legamamu, summadies posit.


But you see them still like the foure windes, blow in one another's faces.

Hereupon I have many times marvailed, that un- derstanding Papifls looking into the Point, are not plunged into desperate perplexities; considering the variety of opinions, and uncertainty of the degree of sorrow, required to their Contrition. But when I reflected upon another rotten dawbing tricke of theirs, I rather wonder at the depths of their Anti-

Christian craft, in so politickly, and plaibly patching together their Popifh Paradoxes; that they may still keepe their damnable-deluded Disciples in content-

ment, and please them still, at least, with some palli-

ate cures. It is this I mean; They hold also, (prodi-
gious infatuation.) It is impossible, that the learned on the Poppes side (but that, that curfe is justly upon

them, 2 Thes. 2. 10. 11. Because they received not the

love of the truth, that they might bee saved: God sends them strong delusion, that they should believe a lie)

should ever hee so grossely blinded: I say, they hold, that a man h ex attrito, by the power of the prietly

mum conatium hominis, iedeque dolor in deere esse iuxta vires hominis quam maxime intensum.

Alii certum quondam gradum intentionis, iemque certam quantitatem extensionis seu continua-

tions in Contritione requirunt. Alii alter opiatmatur. Verum has opinionem varietatem obse- d. And so hee comes in with a new one of his owne, Eft. in 4. dif. 16. § 7. h. Attritio

viriue clarum sit contrito Romani. Correctores Glof. Gratiani deponunt. Diff. 1. in


nino femendum est in proposito, Christum per institutionem clarum voluisse infirmitati homo-
nimae sub venire; ut cum alioqui non possent remissionem peccatorum, nisi per veram con-

tractionem, qua difficultate habebatur, obtinere; alium praerat habere modum, quiuam abs-

que in iftode contritioe divinam gratiam certe consequentur sola attritione, beneficio pos-

statis clarum in ufa Sacramenti. Greg. de Valenc. Diff. 7. q. 8. de Contritione, punct. 3.

Art. Atque haec sibiurum j & alii paein. Some later Schoolmen laboure in vain, to make
absolution, is made \textit{contritus}; and that ex \textit{opere operato}, as \textit{Valent}, affirmes. Which upon the matter is thus much: That having but only \textit{Attrition}, Legall repentance, that fruitlesse sorrow, which may bee found in a \textit{Indas, a Latomus}; and which a reprobate may carry with him to hell, is, by the vertue of the irrefain'd \textit{Sacrament}, by the \textit{Sacramentall act} of \textit{Absolution}, as they call it, made truly, and savingly \textit{Contrite}, and put into a state of justification. Hear it in the words of that great and famous light of \textit{k Ireland}; and for ever abhorre all such \textit{Popish impositions}: \textit{When the Priest with his power of forgiving sinnes interposeth himselfe in the business, they tell us, that Attrition, by vertue of the Keys, is made Contrition: that is to say, that a sorrow arising from a servile feare of punishment, and such a fruitlesse repentance, as the reprobate may carry with them to hell; by vertue of the Priest's \textit{Absolution}, is made so fruitful, that it shall serve the turne for obtaining for givenesse of sinnes; as if it had bene that godly sorrow, which worketh repentance to salvation, not to bee repented of. By which spirituall consenage, many poore soules are most miserably deluded, while they perfume themselves, that upon the receipt of the Priest's acquittance, upon this carnall sorrow of theirs, all skores are cleared untill that day, and then beginning upon a new reckoning, they sinne and confesse, confesse and sinne afresh, and tread this round so long, till they put off all thought of saving repentance; and so the blinde following the blinde, both at last follow into the pit. Or thus a little after:

\textit{this Point appears not so extremely absurd, by mincing, nay, by beating into powder (or confusum est quiescund in pulverem setiumell) this word Attrition, utterly unknowne to Scriptures and ancient Fathers: as their own Man, \textit{Elias}, confesseth [\textit{Attritionis nomen Scripture & Patribus incognitum, a Schola Do- Horibus dispositione \& doctrina can]a exegi- tum, &c.] by vexing, and violent distinction, of which it is utterly uncapable: and then bote themselues in the mists of them. \textit{Elias} is glad to distinguth so long, untill he clearly make \textit{Attrition, Contrition [caerit postremi generis attritio vera contritio est. In 4. Dist. 16. $9$, &c., how rediculous and absurd it is, every Childe may judge. And how will he answer? Aquinas his argument to the contrary? which runs thus: Quorum principia sunt diversa omnino, eorum unum non posse fieri id quod est alterum: sed \textit{Attritionis principium}}

\textit{suppl. 3. p. q. Art. 3.} \textit{Matth. 27. 3.} \textit{k In his answer to the Ieuites challenge, pag. 145. and 150.} \textit{i Receptissimum est aliorum omnium Theologorum axioma, quod Sacramen- tum suppleat ex \textit{opere operato defecitum Contritionis. Disput. 7. q. 8. De contritione Punct. 3.} \textit{2 Cor. 7. 10.}
It hath been always observed for a speciall difference, betwixt good and bad men, that the one a hated sinne for the love of vertue, the other only for the feare of punishment. The like difference doe our Adversaries make betwixt Contrition, and a Attrition: o That the hatred of sinnes in the one, proceedeth from the love of God, and of righteousnesse in the other, from the feare of punishment. And yet teach for all this, that Attrition (which they confesse, would not otherwise suffice to justifie a man) being joyned with the Priest's absolution is sufficient for that purpose: Hee that was attitute, being by vertue of this Absolution, made contrite, and justified; that is to say, hee that was led only by a servile feare, and consequently was to bee ranked among disordered, and evill persons, being by this means put in as good a Case, for the matter of the forgivenesse of his sinnes, as hee that loveth God sincerely. For they themselves doe grant, that p. such as have this servile feare, from whence Attrition issueth, are to bee accounted evill, and disordered men, &c.

But leaving these blinde Pharisaies in the endless Maze of their inextricable errors, untill it please the Lord to illighten them, and by a strong hand pull them out, which I heartily desire, and will ever pray; I come to prosecute mine owne Point.

2. Secondly, If you aske mee, when trouble for saine is saine: I would answer, when it is true. If you further demand, when is it true: I would say, when it drives Thee utterly out of thy Selfe, and to sell all, in the sene I have faid before, and brings thee with a syncere thirst, and setled resolution to Iesu Christ, to live and die with Him, as a Saviour and a Lord; and is accompanied with an univerfall change in Body, Soule, and Spirit.

CHAP. VIII.
CHAPTER VIII.

The third way of curing the former Maladies. One thing to be considered to that purpose.

1st. Consider that, 3rdly, take notice of such considerations, as these:

1. God being a most free Agent, doth not tie Himself constantly, and unvariably, to ordinary, expected, set, and the same forms, measures, times, proportions of his ways, and workings upon his Children. For He is wise without limit, and above measure; and therefore hath many secret and glorious ends, and aims, which, according to His good pleasure, much diversifie the means servicable and subordinate thereunto. From whence may spring these three Conclusions:

1. Hee may, for the most part, create in the heart of the true Convert, terrours and troubles of Conscience; amazements and mourning, answerable in some good measure, to the varietie, vanity, and villany of His former wicked ways, and lewd life. As appeareth before in Manasses, the sinfull Woman, Idolatrous Israelites, Hearers of Peter, and many in these days, if it were convenient to name them. For the most part, faith a great Divine, the violence of humiliation in the Calling of a sinner, is according to the continuance and greatness of His actual transgressions: According to the same, is the rent in the conscience and Soule. Therefore, if there bee any, who hath beene a great and grievous sinner, and hath not with violence beene pulled from his sould, Hee may doe well to suspense, and search Himselfe soundly.
2. God may recall a man with any great measure of sorrow wrought in him, who

May be troubled afresh.

2. Hee may sometimes suffer a notorious sinner to passe something more easily, and uneasily thrust through the Pangs of the New birth. But then such a One is worst to walke more humbly before God, all His life after; for that Hee was not humbled with more remarkable sense of penitent remorse, and spiritual anguish in His conversion: And so extension and continuance of Godly griefe, that Hee was not more grieved, makes up as it were, that desired intention, and extremity of pangs, which might justly have pained Him, in His pausing from death to life. Every hearty, and sensible complaint, that the Pangs of the New-birth were not more painefull, and proportionable to the pollutions of His youth, is, as it were, and in the sense I have said, a Pang of the New-birth. Or else upon some occasion afterward in His Christian course, Hee may be revisited, and vexed afresh, with more terror and trouble of conscience, then in His first change; As in such Cases as these: first, If Hee should, which God forbid, by some violent enticement, and seeming opportunity, be entangled againe, and re-infected with any former sensual pleasure of His unregenerate time; or by neglect of His care, and watchfulness over His wayes, be suddenly surprized with some new scandalous sinne. Secondly, upon the assault of some extraordinary frightening temptation, or pressing of hideous thoughts upon His melancholike imagination. Thirdly, when some heavy cross, or sickness, after many prosperous dayes, shall seize upon Him, which may lye sore, and long. Fourthly, upon His bed of death; especially, if Hee fall upon it immediately after some relapse, back-slaiding, or new wound of conscience. There is a kind of naturall power, besides Gods speciall hand, in sickness, sorrow, darkness, melancholy, the night, extraordinary crosseys, the Bead of death, to represent the true number, and hainousesse of sinnes
with greater horror, and more unto the life: Where- as prosperity, health, and days of peace, do rather delude the eyes of the conscience; and like false and flattering glasses, make those soule Fiends seeme me faire then they are indeed. And therefore the Christian, especially, that I speake of, being outwardly distressed, cast upon His Bed of death, or any ways extraordinarily visited by God's hand, seeing his sines upon the sudden marshalled, and marching against Him; once in number, and more fiercely then heretofore, may for the while bee surprized and exercised with unexpected terror; until, by meditation upon God's former special mercy unto Him, in spiritual things; upon the markes and effects of His Change, upon the uprightnesse of His heart towards God in the days of health; upon those testimonies, and assurances, which His Christian friends can give Him, of His being in a gracious state; with such like holy helpers; and to in cold bloody, and above all, resolving to fticke forever fast to the Lord Jesus, though Hee kill Him; Hee bee raised againe from such dejections of spirit, to the wonted confidence, and comfort of His interest in Christ, and salvation of His Soule. Here by the way, let none thinke it strange, that even the dearest servants of Christ may bee revised with more horror of conscience afterward, then at their first turning on God's side. As appears in Job, Ezekielhias, David, in Mifl. Brettergh, Mr. Peacock, &c. See before, pag. 8. 4. 1. 21. & 31. Besides the proposed Cases; this revivification befall them also. Fifthly, For their own triall. This was the end, as it may seeme, why Job was set up as a mark, for the envenomed Arrows of the Almighty to aim at, and whole armies of terrors to fight against. Hee approved Himselfe to bee fteele to the backe, as they say, by that victorious ejaculation. Cap. 13. 15. Though Hee slay me, yet will I rest in Him, Whereby God was mightily honoured.

of thine anger: neither there any rest in my bones, because of my sin. For mine inquiery are gone over mine head: as an heavy burden, they are too heavy for me. — I am troubled. I am bowed downe greatly; I goemourning all the day long. — I am feeble, and sore broken; I have roanred by reason of the disquietness of my heart. — My sorrow is continually before me.

But how may this revivification, with as great, if not greater terrors, then at first turning into God, comfort with that, Rom. 8. 15. Ye have not received the spirit of bondage againe to fear; which seemes to import thus much; that God's Child receives the spirit of bondage no more, after He had once received the spirit of adoption; revealing, and evidencing unto Him, that Hee is a Sonne, and that God is His Father.
Satan utterly confounded, that controversy, whether Job feared God for nought, or no? gloriously ended on God's side. Sixthly, That they may grow into greater conformity with their blessed Saviour in spiritual sufferings. Seventhly, That tasting again sometimes the bitterness of divine wrath for sin, they may bee the more frightened, and flee further from it, Eighthly, That thereby the incomprehensible love of Christ toward them, may convince deeper into their hearts; who for their fakes, and salvation, drunke deep and large; and the very dregs of that Cup; the least drop whereof, is to them so bitter and intolerable.

Ninthly, That by sometimes, sense of the contrary, their joy in the favour and light of God's countenance may bee more joyfull; Their spiritual peace more pleasant, the pleasure of grace more precious, the comforts of godlines more comfortable, &c.

Tenthly, For admonition to others: To draw duller and drouzy Christians to more strictness, watchfulness and Zeale; by observing the spiritual troubles & terrors of those, who are farre more holy and righteous then themselves. To intimate unto formal Professours, that all is certainly naught with them, who

In answer: The same Spirit produceth these

6. For to conform him to Christ.
7. To fright him from sinne.
8. To make him taste the sorrowes of Christ the better.
9. To feele the love of God the more.
10. To admonish others.

contrary effects: By the Law, fear, and terror; By the Gospel, peace, and prayer [Facit duas spiritus contrarias, servitutis & adoptionis, & his contraria tribus effectis, non quod sint duo Spiritus, sed quod eisdem spiritus diversa & contraria sint effecta, per Legem & per Evangelium. Per Legem enim Spiritus fiantus argunt mundum de peccato, de ira Dei, & maledictionem externam, &c. Par in Loc.] Now at the first taking a Man in hand to turne Him unto the Lord, the spirit of bondage by the worke of the Law doth testify unto the Soule, that it is in a wretched, and damnable state, bound over to the guilt of its own sin, and God's fiery wrath, to death and Hell, and damnation for ever; that so it may bee driven to Jesus Christ for release and pardon. But after the plantation of Faith, and presence of the spirit of adoption, it never refruseth againe; because it would be an untruth. It may afterward worke an apprehension, that God is angry, but not that He is not a Father. The hiding of Gods face, which may often befall His Child; the darknesse of our own spirits thereupon, which may revive all the old guilt againe, and the Devils cruel pressing upon, upon such advantages, raise these hideous mists of horror I have in hand, & such after tempests, which are so terrible. Of which, our Onely wise, and All-powerfull God makes excellent use, both for ourselves and others; and attains thereby His owne most glorious, secret, and sacred end: as appeares in the following Passage, \textit{Non se ansus est Job dicere sine peccato, qui paucis annis nonus scieret sed se probaretur.} August. Tom. 9. p. s pag. 1487.
ordinarily are mere strangers to all affictions of soul, and sorrow for sin. Eleventhly, For terror unto many, who going on securely in their sensual courses, are wont to cry down all they can, the power of preaching, by crying to their companions thus, or in the like manner: Well for all this, we hope, Hell is not so hot, nor3ine so heavy, nor the devil so black, nor God so unmercifull, as these precise preachers would make them, &c. How may such as these bee affrighted, and terrified upon this occasion, with pondering upon that terrible place, 1 Pet. 4, 17, 28. If judgement begin at the house of God, what shall the end bee of them, that obey not the gospel of God? And if therighteous scarcely bee saved; If God's children have their consciences scorched, as it were, with the flames of Hell, where shall the ungodly and the sinner appear? But even in the bottome of that fiery lake, and amidst the unquenchable rage of those endless flames, Twelfthly, For the just hardening of such as hate to be reformed, and are desperately resolved against the saving precifenecele of the saints. It may bee in this manner: A godly man hath lived long, among Rebels, thornes and Scorpions, corners, railers, Persecutors; who, although Hee hath shined all the while as a Light, in the midst of a crooked and perverse generation; yet they were ever so farre, from being heated with love of heavenly things, by His holy life, or wonne untogood by His gracious example: that like so many Bats and Owles, impatient of all spiritual light, they did either fly from it, as farre as they could in affection, practice, if not in Habitation; Or fell upon it fiercely with their envenomed Claws of spite and cruelty, to extinguish quite, if it were possible, such blessed beams of saving Light; and to darken with Hellish mists of ignorance, and ill life, the Place where they live. They wilfully blinded themselves with a pestilent conceit; That His sincerity was nothing but Hypocrifie
Hypocrisy; His holiness, only humour; His forwardness, Phantasticalness; His sanctification, singularity. And thereupon resolved, and boisterously combined against Him, with all their policy, purses, and possibilities; like those ungodly ones. Wisd. 2. Lez.
as lie in wait for the righteous: because Hee is not for our turne, and Hee is cleane contrary to our doings; Hee upbraided us with our offending the Law, and objecteth to our infamy, the transgressions of our education, &c. I say, now God may suffer such a Man upon His Deaths-bed, to fall into some more extraordinary, and markable discomfort, and distress of Conscience: Of which those graceless wretches taking notice, may thereby bee desperately obstinated, and hardened in their lewd and carnall courses. For seeing Godshand upon Him in that fearfull manner, and wanting the spirit of discerning, they doe conclude most peremptorily, that for His great shewes, Hee was most certainly but a Counterfeite. And so themselves become, upon that occasion, many times more, most implacable enemies to grace, and all good men; They are stronglier lockt up in the armes of the Diuell, fasternailed to formality, orgood-fellowship; and which is the perfection of their madness and misery, blessethemselves in their hearts, saying merrily to their Brethren in iniquity: You see now what these men are, which make themselves so holy, and are so hot in religion: These are the fellows, which pretend to bee so scrupulous and precise: and of that singular firene of sanctity, that they thinke none shall bee saved but themselves, &c. You see in this Man the desperat ends of such hypocrists call Puritans. Thus the glory of Gods justice is justly magnified, by letting them grow starke blinde, who wilfully shut their eyes against the Light of grace; by giving them over to a reprobate minde, who so maliciously hated to bee reformed; And so too often, they walke on for ever after,
after, with confidence, and hardness of heart, which cannot repent, in a perpetual prejudice against purity, and the power of godliness, unto the Pit of Hell. Whereby the mercy of God, and inviolable constancy of His Covenant, that blessed Man, by these terrors, and afflictions of Conscience, besides glorifying God in hardening others, is, as it were, the more thorowly fitted and refined, for that glory, which is presently to be revealed.

3. Greatest humiliations do not ever argue, and import the greatest Sinners. For Sins are not always the cause of our afflictions, particularly and directly, but some times, some other Motives. Abraham was put unto that heavy Task, of taking away His owne only deare Sonnes life, principally for the trial of His Faith: Job was visited with such a matchless variety, and extremity of afflictions, upon purpose to end that controversy betwixt God and Satan; whether Hee feared God for nought, or no? God's heavy hand was sometimes upon David, especially, for the manifestation of His innocency, See Psal. 17.

3. Nay our blessed Saviour, infinitely free from sinne, was notwithstanding tempted and tried by Satan and the world; that His heavenly virtues, and divine excellencies might appear, and bee made more illustrious. And Himselfe tells us, John 9.3, that the blinde man was so borne; neither for His owne sinne, nor for the sinne of his Parents; But that the works of God should bee made manifest in Him.

For the particular I have in hand: To prevent some sinne, into which Hee sees His Childe inclinable, and like to fall; by reason of some violent occasion, naturall propension, strong temptation, inductious malice of the Divell to disgrace Him, and His Profession scandalously, &c. God in great mercy, may give Him a taste, nay a deepe draught of the unexpressable
unexpressable terrors of a troubled mind again;
that thereby, He may bee taught betime, to take
more heed, walke more warily, and stand upon His
guard with extraordinary watchfulness, against the
very first assaift, and least infumption of sinne. There
is preventing Physicke for preservation of health, as
well as that, when the diseaife is dangerously upon
us, for recovery. There was given unto PaulesThorn
in the flesh, &c. If we will take the interpretation
of some learned Divines, A wound in the spirit, the
sting of Conscience, pressing him downe to the nether-
most Hell in His sense, that was erst taken up to the high-
eft Heaven; upon purpose, lest Hee should swell with
spirituall pride, bee put up, and exalted above mea-
sure, with the abundance of revelations. If we well
weigh the admirable story, of that gracious and holy
savour of Christ, Misiris Brettergh; wee may proba-
bly conceive, that a principal end, why those most
grievous spirituall afflictions of Soule, upon Her last
Bed, were laid upon Her, was in Gods just judg-
ment, to blinde yet more those bloody Papists about
Her; and because they wilfully shut their eyes as-
gainst that glorious Light of true religion, which she
so blessedly, and fruitfully exprest in her godly life;
to let them thereby sinke yet deeplier into strong de-

delusion; that they might sinke still more stiffly to
Popish lies: According to that Prophecy of the Ant-
ichristians; 2 Thes. 2.10.11.12. Because they recei-
ved not the love of the truth, that they might be saved:
For this cause, God shall send them strong delusion, that
they should believe a lie: That they all might be dam-
med, who believed not the truth, &c. Which wee see
at this day verified, with a wittes, in Popish Do-
cours, even their greatest Schollers; as Bellarmine;
and other PolemicalleWriters. And therefore let us
never marvaile, that though they bee loaden with
much learning; yet that they should lie egregiously,
and defend with infinite obstinacy, and clamour, the Doctrine of Divels, that accursd Hydra of Heresies, in their voluminous Dunghills. Now Gods judgement in hardning them hereby, as I have said, was the more just; because they were so farre from being wrought upon, and wonne by Her heavenly conversation; that they were extraordinarily enraged against Her goodnesse, and Profession of the Gospel. As appeares, in that, besides their continuall railing, and roaring against Her, as an eminent Light, like to many furious Bedlams; they barbarously wreckt their malice and spite, upon the dumbe and innocent creatures, by killing, at two severall times, Her Husbands Horses and Cattell in the night.

That her fiery Trial, thorow which shee palled, as pure gold, into Abraham's bosome, did thus harden them, is inaffect by the Event. For, as the reverent Penman of that story reports; Tho those of the Ramish faction bragged, as though an Oracle had come from Heaven, to prove them Catholicks, and as Hereticks. Prodigious folly! Damnable delusion.

It is so then, that God, in His inflicting of afflicts, doth not ever aime at sinne, as at the principal end. And yet doth not mistake; though Hee punishes sometimes, and not for sin; yet never without sinne, either inherent, or imputed. There is ever matter enough in our sinfull Souls, and Bodies, and lives, to afflict us infinitely. The best of us brought with us into this world, that corruption, which might bring upon us all the plagues of this, and the other life: Every man hath in Hiselue, sufficient fuel for the fire of Gods wrath to worke upon still, if it pleased Him in justice to set it on flame. As in the present Point of spirituall terrors, and troubles of mind, if God should out of His just & causeful indignation, put the full sting but into the least sin, it were able.

It is not unknowne in Lancashire, what Horses, and Cattell of her Husbands were killed upon His grounds, in the night most barbarously, at two severall times, by Seminary Priests (no question) and Recceutates, that lurked thereabouts. And what a loose and hindrance it was unto Him, being all the stock He had on His grounds, to any purpose. In the story of the holy life and Christian death of Mfriss Kasher in Breitergh, pag. 6.

4 Ibd in Maft. Leights Postscript to Papilts.

Eis pecaram in quo, benefique calamitatis causa locum semper habet, nonesse similitudinis originalis: tamen non semper pecati pannus est is, quem insector Deus, &c.

able to put a man into the very mouth of Hell. (But I speake of Gods more ordinary wayes, and dealings with the Sonnes of men.) And so I say, God may sometimes, for some hidden, and holy ends, see, and seeming good to His heavenly wisedome, bring a lesse haunous sinner, thorow extraordinary horror, out of his natural state, into the good way.

CHAP. IX.

A second and third thing, to bee considered for the cure of the former Maladie:

Grawation of horror is occasioned; terours and troubles may bee multiplyed, and enlarged in our enlargement, from the state of darkenesse, and Chaines of the Divell, by,

1. Some precedents, and preparatives, which God sometimes in His unsearchable wisedome doth immediately premise; or suffer to fall out. As,

1. Some heavy crosse, and grievous affliction; to make the power of the Law more passable, and fall more heavily upon our stubborne, and stony hearts. This we see in Manasses, who was, as it were, fired out of His bloody, and abominable courses, by the heavinesse, and horroure of His chaines; and so was humbled greatly before the God of His Fathers. Gods extraordinary angry visitations, make men many times cry with troubled, and grieved hearts; Come, Let us turne unto the Lord; Hee hath wounded us, &c.

2. Strange terours sometimes arising from externall Accidents; yea, hidden naturall caules; uncoth visions, and apparitions, full of amazeement and feare;
Bodily distempers; horrible injections, hideous
thoughts, &c. Whereby they are mightily affrighted
before hand, and prepared to passe thorow the Fangs
of the New-birth more terribly.

3. Some hainous and crying sinne, which He suf-
fers some to fall into, and immediately upon it a-
wakes the Conscience. That Almighty Physitio.n,
who is able to bring health out of poison; life out of
death; Light out of darkenesse; Heaven out of
Hell, may by accident, as they say, prepare One to
conversion, by giving Him over to the height of some
One, or more abhorred abominations, and crimson
sinnes: As wee may see in Peters Hearers, Act. 2.
Paul, Manasses, the icful Woman, Publicans and
Harlots; left to the killing of Christ, spilling the
blood of the Saints, those horrible outrages, extreme
filth, extorsions, pollutions. Physition, by ripening
diseases, make way to heale them; For sicke matter
is never more easily removed, then when it excede-
deth in ripeness, and quantity.

4. Lying long in ignorance, sensuality, and dislo-
lutelife; without profitable, and powerfull meanes:
In this Case upon the first awaking, and affrighting
the Conscience for sinne, it may bee exposed to ma-
ny terrible perplexities, and longer continued ter-
rors. For the light of Natural Conscience, bred
with them in their owne bosomes, may in the meane
time serve to enrage, and torture; as wee see in many
guilty Heathens: but there is no natural light, to lead
unto Christ, and Evangelicall comforts. The com-
mandements have ground in nature; but the mys-
terie of the Gospell is wholly supernaturall. We finde
it by manifold experience, what an hard, and heavy
Taske it is, to undertake a poore ignorant Soule,
troubled in minde. The Cure is many times very dif-
ficult, dangerous, and long. The darknesse of their
ignorance, being now distressed in Conscience, is
very,
very fit, and searefull matter, for, Satan to work in hideously, and to play his pestilent pranks of most grosse impotions, and much Hellish cruelty. His malicious maine Plot against such, ordinarily is, and His utmost endeavours to drive them to Selfe-destruction, if it be possible, before they get understanding in the ways of God, or we can get any competent light, and comfort into their conscience.

2. Some concurrent circumstances: As,

1. The melancholike, and sad constitution of the Party. That humour doth naturally give extraordinary entertainment, and edge to terrors and sorrowes.

2. The crabbednesse, and crookednesse of His natural disposition, which must be tamed, and taken downe with more ado, with much violence, and renting. An hard and knotty Blocke, must have an hard wedge. An angry word, or frowne, will work more with some dispositions; then many sore blowes upon a croffe, and sturdy spirit. God is here wont sweetly, and wisely to apply Himselfe to the several natures, conditions, and dispositions of His Children.

3. Height of Place, and Happinesse to have for this life, what heart can wish. Whereby it comes to passe, that men are so deeply drowned in sensuality, Epicurisme, and earthly-mindednesse; that for a thorow Change, they have need many times to bee taken downe thorowly with a deepe sense of legall terrors.

4. Excellency of naturall, or acquired Parts, and endowments; as wit, learning, courage, wisedome, &c. wretchedly abused, and long mis-impolyed, upon wrong and wicked objects. Much ado, many times, and a great measure of humiliation, will hardly fright such vaine over-valuers of themselves, and Idolizers of their owne sufficencies, from their admired follies.
...follies. And here also Satan interposeth most furiously, and hinders this happy worke all Hee can possibly. For Hee well knowes, That, if such noble, and worthy Parts should bee sanctified to the Owners, and turned the right way; His Kingdome would fare the worse; and Hee should bee a great loser. Suppose a Christian Prince should with his Army brake into the Turkes dominion: Would not the Turkes fortifie those Castles best, out of which being gone, the enemy might doe Him most harme? Some how the Divell seech to bee the likeliest Instruments for the overthrow of his kingdome, if once they become Temples of the Holy Ghost; those Hee is lothest to lose, and labours mightily to keep in His slavery still. And therefore Hee opposes with all His power, and policy; raying as many tempests of terrorr, as Hee is able; that He might either drive them backe in their Passage to the holy Path, or swallow them up into the abhorred gulphe of despaire, by the way.

5. A more searching, and piercing Ministry, which is ordinarily wont to awake the conscience with more terrorr, to irradiate, and fill it with more universal, and clearer light, to quicken it with more apprehension; and so proportionably, to affect and afflict it with a more feeling, and fearfull sense of Gods most just, and holy wrath against sinne. Whereupon they become excellent, and everlasting Christians.

6. Bying it in, as they say, and not opening the wound of conscience betime to some skilfull Soule-Physitian, may bee an unhappy meanes, much too enlarge, both the continuance, and extremity of a Mans spirituall trouble. Shame, bashfulness, pretence of want of opportunity, hope to get thorow by Himselbe, &c. are ordinary keyes to locke up his tongue at such a time. But sure I am, Satan hath a chiefe stroke, and principall part to perswade concealment. For

alas!
3. Then consider the ends for which God calls men, which occasion greater sorrow in some who are,
1. To bee Champions for God's cause.
2. Gods Children are bruised Reedes before their conversion, and often-times after: Before Conversion, all, (except such as being bred up in the Church, God hath delighted to shew himselfe gracious unto from their Childhood) yet in different degrees, as God seeth meet; and as difference is, in regard of temper, parts, and manner of life : To God's intendment of employment for the time to come: For usuall hee empties such of themselves, and makes them nothing, before Hee will use them in any great services. Doctir Gibbes, Bruised Reed, pag.10.

 alas! Hee winnes by it woefully. All the while Hee plies with great advantage, and much subtilty, his hideous temptations to Selfe-killing; despaire of mercy, returning againe to folly, &c. And it is to bee feared, which is a most grievous thing; that sometimes, by this cruel silence, Hee conquers, and casts some poor soules, upon the bloody, and most abhorred villany of Selfe-perishing. Let such an One then bee ever sure most resolutely, to breake thorow the Divels accursed snare in this kinde; and to pour out His Soule-secrets betime, into some faithfull holy bosome, I have heard many, after they have escaped, tell what strangetricks, and variety of devises Hee practised, to discourage, divert, and disable them to discover their mindes, as they purposed; even when they were come, with much ado, into the presence of the spiritual Phylstion.

3. The ends to which God prepares, and fits some by their fore travaile, in the New-birth, and longer languishing under His visiting hand in this kind. God may purpose sometimes in such cases:
1. To 8 imply them, as Christ's most resolute, and undaunted Champions, in more worthy services. In managing whereof, remembrance of their having beene once, as it were, in the mouth of Hell, and scorched with flames of terror, serves as a continual spurre, and incentive unto them, to doe nobly, and to supply them, from time to time, with mightinesse of courage, height of resolution, and eminency of Zeale, in those glorious ways. As wee may see in those renowned pillars of the Church, Austin, Luther, &c.

The higher and greater the building is, the deeper must the foundation bee laid in the earth.
2. To make them afterwards of excellent use, and speciall dexterity, out of their former experience, to speake unto the hearts of their Brethren, ready to sink into the same gulph of horrour, and danger of despare; out of which, the good hand of Gods gracious providence, hath by such, and such meanes, so mercifully pulled, and preserved them. The same keyes, which did open the locks, and loose the fetters, which Satan hung upon their heavy hearts, may happily undoeth those also, which Hee hath fastened upon the Soules of others.

3. To render them to the Church, as remarkable Precedents, and Mirrors of mortification, Selfe-denial, heavenly-mindednesse, and holy walking with God; for others to looke upon, and imitate. Mindfulnesse of their former wrastling with the wrath of God, despare, and the horrours of Hell; makes them for ever after, more mindlesse of earthly things, weaned from the world, startling at every appearance of evill, greedy of godliness,e,conversing in Heaven, excellent Christians indeed. Master John Glover, after five yeares horrible afflictions of Soule, was framed thereby, faith Master Foxe, to such mortification of life, as the like lightly hath not been seene; in such sort, as Hee being like one placed in Heaven already, and dead in this World, led a life altogether celestiall, &c. See Acts and Monuments, pag. 1885.

CHAP. X.
CHAP. X.

The fourth and fifth consideration which belongs to the third way of Curing the former. Malady. Also the fifth helps forth by Advice.

4. Then consider what is required in Repentance.

4. Found Contrition, and saving Repentance, let us for the present take notice,

Of, first, a sensible smart, and anguish of the heart. Secondly, a dislike, hatred, and aversion in the Will. Thirdly, a change of the minde, illightened, and now enabled to give stronger reasons out of God's Booke, love of Christ, &c. against any sinne, then carnall reason, the Divell Himself, or the drunkeneloquence of His old Good fellow companions can suggest to the contrary. Fourthly, an universal opposition, and constant endeavour against all manner of sinne. Fifthly, an hearty sorrow, that we are not more sorrowfull.

Now, say I, If thou shouldest not feel in thine heart that stirring griefe, and violent renting, for those many rebellions, and horrible filth of thy naughtie heart; and former wicked life, which thou heartily desirest; their baimousnesse exacts at thine hands, and many lesser sinners, then thy selfe have endured; yet if thou findest an unfained hatred, and displeasednesse in thy Will; a settled resoluition in thy minde; a watchfull striving in all thy ways, against all sinne; true griefe, because thou art not more grieved; Thou art by no meanes to cast away thy confidence, or bee discomfted therefore, as though thou were not truly converted: but onely be advized, and take occasion thereupon, to walke more Humbly.
humbly before thy God: with syncerity and constancy, to oppose all things which may hinder; and pursue all means, that they may further the more kindly melting of thine heart, sensible sorrow, and hearty mourning over Him, whom thou haft so cruelly pierced with thy youthfull lufts, and abominations.

quae veli habere, & non habere generalis affectionem cordis: quaque dole, et ira: filo stibips, qua
demunabiliem se indicat, quod peccaverat, & quod non dolercas quantum debes. De Coniolati:Publilan. Ad dolorem contristionem, certintetiam haec doce, quidque non posse deprecationem,quantum doliere. Remissa peccatorum non pendet ex magnitudine, sufficientia es merito contritione, sed ex obediencie et satisfacione, &c. delectationem. Chymn Exam: De Contri. Deferuit tristitia, aut dolor in appetitu sensittvo, non est certum indicium impaitientia, multis qua
minibus defefius laethymarnum. Namcum habes vitam in voluntate sit, post ab quantum apparet sensittv exeret: Quod esset sate sit, vel, 1. proper sensus ab quibus heberudinem; vel 2. proper spiritalis delectationem, quam conservando contemplationem in ipso est dolore deprehendi quandoque homo percipit. &c. Quesisiam salutare est, prescrivincipium bus simul in
fitiam, quantum emittis possum, in se a excitare.

5. Left any true-hearted Christian, lying in no sin against conscience, and labouring sincery to please Godinall things, should bee unnecessarily troubled and dejected with flavish teares and jellousies, left He be not truly turned into God; because Hee seels not in Himselfe, that boysterous, vehement conversion, that extremity of pangs, and horror in the Newbirth, which sometimes are to bee found in some others: Let Him pander upon these resemblances:

1. Thou mayst have thy Byle, or Botch, opened with the Point of a Needle; whereas another Man endures the flashing of a Surgeons Lancer; yet if the corruption, and putrified matter bee let out by this easier means, and thy selfe thereby thorowly cured, I hope thou haft no great cause to complaine. It may bee so in the present Point.

2. Two Soones are punished for their offence: The One, cries, and roars, and takes on extraordina
arily. The Other makes no great noile, but resolves silently

3. One Sonne roares when hee is corrected and mends; another mends but roares not.
silently with Himself, and in sincerity, upon a new course, as well as the former: Is not the change and reformation of them both equally welcome, and accepted of the Father, who only aimes at, and expects their amendment?

3. Two Malefactors equally guilty of high treason; both apprehended their danger; acknowledge that they are utterly undone, hold themselves for dead Men, &c. To the One a Pardon comes, not yet cast, condemned, or carried to the Place of execution: To the other, ready to lay downe His head upon the Blocke: There is great difference in all likelihood of their terours and dejections: But they have equal parts in the Pardon, and both their lives are saved.

4. Two Men are arrived at their wished Port: The One was told with many roaring tempests, and raging waves; The Other hath a reasonable calm Passage: Howsoever, they now stand both safe upon the shore, and have both escaped destruction and drowning in that great merciless devouring Gulfe.

5. Suppose a Man dead for some dayes, and then revived; He perceives His Change with a Witness: An Other is not so, but Himselfe onely alive, walkes amongst a multitude of dead men; Hee also may clearly enough see the difference, and both acknowledge, and praise God for His life.

6. One that had beene dead revived; another, living and walking among the dead. Thofewho are so happy, as by the benefit of religious Parents, a godly family, good education under powerful means, have never entred upon any notorious Manner; but by Gods blessing upon those means have stuck in grace in their younger yeares, as is said of Timothy; And also, as after a prophanse course have beene turned unto God, somewhat more easly, then ordinary: And so both complain of the want of that testimony of terrible Pangs in their conversion, which they heare others stake of; yet I say, being now upright hearted, and in the holy Path: they may take comfort by comparing themselves with, and casting their eyes upon a world of unregenerate people about them, from which by the mercies of God, they differ so farre, as living Men from a number of rotten dead Carions, and so may assure themselves of foundness.
Yet for conclusion; let all those who have passed through the Pangs of the New-birth, not so terribly, but more tolerably, especially, having been formerly notorious; take counsel, and be advised, to ply more carefully, the great and gracious works of humiliation; still, to humble themselves in the sight of the Lord, yet more and more unto their dying day. ** The humblest Christians are ever highest in favour, and nearest in familiarity with Almighty God. They are, as it were, His second royal Throne, wherein He sweetly dwells and delights. See Isai. §7. 15. and 66. 1.2. Psal. 3. 18. and 51. 17. And they are also of the most sweet, amiable, and inoffensive carriage amongst the people of God. Hear that excellent Artist in the spiritual Anatomy of mans deceitful heart: Humiliation is the procurer of all other graces.

* God resists the proud, and giveth grace to the humble:—And it is the preserver of grace procured. And therefore compared to a strong foundation, uphold the building against the force of winde and weather. One the streams of grace hold out, that flow out of the troubled Fountain of a bruised spirit. An unhumbled Professor quickly starts back, even as a broken Egg, or Chees-nut leaves out of the fire. Grace is no Where safe, but in a sound and honest heart. Now, only the humble heart is the honest heart. Only a rent and broken heart, is a whole and sound heart. The droffe cannot bee purged out of the gold, but by melting. Crooked things cannot bee straightned, but by wringing. Now humiliation is that which wrings, and melts us, and makes us of droffe, pure; of crooked, straight and upright; and so, sound, durable, and persevering Christians.

And let them consider and examine, whether neglect of this holy endeavour, I now exhort them to, may not bring upon them much spiritual misery: Whether they may not therefore, be the rather exposed, 

6. Be they advised who have bin in tomes small measure only humbled.

1. To continue their humiliation.

** Alm. est Deus, humilis est Christianus. Si vult ut alius Deus vicinum illi, ille humilis sit. Magna mysteria fratres, Deus super omnia est. Erige te, & non illum tangas: Humilias te, & ipsa ad te descendas. *August in Psal. 34. 1. Daniel Dyke, In His Treatise of Repentance cap. 5.

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1. Vexing doubts.
2. Dead affections.
3. Divers croffes.
4. Fainness of backsliding.
5. Foolish opinions.

led; First, To many irksome intrusions of very vexing doubts and fears; and something fawfish questions of the truth, and soundness of their conversion all their life long. Secondly, To much deadneffe of affection and littleneffe; many dampes and distempers in the performance of holy duties, use of the Ordinances, and religious exercises. Thirdly, To greater variety of croffes, and a heavier hand upon their outward states; purfely to bring the eye of their Conscience to looke backs more heavily, and with heartier remorse upon the loathfomeneffe and fifth of their youthfull folly. Fourthly, To more easiness of re-entry and surprize, by the assaults, and infinuation of old sinnes in their unregenerate time, especially that of the bosome; which is an horrible Thing. For the lefle sinnes are forrowed for, the sooner doe they re-inftare us with their fensuall delight, and re-pollute with renewed Acts. Fifthly, To the entertainment at ait, for a time of uncomfortable and scandalous giddiness, and some Phantastical Tents of new and naughty opinions; which many times fearfully infect our chiefefl City; and some proud companions, and ignorant Lozels there, and else-where, are ever ready to lay hold upon: whom you may ordinarily discern by their Luciferian pride, and lewd Tongues, to the great hurt, and hinderance of the power of godlineffe, holy obedience to the blessed Law of God, and humble walking with Him; if any will be fo miserable and mad, as to listen to such petty and paltry trash, idle and cheating dreams, contrary to the doctrine which they have learned, or should have learned; (for these fellows were never well catechised;) if Profeflours will bee Children still, tossed to and fro, and carried about with ev ery wind of doctrine, by the sleight of Men, and cunning craftinesse, whereby they lie in wait to deceive: which God forbid. For if it be possible, that any
true heart bee entangled, I hope Hee will quickly in
cold blood, dis-innare Himselfe. As these Tare-fow-
erst themselves are ordinarily very superficial in Mi-
nerial abilities; so, for the most part, their disci-
iples are onely the foolish Virgins, and unsound Pro-
feffours of the Places, thorow which they passe.
Sixty, To danger of some future grievous defertion,
extraordinary temptations; or re-visititation with farre
greater terours then they tafted, at their first turning
into the wayes of God, &c.

CHAP. XI.

The fourth Maladie. Two causes of this. Mal-
ladie.

In a fourth Place, I come to spiritual
desertion, which puts the Chi-
ristian, for the present, into a most
darke and discomfortable con-
dition. I mean, when the most
wise God, for some holy ends see-
ming good unto Himselfe, retires for a time; and
with-holds from the heart of his Childe, the light of
His countenance, the beames of His favour, and sense
of His love: Whereupon though the root of spiritu-
al life, the Habite of Faith, and fundamental power
of salvation, and eternall safety, remaine still, and sure
in His Soule; never to be shaken, or prevailed against,
no, not by the very gates of Hell, or concurrent forces,
and fury of all the powers of darkness; yet for the
time, Hee findes and feeles in Himselfe, a fearefull
deprivation, and discontinuance of the feeling, and
fruition of Gods pleased face; exercise of Faith;
pardon of sinne, inward peace; joy in the holy
Ghost; cheerfulness in wel-doing, and godly duties;

The fourth case of spirituall desertion

1. Tentatio desertionis eft
omnium gratiam; et
dicta solet suspenso gratia,
agin conscientia; anxi-
tas infernalas. Alk.
propter mos credi-
sum infernalum.
confdence in prayer; assurance of being in a saving
state, &c. So that He may judge P Himself, to have
been formerly an Hypocrite; and for the present, can
very hardly, or not at all, difference and distinguish
His wofull condition, from that of a Cast-away. This
secret and wonderfull worke of spiritual desdition,
doeth God much exercise and practice upon. His
Children, in many Cases, for many Causes.

1. Sometimes upon a re-ensnarement in some re-
secret, because it was their Darling and de-
light, in the days of their rebellion: Relapse into
which, Satan labours industriously to procure, with
much ado by all his Devices; For He gains great-
ly thereby. For so the New-Convert, considering in
cold blood what He hath done, may bee cast upon
such complaints as these: Alas! what have I done
now?

Notes of a New Man? Ans. In height, and hate of temptation, He may think,
that all the good He did, was in pride and Hypocrisie: So did M.P. and that He for-
borne sinne, only for flaviish fear: So did G.W. And yet the darkenesse of His hor-
reur and error dispaft, He comes againe to Himselfe, and sees clearly, that though
with much weakenesse, yet He did both the one and the other in sincerity: as did both
these blessed Saints of God afterward. 9 See an heape of them couched together in Au-
gustin: Sed necimae, o sponsa, ne desperes, ne existimes te conuenii, si paulisper sibi sub-
trabint sponsus faciens suam. Omnia ista cooperantur sibi in bonum, & de accessu, & recens
lacrimis acquiris, sibi venis, sibi & recedit. Venit ad consolationem, recedit ad cauletan, ne
magnitudine consolationis extollas te, ne se semper spes te sit sponsus, incipias constringere
solas, & hanc continuamvisitionem non jam gratia attribues, sed natura. Hanc autem
gratiam cui vult, & quando vult sponsus attribuit, non ture baredissimo possemur. Vul-
gare proverbium est, quod nimia familiaritas parvis contemptum. Recedis ergo ne fortis
nimit atidum contemnatur, & absens magis desideretur, desideratur avidius queratur, diq
quisquitam quem gratia sinceritatem. Praterea quod est presens vita? Qua respectu satura glo-
riv, qua revelabilis in nobis, enigmatica est, quam nunc ex parte cognoscimus. Nam biv ci
vitaem manentem non habemus, sed inquirimus futuram. Ne ergo exilium deputemus pro pa-
tria, arham pro pretio summa, venies sponsus, & recedat viessim. Nunc consolationem afferens,
nunce universum statum nostrum in infirmitatem commutam, Paulisper nos permittit ushare,
quain fueris, quoniam pleniter sentimus, se subtrabiles, & lia quae alius explicat supra
nos volitant, provocat nos ad volandum: quae dicat, Ecce parum gastric, surnauelis: sed si
multisplendet saturari bac dulcis factum, euripe posse me in odorem angustiorum meorum, habentes
summun corda, ubi ego sum in dextra Deipatrir, ubi videbis me, non per speculum in enigmata,
sed facile ad faciem, & ubi plenè gaudes cor vestrum, & gaudium vestrum nemo rolet a vobis.
now? This pestilens old pollution, which so wofully wasted my conscience in time past, hath fearfully re-infected my newly washed soul: I have again, Woe is me! fallen into the abhorred Sodome of this soul: I have grieved that good spirit, which was lately come to dwell in me. All the former horrid charge as repair upon my heart, from which I was happily freed, even by some glimpses of heavenly joy: I have wretchedly let go my hold; lost my peace; broke my vows, and blessed communion with my God, &c. Ah! wretch that I am, what shall I doe? And thereupon may fall upon a temptation of returning to His disavowed sensual delights; out of this conceit, As well over bootes, as over fooses: Doe what I can, I see I can never hold out, &c. Or Hee may plunge into this slavish perplexity: I dare not goe to God, I have used Him to villainously after such immeasurable kindnesse, and provoked the eyes of His glory, with such prodigious impurity, after I was purged: I dare not fall againe to good fellowship and former courses, lest I draw some remarkable vengeance upon mee in the meane time, and bee certainly damned, when I have done: So that Hee can neither take pleasure, upon the right hand, or the left: Or, which is most for my purpose, and that which the Diuell specially desires, God therefore may hide His face from Him, and leave Him to the darknesse of His owne spirit; so that He may for a long time walke on heavily, starke lame, in respect of those comfortable supporters of the Soule; affiance, hope, spirituall joy, peace of Conscience, sense of Gods favour, boldnesse in His wayes; courage in good causes, delight in the company of the Saints, &c. Such a dampe alfo, and desertion may come upon the Soule, especially after a Fall into some new, open, scandalous sinne; whereby not onely their owne Consciences within are grievously woun-
As in David in whom yet remained some good. For: * I mean; He being God's deare Childe,

ded; but also for their lackes and sinne, the Profession of God's truth abroad scandalized and disgraced; the common state of goodness questioned and traduced, the heart and glory of Christianity hurt and distained.

David was thus dealt with in God's just judgement, after His monstrous and * matchlesse fall. God's good Spirit had richly crowned His royall heart with abundance of sanctification and purity; and had graciously filled Him afore-time, with the fruits and feeling thereof, and thereupon many heavenly deawes, no doubt, of spiritual joyes, had many times sweetly refreshed His blessed Soule: But by the hainous scandalousnesse of His hateful fall, He so grieved that good Spirit, and turned the face of God from Him, that Hee had neither sense of the comforts of the one, nor of the favour of the other. The spiritual life of his Soule, the eye of His judgement, light of conscience, lightsonnesse in the holy Ghost, and the whole grace of sanctification, were so wasted, dazeled, confounded, weakened, raked under the ashes, as it were, and runne into the roote; that hee speaks, as if He had utterly lost them, and so ftood in need of a new infusion, and creation thereof, Psal: 57: 10. But by the way, conceive a right of Davids spiritual condition at this time: Though in his owne feeling, and present apprehension, Hee so complains, and cries out for a New creation, as though all were gone, yet even when He was at the lowest, and worst, the Soule and substance, that I may so speake, of saving grace and salvation did abide still rooted, and resident in his heart. Which once emplanted by God's omnipotent mercifull hand, in an humble Soule,
and taking root, it there sticks fast for ever, farre more unmoveable than a thousand Mount Zions. The blossomes, buds, and fruits may sometimes be foulycankered, as it were, by our own corruptions; shrewdly nipt by the frost of some earthy affections; blasted by sharper tempests of Satan's temptations: But the foundation standeth sure, grounded, and founded upon the unchangeable Nature of God, and immutability of His counsell, and therefore mauger the malice of all, both mortall and immortall rage, there is still life in the root; which in due season will spring out againe, and grow up to everlafting life.

To the present instance: All purity, and cleannesse of heart was not utterly extinguish and abolish'd in David: For,

1. Somelittle, and leaft, was left, which descried, and discovered those spots and pollutions of filthiness and impurity, which had lately over-growne it. For grace discovers corruption not nature. A sensible complaint of hardnesse of heart, and an earnest desire after softnesse, is a signe, that the heart is not wholly hard: A sincere crying out against impurity, and hearty endeaver after purity, argues the presence of the purifying Spirit.

2. And how was this holy ejaculation, Create in me a clean heart, O God; and renew a right spirit within me, created, but by the Spirit of grace and supplications? Which blessed sanctifying Spirit, was all the while rooted, and resident in Davids heart; by a

Paras, hic est? Non posset non esse sed later, Hymns est: intus est viriditas in radice. August.

1. Mansio Semen Dei in Davide lapsores ipsa restatum facit: Id enim sucitatum Nathanis concione: Tu vir illa mortis: mox eum in confessionem criminis, doloris, & resipiscens in propter

Pareus adversus Bellar. De amiss grat, & frat. pecc. Lib.1 Cap.7. Davids heart could not pray for cleanesse, if it were, not somewhat cleane, E/2

saving
saving existence there; though not so fully by an effectual operation, and exercise. Divines, about this Point, consider; First, The infinite, free, and eternal love and favour towards His Child; with which, whom Hee loves once, Hee loves for ever. The gifts and calling of God; that is, as best Interpreters affirm, the Gifts of effectual calling, effects of His free grace, are such as God never repenteth of, or taketh away. Secondly, His sanctifying Spirit, which Hee gives unto Him. Thirdly, The habits of graces created in his heart by that blessed Spirit, justification, regeneration, adoption. Fourthly, The feeling exercises, and acts of those graces, with many sweet and glorious refreshings of spiritual joy springing thence. The three first, after wee bee once Christes, are ours for ever; u The last, may bee suspended, and surcease for a time.

3. By way of interpretation, in the latter part of the verse, Hee calleth the a Creation of the grace of Sanctification in his heart, a renouation, and raisynig thereof to the same degree, wherein it was in former time.

4. Hee cries unto the Lord; Not to take His holy Spirit from Him, vers. i. And therefore that blessed spirit was not gone. It were very absurd and incongruous, to desire the not taking away of that thing, which wee have not. Hee certeinly hath the

Desires God,
Not to take away the Spirit from him.

a Creation of the grace of Sanctification in his heart, a renouation, and raisynig thereof to the same degree, wherein it was in former time.

b Est enim Spiritus sanctus in consimine. Nam ad dominum Spiritus sancti pertinet, quam tibi disiplicet quod facias, immundo spiritui peccata placet, sancto disiplicet. Quamvis ergo adhuc venias depreceris, amen exaudi partes, quia tibi disiplicet malum, quod commissisti Deo, conjungeris. Hec est & tibi disiplicet quod & tibi;—Nec ait, Spiritum sanctum sumus a mihi: sed ne aferes me. August in Psal. 50.
holy Spirit, which heartily desires, Hee may not bee taken from Him.

**David**s desire then of a cleane heart, did not argue, that it was utterly unclean, and wholly turned into a lump of filth. (Sanctity, and uncleanness of heart is never clean extinguished in any One once truly Sanctified; it was not in David, in Peter.) But Hee was so earnest after it: First, Because that little which was left, was scarce, or not at all sensible in His spiritual distraction: where the glory of the Sunne hath lately been, the succession of a candles light is little worth. Secondly: And because now Hee vehemently thirsteth after a great deal more, then Hee presently had. Learned and Rich men, think themselves not learned and rich, in respect of what they desire. When the Sunne begins to peep up, wee gaze no longer at stars. Gods comforting Spirit began a little to warme His heart againe, whereupon Hee grew so eager, and greedy of that heavenly heat, that Hee thinkes his heart Key-cold, except it flame to the height. That dampe and darknesse of Spirit, into which Hee was fallen, by reason of His grievous Fall, had so frozen His affections with disconsolate deadnesse, and heaviness of heart, that a little glimpse of spiritual life, and lightsome-nesse, is presently swallowed up, as it were, and devoured, and serves but only to Set an edge to his desire, to whet his stomacke, and stirre up His appetite after a more full, and further fruition of those comfortable graces, and wonted communion with His God; a re-taste and returne whereof, is so sweet and deare unto his Soule.

Take heed then, that you do not mistake: When I speake of a spiritual deserption, I meanne it not, either in respect of a total, or finall dereliction, and forsaking on Gods part; or a total, and finall falling away on the Saints side; to hold such an Apostacy, were

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*But what say you then to Art. 16?*  
*Anio. When the Article faith, wee may depart from grace, the meaning of it is, that the elect of God called according to purpose, may swerve from the directions of grace in some particular things, and fall into grievous sinnes, out of which they are to be raised by Repentance; and not, that they totally fall from it. Do- tor Field, Append. p. 1.*  
*Ad fin. pag. 131. 132.*  
About the same time, one Berius, a Scholler of the late Aquinas, who was the first in our age, that infected Leyden with Herefie, was so impudent, as to send a letter to the Arch-Bishop of Canterbury, with a Book intituled, De Apostasia Sacerdorum. — The title whereof only were enough to make it worthy the fire. King James in his declaration against Vorstius And a little after thus: What need we make any question of the arrogancy of these Hereticks, or rather Atheisticall Sectaries amongst you, when one of them at this present, remaining in your Towne of Leyden, hath not only presumed to publish of late, a blasphemous Book, Of the Apostasy of the Saints: but hath besides been so impudent, as to send the other day, a Copy thereof, as a goodly present to our Arch-Bishop of Canterbury, together with a Letter: wherein he is not ashamed (as also in his Book) to relate grossly, as to avow, that His Herefies contained in the said Book, are agreeable with the Religion and Profession of our Church of England. Ibid. e Spiritus Sanctus deligit in Davide, omn. admittit adulterium, & homicidium, sicur via in plantam temere hymali. Et, suas vires non exserit, nec tamen prosit fictis officiosi: impedie enim quod minus David. nus. [sic.] Animi. [sic.] studio in heecinumbret horrando flagista. Doctor Holland, Divinity Professor in Oxford, moderating in this question, holden negatively, Anjustis seditiis potest ad temporam amitisse, sue simulam interesse? The Lords chosen may fall from their outward prerogatives, and from the fruits; but that Divine nature still abideth in them. And it is only with their grace, as it is with the minde in distemper of Melancholy and Phrensis; with the Sunne in Eclipses; with the tree, when leaves and fruits faile it; with the natural life, when it moveth not; yet breatheth sensibly; which in diseases of the Mother is often discerned. Their faith is never failing Faith; their life, an eternal life; their seed, a seed abiding in them. P. Baines, Trial of a Christian State, pag. 4. e Petrus cum peccavit charitatem non amisit, quia peccavit posuit in veritas quam incharitatem. — Sic & David cum peccavit, charitatem non perdidit, sed obsumpt quoddammodum in ea charitatem, quae temeritas indicia quin hono ret | Eccl., 4. And upon the entry in the heavenly, and healing beames upon the Soule, from the Sunne of righteousness, returning in mercy, puts forth againe, and prospers. David being astonied, as they say, with a mighty blow of temptation (As & Bernard resembles it) lay for a time, as it were, in a swoone: But upon the voyce of the Prophet sounding in his ear, Hec awaked, and came to Himselie. As wee in heated water, the aires blowing upon it, doth recover, and reduce it to its former natural coldnesse, by the aide of that little remainder of refrigerating power, which is originally rooted in that Element: So by the awaking of the Northwind, and comming of the South; I mean, the blessed Spirits breathing fresh upon Davids heart, Scorched dangerously with the
fire of lust, by stirring up and refreshing the retired, and radicall power of grace, that immortall Seed of God, never to be lost, did sweetly, and graciously bring it againe to it's former spiritual, comfortable temper, and constitution.

2. Sometimes the Lord may for a time retire the light of His countenance, and sense of His graces from His Childe; that Hee may bee driven thereby to take a new, and more exacte revise; a more serious, thorow-survey of His youthfull sinnes; of that dark and damned time, which Hee wholly spent upon the Divell; and so put againe, as it were, into the pangs of His New-birth, that Christ may bee more perfectly formed in Him: That He may againe behold, with seare, and trembling, the extreme loathsomenesse, and aggravated guilt of His old abominable lusts; and so renewing His sorrow, and reparing repentance, grow into a further detestation of them; a more absolute divorce from His insinuating Misson-delights; and bee happily frighted afresh, and fired for ever from the very garment spotted of the flesh, and all appearance of evil. That upon this occasion, Hee may make a new inquisition, and deeper search into the whole state of His conscience, severall passages of His conversation, and every corner of His heart; and so for the time to come, more carefully cut off all occasions of sinne; and with more resolution, and watchfullnesse, oppose, and stand at stakes end with every lust, passion, distraction in holy duties, enticements to relapse, spirituall lazinesse, lukewarmenesse, worldliness, &c. with greater severity to crucifie our corruptions, and ever presently and impartially, execute the law of the Spirit against the rebellions of His flesh.

This, it may seeme, was one end of Job's spirituall affliction in this kind. In cap. 13. 23. He is earnest, and importunate with God, to know, what bee those imiquities.
Instructions for a right comforting. Sect. 3:

Iniquities, transgressions, and sins, which had turned His face and favour from Him; in that fearful manner, as though He was a mere stranger, or rather, a profest enemy unto His Majesty. And He presently apprehends the burden, and bitterness of the iniquities of His youth. Then writes, faith He, bitter things against me; and makes mee possess the iniquities of my youth. At all such times, when God thus hides His face from us, and leaves us to the darkness of our owne Spirits; the sinnes of our youth are wont to lie most heavy upon our hearts; and exact at our hands a more speciall renewing, increase, and perfecting of penitent sorrow: For they are acted with the very strength of corruption, in the heat of sensuality, and height of rebellion. Hence it was, that even David Himselfe cries out, * Remember not the sinnes of my youth; and so doth many moe, many times with much bitterness of Spirit.

It is then, that God may deal thus in mercy, even with His dearest Servants; Especially, if penitent griefe, and trouble of conscience in their conversation, were not in some good measure answerable to their former abominable life, and unfull provocations; if they have been extraordinary sinners, and but ordinary sorrowers for sinne; if they were formerly furious in the service of Satan, and now but something faint-hearted in standing on Gods side; If heretofore they marched impetuously, like Iohn, in the pursuite of earthly pleasures, and now creepe but slowly forward in the ways of God; or if they begin to looke back againe with some uncontrolled glances after disfavowed delights, and abandoned company, &c. I say, in such Cases, the Lord may withdraw Himselfe in displeasure; leave them for a time to the terrours of their owne hearts; all their old sinnes may returne to the eye of their consciences, as unremitted, &c. That so their regeneration may be, as it were, regenerated;
their New-birth, New-borne, their Sins now sorrowed for, the hatefultnesse, and horror of their youthfull pollutions, more hated and abhorred. And in conclusion (For all the worke, and wayes of God with His chosen, are ever in love, and for their good,) that the Storme being dispersd, the comfortable beams of divine favour may shine more amiably upon them, then ever before; and by the effectuall stirring againe, and stronger influence of the Spirit, Spiritual life, that was hid in the heart for a season, may sprout out fresh, spring, and spread abroad, more flourishingly, and fruitfully forever afterward.

CHAP. XII.

Fourth Causes more of the former Maladies.

3: Hirdly, For triall, quickening, and exercise of spirituall graces, that they may put forth themselves with more power, improvement, and illustriousnesse. The cold comfort of a desertion in this Cale, being unto them, as watercaft upon the Smiths Forge, to make some of them especially, to burne inwardly, as it were, in the mean time, with more intention and heat; and all afterward to breake out, and flame more gloriously. There are many gracious dispositions, and endowments in the Christians heart, which would never see the light, at least, with such eminency, were it not for this darkness. The brightness of lamps languish in the light, but they shine cleare in the darke: the splendour and beauty of the Stars would never appeare, were there no night. * Thou hast heard of the patience of Job, faith Tamiel: And wee read also of his excellent Faith, when He said; * Though He slay mee, I He (meaning Christ) makes as though He heard not (to wit, the Woman of Canaan,) that the precious graces locktup in the Cabinet of Her heart, might be brought forth to light. Doct: Warship in his Sermons upon Mat. 15. 22. &c. pag. 18. k 1 Tim. 5. 11. * Job 13. 15.
yet will I trust in Him: But we had neither heard of, nor admired the one, or the other; had He not been afflicted both with outward troubles, and inward terrors. It is the highest, and most Heroicall Act of Faith, and it is improved to the utmost, and proved unto the backe, as they say; Then to trust in the Name of the Lord, and to stay upon our God, when we make darkness, and have no light. God is best pleased, and most honoured, when we rest upon Him, without any sensible comfort. I make no doubt, but that admirable ejaculation of Job; Though Hee say mee, &c. did hold scales in God's acceptance, with all those innocencies, integrities, & grattious conformities to His holy Law; blessed fruits, I confess, of His invincible Faith enumerated. Cap. 3. Nay, did incomparably overweigh them; Abraham's believing against hope, was farre above, and of infinite more worth with God, then the sacrifice of His Son, or all His other glorious services. It is no such great matter, or maisterie, to be confident; when we are encouraged, and hired, as it were, with joy and peace in believing; but then to sticke to Christ, and His sure Word, when we have against us, sense and reason, flesh and blood, feares and feeling; Heaven and Earth, and all Creatures; That is the Faith indeed; there is it's excellency; there is the true, and orient sparkling, and splendour of that heavenly Jewell. That prayer is truly fervent, fullest of Spirit, and enforced with most unutterable groanes, which is, poured out for the recovery of God's pleased countenance, after it hath bin turned away from us for a time. That love is most industrious and mighty, groweth strong as death, and into a most vehement flame; which is enkindled in the upright soule, when Her dearest Love is departed, in respect of feeling and fruition. Oh! then she prizeth, and praiseth His spiritual beauty and excellency, as one exceedingly sick of love; and takes on extremely:
As you may see, Cant. 5:10 &c. I opened to my Beloved, but my Beloved had withdrawne Himselfe, and was gone: My soule failed when Hee spake; I sought Him but I could not finde Him; I called Him, but Hee gave mee no Answer: The Watchmen that went about the City found mee, they smote mee, they wounded mee; The Keepers of the walls toke away my while from me: I charge you, O daughters of Jerusalem, if yee finde my Beloved, that yee tell Him, that I am sicke of love.

What is thy beloved, O thou fairest among Women! What is thy Beloved more then another beloved, that thou dost so charge us! My Beloved is white and ruddy, the chiefest among ten thousands. His head is as the most fine gold, &c. That thankfulnesse, which springs from a sensible re-enjoyment of Iesus Christ, and reume of the sense of the favour of His good ointments into the soule; hath farre more heart and life, then the free and full possession of all the visible glory, and outward comfort of the whole world, could possibly put into it. That joy which makes our hearts leape within us, upon the re-gaining of the wonted workings of grace, and our heavenly feelings, is much more joyfull, then either that, which followed the first taste, or the after free-enjoyment of them; Excellent and extraordinary good things, tast.ed and lost, doe beget a farre greater sense of their sweetnesse and comfort, upon their recovery, then if they had been either never tasted, or never lost. That Sun.shine is most faire and amiable, which breaks out after some boisterous storme, or great Eclipse. Restitution to sense of grace, after some despairefull sadnesse for Gods departure, may produce a deeper impression of spiritual pleasure, in the recovered Patient, then the first plantation of it. Thus doth our gracious God, who when Hee please, can bring light out of darkenesse; life out of death; something out of nothing; Heaven out of Hell; even come neerer unto us; by departing
departing from us. By the dead winter-time of a spiritual desertion, He may bring by His blessed hand of mercy, and quickening influence, more strength, activeness, lively exercise, and excellency into our graces, and sweetest fruits thereof.

4. Fourthly, the Christian, as he growes in knowledge, grace, spiritual abilities, forwardness, fruitful-ness, and further from His New-birth; except He be very watchfull over his heart, much pratiised in the exercises of humiliation, often exercised in the schoole of afflications, terrifyed sometimes with hideous injections, and make humbly with his God; shall have by a slie, and insensible inmotion, privy pride to grow upon Him; confidence in His own strength; too much attribution to the meanes; a Self-conceit of an independant standing upon his owne Bottome, as it were, and by the power of his present graces. And therefore our wise God doth sometimes take a course to take downe his selfe confidence, by with-drawing His countenance; and to humble His spiritual presumption, with a spiritual desertion, I meane, by taking from Him the sense of grace, and feeling of his favour; by cutting off, as it were, for a time those streames of comfort, which were wont to distill uppon his soule, by use, and ordinary influence of the meanes, Meditation, Prayer, Conference, publike Ministry, Sabbaths, Sacraments, Daies of humiliation, & such like; doth mercifully force him to have recourse unto, at length, with much longing and thirst, and to repose upon, with more reverence, & acknowledgement, the everlastinge Fountain and Founder of all graces, comforts, compassions and life, even his owne glorious, mercifull, and Almighty selfe. See this in the beginning of the third Chapter of the Canticles, at the latter end of Cap.2. The Christian soule is sweetly crowned with a glorious over-flowing confluence of all spiritual consolations; rapt extraordinarily with unutterable
unutterable, and joyful ravishment of Spirit, upon the neerer embracement of her dearest Spouse, and more sensible grasping of refreshing graces. She lies so peacefully in His arms of mercy, and under the Banner of His love; that she sweetly sings unto Her selfe, My beloved is mine, and I am His. But in the beginning of the third (For the days of God's child after conversion, are like the days of the year; some, faire and shining; some, tempestuous, and cloudy; some, happy with heavenly Hon'y dewes, as it were, of un-speakable joy, and unconceivable peace; others more dismal and disaftrous, if I may so speake, for want of an amiable aspect from the Throne of graces.) I say, a little after, the case is fearefully altered with Her: For she lies struggling, and distressed in the irksome, and comfortlesse desolations of a spiritual desertion. Her Spouse is gone, the very heart, and life, all Her lightsome nesse in this World, and the World to come. No sense now of the Savour of His good ointments; no feeling of the assurance of His favour. Nothing left of all that former heaven, but onely a sad and woeful heart, which had beene happy. In this raffull case, Shee cauls about for recovery of Her wonted comfort: As ines those meanes, which were accustomed to convey unto Her with joy, fresh streams, and strength from time to time, out of the Wells of Salvation.

1. First, Shee seekes her Spouse, and former refreshing of Spirit, by secret prayer, meditation, experimetal considerations, calling to Minde former assurances of his love, reflecting upon the foot-steps of a saving worke, untaine change, and sweet communication with Him aforesometime; and other silent, Selfe-inquirings, and inward exercises of the heart: But shee found Him not, ver. 1.

2. Secondly, Shee enquires abroad, and hath recourse unto godly christians; especially such as have

By private Prayer

By enquiring of other godly Christians.
3. By going to the Ministers.

3. Thirdly, She addresses Her Self, and refers to faithfull Ministers, Gods publike Agents in the Church, about the affairs of Heaven, and salvation of Soules, to receive from them some light, and direction to regaine Her Love: But it will not yet bee, ver. 3. No comfort comes by all, or any of these means: No feeling of Gods favour, and former peace, for all this various and solicitous seeking, and pursuing. For God may sometimes, upon purpose, restrain His quickning influence from the means; and recall, as it were, to the Well-head, those refreshing Rivers of comfort, which ordinarily flow throught His owne holy Ordinances; as so many blessed Conduits of grace, into humble hearts; That wee may fetch them more immediately from the Fountain, the boundlesse Sea of all heavenly treasures and true peace; and so with more humility, Sense of self-emptiness, reverence, and praise-sufficiency, acknowledge from whence wee have them.

It was but a little that I passed from them, faith the deserted Soule. But I found Him, whom my soule loveth, ver. 4. When no means would bring Him, but that She had past thorow the use, and exercise of them all; and Hee would not bee found: Hee after, at length, comes upon his owne compassionate accord, and il-lighteneth Her darke, and disconsolate state, with the shining beames of His glorious presence; and fills Her plentifully with joy and believing againe: That so, no use, variety, and excellency of means, but...
His owne free mercy and goodness, might be crowned with the glory of it:

Let every Christian by the way, take notice of, and treasure up this point; it may feed him in some spiritual extremity hereafter: God may sometimes withdraw and delay His comfort, to draw His children thro\-\row all the meanes: which, when they have passed without prevailing; Hee after, and immediately, when He pleases, puts to His helping hand, that they may not attribute it to the meanes, though never so excellent; but to the mercies of God, the onely Well-spring, both of the first plantation, continuance, and everlastingness of all spiritual graces, and true comforts in all those happy Ones, which shall bee saved.

Why doth the Lord let us use all the meanes; and yet not finde Him in them?

That wee may know, Hee only commeth when Hee will, nothing moving Him, but His owne good pleasure.

Fifthly, The world sometimes, that mighty enemy to the Kingdom of Christ, aided under-hand by the covetous corruption of our false hearts, and the Divels craft, (For ordinarily in all Assaults, and overthrowes, Satan is the Bellowes; the World, the Wild-fire; our corruption the Tinder, and the precious Soules of men, those goodly Frames, which are fearfully set on fire, and blowne up) doth wrestle so desperately, even with some of Christ's Champions; that surprizing their watch, cooling the fervour of their first love, and stealing away, by little and little, their spirituall strength; it supplants them at length, and throwes them upon the earth. Whereon it labours, might and maaine, to keepe them down, and doting; that so they may root in the mud and mire thereof, with immoderation & carking; to the great disgrace of divine pleasures; their high and excellent Calling; and so raising the spirit of railing in unregenerate men.
men, to cast unworthy aspersions upon the glory of profession, for their sakes. Nay, too often by it's sullen insinuations, and Sirens Songs, it lulls them so long upon Her lap, that they are cast into a heavy slumber, even of carnal security. And that so deepe and dangerously, that though the Lord Jesus, the Beloved of their soule, cry aloud in their eares, by the shrill and piercing sound of His spirituall Trumpetters, and by the more immediate, and inward motions of His holy Spirit, intreate them fairely upon all loves; for His owne deare passions sake, and all those bloody sufferings, to shake off that carnall drouziness, and to delight againe in God; to let the earth fall out of their mindes, and againe to minde heavenly things: Open to mee my Sister, my Love, my Dove, my undefiled. For my head is filled with dew, and my lockes with the drops of the night; yet for all this, full loth they are to leave their Beds of ease: and therefore frame many shifts, excuses, and delays, to passe by, and put off these compassionate calls of love, and mercifull importunitiies: I have put off my coate, how shall I put it on? I have washed my feet, how shall I defile them? Whereupon their blessed Spoufe so unworthily repelled with some notorious unkindnesse and ingrati-tude, scattering onely in their hearts some sense, and glimmerings of his spirituall sweetness and beauty; to breed the more shame and sorrow for so soule neglect, departeth from them for a time; withdrawes the life and light fromenesse of His gracious presence; hides, as it were, in an angry cloud, the comfortable beames of His former favour; and so leaves them to the darkness of their owne spirits, and in the com-fortlesse Damp of a justly deserved descretion. That thereby, they may be schooled to prize Jesus Christ before gold and silver, and to preferre, as is most meet, one glimpse of His pleased face, before the splendour of all earthly Imperial Crownes. To listen
with more reverence, cheerfulness, profit and holy
grubiness, to His heavenly voice, in the ministry of
the Word; and to make more dear account of god-
ly comforts, when they shall recover, and re-injoy
them. For the purpose, we may finde san. 5. The
christian Soule laid too soft, and lazily, upon the Bed
of ease, and earthly mindedness; and flipt into a
slumber of security and selfe-love, ver. 2. Her well-
beloved knocks, and call upon Her: Nay, bespeakes,
and intreats upon all the termes of dearest love, and
for his painfull sufferings-fake, to rise, and open un-
to Him. 1[1]bid. But she most unworthily puts him off,
with some slight excuses, and delays of slothe:
ver. 3. whereupon Hee drops into Her heart, some
taste of His sweetest ointments, to set Her affections on
edge, and eagerness after Him, ver. 4. 5. And so de-
parts, and leaves Her in Her sad and solitary dumps,
for driving away Her Dearest, by such intolerable
unkindness, and shamefull neglect, ver. 6. Which
perplexity, and trouble of Spirit, for His departure, be-
gets in Her, a great deale of zeale, fervency, and pa-
tience to follow after Him, ver. 7. 8. An extraordina-
ry admiration of His amiable excellencies, and hea-
venly faireness, ver. 10. &c. And no doubt, a farre
neerer embracement, and dearer esteeme of Him, up-
on His returne; and enjoyment of a more full, blessed
communion with Him, againe, Cap. 6. 3.

6. Sixthly, The graces of salvation, are the most
preious, and woorthfull things, that ever issued out
of the hands of God by creation. The dearest of
His infinite mercies, the hearts-blood of His Sonne,
the noblest works of His blest Spirit, doe all sweet-
ly concurre movingly, meritoriously, efficiently to
the production of them. No mervale then, though
it be right pleasing unto God, that such rare, and
inestimable jewells, should bee rightly prized, and
holden in highest esteeme, by those that have them:

That
That they should still appear, and present themselves to those souls, wherein they shine, in their true excellency, orient faireness, and native beauty. Now privation of excellent things hath speciall power to raise our imaginations, to an higher freine of estimation of them, and to cause us, at their returne, to entertaine them, with much more longing, farre dearer apprehensions, and embracement. Absence, and intermission of the most desirable comforts, add a great deale of life to the love of them, and weight of preciousness to their vauewation. The goodnesse of whatsoever wee enjoy, is better perceived by vicissitude of want, then continual fruition. Sleep is more sweet, after the tediousness of some wakefull, and wearisome nights: Liberty, and enjoyment of the free aire, and faces of men, after restraint and imprisonment: The glory and faireness of the Sunne, after a blacke day, or boisterous storme, &c. So Gods favourable aspect is much more acceptable after an angry tempert, and hiding his face for a season. And the graces of salvation farre more amiable, and admirable to the eye of His humbled Childe, after the darkenesse of a spiritual desertion. Wherefore our gracious God doth many times, in great mercy and wisedome, deprive His dearest servants, for a time, of the presence of their Spouse, the assurance of His love, and fence of those graces, that the absence thereof, may represent the glory of such an incomparable happinesse, and those heavenly Pearles, more to the life, and discontinuance of their enjoyment, may inflame, and affect their hearts with more holy greadiness, and eager pursuite after them; and stirre up in them that height of esteeme, and heate of love, which may in some good measure, bee answerable to their unvauewable excellency and sweetenesse. Such a dulness of heart, deadnesse of affection,
ons, and declination to the world, may grow sometimes upon a good man; that Hee may finde little more contentment in communion with *Jesus Christ*, then in the prosperity of His outward affaires; which is infinitely unworthy an Heire of Heaven. But now in such a Case, Let God make Him but to repossesse the iniquities of His Youth, and fight against Him with all His terrours for a while; and the same Man with all His heart, will preferre the reconciled face of God and peace of conscience, before the Soveraignt, and sole command of all the Kingdomes upon Earth. While wee have a free, and un-interrupted recourse unto the Throne of Grace, wee are apt to under-valew, and to conceive of that mighty grace of prayer, but as of an ordinary gift: But if once the Lord please, to leave us to that confusion, and astonishment of Spirit, that our ejaculations doe sadly rebound upon our heavy, and un-heated hearts, without answer, or encouragement from Heaven; wee shall easily then acknowledge the Spirit, and power of prayer, to bee one of the fairest flowers in the Garland of all our graces; the veryarme of God to doe Miracles for us many times, and ever to settle our troubled Soules in sweetest peace and patience, amidst the greatest pressures and perfections, either of Hellish, or earthly enemies.

**CHAP. XIII.**
7. The conforming them to Christ Iesus.

Evenly, Iesus Christ, Himselle, blessed for ever, drunke full depe of the extremity, and variety of forest sufferings, in many kindes; not only to deliver His, from the vengeance of eternall fire; but also lovingly to learne out of the sense of that sympathy, and selfe-feeling, to shew Himselle tender-hearted, kinde, and compassionate unto them in all their extremities; and never to suffer them to sink in any trouble or affliction; though never so full of desperate representations, or apprehensions of impossibility to escape; or to be tempted at any time above their power and patience. And many are the means, and Methods, by which, Hee is wont to ease, and mitigate their many painfull miseries; especially, that extremet of Martyr-dome. First, Sometimes Hee rescues them by His ownemighty, and immediate arme, out the mouth of Lyons; and pulls them, by strong hand, from betweene the teeth of bloody persecuting Wolves, 2 Tim. 4.17. Secondly, Sometimes Hee takes away, or leffens the sting, and fury of the torment and torturers. The fire had no force at all over the bodies of those blessed men, Dan 3.27. And no doubt in Queene Maries dayes, of most abhorred memory, Hee many times mollified, and sweetned the rage, and bitterness of those merciless flames, for our Martyrs sakes. Thirdly, Sometimes he supports, and supplies them with supernaturall vigour, and extraordinary courage over the smart, and rigour of the most
most terrible, and intolerable tortures: The heart of that holy Martyr, Steven, was furnished, and filled with those heavenly infusions of spiritual strength and joy, when the Heavens opening, He saw the glory of God, and Jesus standing on His right hand, which were gloriously transcending, and triumphant over the utmost of all corporal paine, and Jewish cruelty. And so graciously dealt Hee with many other Martyrs in succeeding ages, as we may read in Ecclesiastical stories. Fourthly, Hee may sometimes also, out of His mercifull wisdome, put into their hearts such a deale of Heaven before-hand, and ravishing comfortes of the world to come; that the excess thereof doth swallow up, and devour, as it were, the bitterness of all bodily infictions, and sufferings of sense. Thus mercifully dealt Hee with that worthy Martyr, Master Robert Glover, even when Hee was going towards the Stake. Hee poured into His Soule upon the sudden, such overflowing Rivers of spiritual joyes; that, no doubt, they mightily abated, and quenched the ragefull fury of those Popish flames; wherein Hee was sacrificed for the profession of the Gospell of Christ, and Gods everlasting truth: And assuredly, that comfortable Sun-shine of unexpressable joy, which, by the good hand of God, was shed into Master Peacockes sorrowfull heart, in the depth of His darkenesse and desertion, a little before the resignacion of His happy Soule into the hands of God; did make the pangs of death, and that dreadfull Passage, a great deale lesse painefull and sensible; if not very lightsome and pleasant. Now in both these men of God, a wofull spiritual dereliction, was a fit introduction, and immediate preparative, to the effusion of such a sudden torrent of strange exultations, and ravishment of spirit, upon their sad and heavy hearts. Conceive the Point then thus: The Lord sometimes even in tenderness,
and love to His owne deare Children, whom Hee designes for extraordinary sufferings, may purposely possesse them with such a Paradise of divine pleasures, as a counter comfort to the extremity of their paines; that, besides their owne private refreshing, and support, their courageous insensibility, and victorious patience thereupon, may bring a great deale of terror to their tormentors, glory to their Mercifull Master, credit unto the cause, and confusion to the enemies of grace. And that there may bee an addition of more heart, and life to such joyfull elevations of spirit; and that Hee may make the excellency of that spiritual joy, proportionable to the exquisite-nesse of their tortures and trouble, Hee may in His unsearchable wisedome make way thereunto by a spiritual detention. As Hee did in the fore-named glorious Martyr, Master Glover. For want of the sense of the comforts of godlineffe for a season, doth make our Soules a thousand times more sensible of their sweetneffe, upon their re-infusion.

8. Eighthly, Thus may the Lord sometimes deale with His best, and dearest Children; even, by withdrawing the light of His countenance, leave them for a while to these inward conflicts, and confusions of spirit; that thereby they may bee fitted, and informed with an holy experientall skill, to speake feelingly, and fully to the hearts of their Christian Brethren, which may afterward bee tempted, and troubled, as they have been. For God is wont at all times in His Church, so gracious is Hee, purposely to raise up, and single out some speciall men; whom Hee instructs, and enables in the Schoole of spiritual experiments, and afflictions of Soule, with extraordinary dexterity, and Art, to comfort and recover other Mourners in Zion, in their distresses of consciences, stronger temptations, spiritual desertsions, decaies of grace, relapses, Eclipses of Gods face, and favour, wants of former
former comfortable feelings, in case of horrible thoughts, and hideous injections, darknesse of their owne spirits, and such other Soule vexations. And such a blessed Physition, which is able to speake experimentally to a dejected sorrowfull heart, out of practice and sense in His owne Soule, is farre more worth, both for a true search and discovery, and found recovery and cure of a wounded conscience, then an hundred meere speculative Divines. Such an One, is that One of a thousand, spoken of by Job, which can wisely, and reasonably declare unto His Soule sicke Patient, the secret Trackes, and hidden Depths of Gods dealings with afflicted spirits. Let us take instance, in those experimentall abilities, which David gained for such a purpose, by His passing thorow that most grievous spirituall defertation, Psal. 77. The Case of that Christian were most ruful, both in His owne fearfull apprehension, and to the un-judicious eye of the Beholders, who having spent a long time in a Zealous profession of the Truth, walking with God, and secret communion with Jesus Christ, should come to that passe, and fall into those wofull straights of spirituall trouble: First, That Hee should fear, not without extraordinary horror, lest the mercies of God were departed from Him for ever; and that the Lord would never more bee intreated, or ever shine againe with His favourable countenance upon His contounded Soule. Secondly, that the very remembrance of God, which was wont to crowne his heart with a confluence of all desirable contentments, should even rent it asunder, and make it fall to pieces in His bosome, like drops of water. Thirdly, That the pouring out of His Soule with pittifull groanes, and complaints in secret unto His God, which heretofore did set wide open unto Him, heavenly flood gates of gracious refreshing, should now quite overwhelm His spirit, with much
much distracted amazement and fear. Fourthly, That, that heart of His, which had formerly full sweetly tasted those holy pleasures, which farre passe the comprehension of any carnall conceit, should now be so brim-full, & dammed up with excess of griefe; that no vent, or passage should bee left unto His speech. Fifthly, And which, Meethinkes, is the perfection of His misery in this kinde, that amidst all these heavy discomforts, His Soule should refuse to bee comforted. That though the Minifters, and Men of God stand round about Him, bring into His mind, and preffe upon Him the pregnant evidences, and testimonies of His owne godly life; the unchangeable-nesse of Gods never-failing mercies to His; the sweetness of His glorious Name; the soveraigne power, and mighty price of His Sonnes blood; the infallible, and inviolable pretiosenesse, and truth of the promises of life, &c. Yet in the agony, and anguish of His grieved spirit, Hee puts them all away from Him, as none of His, nor as properly belonging to His present state. He is readier out of His spiritual distemper, to spill, as water upon the ground, the golden vials of the water of life, and soveraigne oyles of Evangelical joy, tendered unto Him by the Physitian of His Soule; then to receivethem with wonted thirst and thankfulness, into the bruised bosome of His bleeding Conscience. Though they assure Him in the Word of life and truth, having had (for that I suppose) true and sound experience of His conversion, and former sanctified courtesies, from Isai. 44.28. That as the heate, and strength of the Summers Sunne, doth disperse and dissolve to nothing, a thicke Mift, or foggy Cloud: so the inflamed zele of Gods tender love, thorow the bloodshed of His owne only deare Sonne, hath done away all his offences; His iniquity, transgression, and sinne, as though they had never been. And Mich. 7.19: That, that God, which delighteth in mercy, Ver. 18 hath
hath cast all his sins into the bottom of the Sea; never to rise again, either in this World, or in the World to come. The Prophet alludes to the drowning of the Egyptians in the Red Sea. And therefore they assure Him, that as that mighty Host sunk down into the bottom, like a stone, Exod. x. 5. Or as Lead, Ver. 10. So that neither the Sunne of Heaven, nor Sonne of Man ever saw their faces any more: So certainly, all his sins are so swallowed up for ever, in the Soule-saving Sea of His Saviours blood, that they shall never more appeare before the face of God or Angell, Man or Divell, to His damnation or shame. Yet for all this, lying in a spiritual Swoune, Hee findes His heart even key-cold, and as it were, starke dead, in respect of relishing, or receiving all, or any of these incomparable comforts. The Case, thus proposed, may seeme very deplorable, and desperate: yet consider, what good Davids experience might doe in such distresse. What a deale of life and light were it able, to put into the very darkest Dampe, and most heartlesse fainings of such a dying Soule, to have such an One as David, even a Man after Gods owne heart, remarkeably inriched, and eminent with heavenly endowments; One of the highest in the Booke of life, and favour with God, to assure it, that Himselfe had already suffered as grievous things in His Soule, if not greater; and passed thorow the very same passions, and pressures of a troubled Spirit, if not with more variety, and forer pangs. That proportionably to his present perplexities, Hee cried out with a most heavy heart: First, Will the Lord cast off for ever? And will Hee bee favourable no more? Is His mercy cleansed gone for ever? Doth His promise fail for evermore? Hath God forgotten to bee gracious? Hath Hee in anger shut up His tender mercies? Ver. 7. 8. 9. Secondly, That when Hee remembred God, Hee was troubled, Ver. 3. Thirdly,
Thirdly, That when Hee prayed unto God, and complained, His spirit was overwhelmed, Ibid. Fourthly, That Hee was so troubled, that Hee could not speake, Ver. 4. Fifthly, That His Soule refused to be comforted, Ver. 2. Which painfull passages of His spirituall defection, answer exactly to the comfortlesse Case of the supposed Soule-grieved Patient. Nay, and besides assurance of the very lamentables in apprehensions of feare, and thoughts of honour; David also out of his owne experience, and precedency, might sweetly informe, and direct such a poore panting Soule in a comfortable way, to come out of the Place of Dragons, and depths of sorrow; by teaching, and telling Him the manner, and means of his rising, and recovery. Meditation of Gods singular goodnesse, and extraordinary mercy to Himselfe, his Church and Children aforetime, gave the first lift, as it were, to raise his drooping Soule out of the dust. And no doubt, ever since the same consideration, by the blessings of God, hath brought againe many a bruised spirit from the very Gates of Hell, and brinkes of despaire. And in his happy permutation of ancient times, and Gods compassiones of old; it is very probable, that His memory first met with Adam, a right wonderfull, and matchlesse Pattern of Gods rarest mercies, to a most forlorn Wretch. For Hee was woefully guilty by His transgression, of casting both Himselfe, and all his Sonnes and Daughters, from the Creation to the Worlds end, out of Paradise into the Pit of Hell: and also of empoysoning with the cursed contagion of original corruption, the Souls and Bodies of all that ever were, or shall be borne of Woman, the Lord Iesus only excepted. And yet this Man, as best Divines suppose, though Hee had cast away Himselfe, and undone all Mankind, was received to mercy. Let never poore Soule then, while the World lasts, upon true and timely
timely repentance, suffer the hainousnesse, and hor-
rou of His former sinnes, whatsoever they have
been, to hinder his hopefull access unto the Throne
of Grace, for present pardon of them all; or at any
time afterward confound His comforts, and confi-
dence in Gods gracious Promises. Thus, no doubt,
the weary Soule of this Man of God waded further,
into those bottomlesse Seas of mercies, manifested,&
made good from time to time upon His servants: His
heavy hart might sweetly refresh, & repose it self up-
on the contemplation of Gods never-failing copalli-
ons, in not calling off Aaron everlastingly, for His fall
into most horrible Idolatry: In not suffering the mur-
muring, and rebellious lewes to perish all, and utterly,
in the Wildernesse; considering their many prodig-
ious provocations and impatiencies, &c. But at length,
as wee may see in the fore-cited Psalme, His Soule
sets it triumphant Selah upon that great, and miracu-
lous deliverance at the Red Sea; one of the most glo-
rious, and visible Miracles of mercy, that ever shone
from Heaven upon the Sonnes of Men; and also a
blessed Type of the salvation of all truly penitent
and perplexed Soules from the Hellish Pharaoh, and
all infernal powers, in the red Sea of our Saviours
blood. How fairely now, and feelingly might these
experimentall instructions, and this Passage of
prooфе, troden, and chalked out by this holy Man, il-
lighten, and conduct any, that walks in darknesse, and
hath no comfort, out of the like distracted horror of
a spirittuall desertion? Let Him in such a Case, first
call backe His eye upon Gods former manifold, mer-
cifull dealings with Himselde. If His God made His
Soule of the darkest nooke of Hell, as it were, by
reason of its sinfulnesse and cursednesse, as faire and
beautiful, as the brightest Sun-beame, by that love-
raigne blood, which gush out of the heart, and those
pretiuos graces, which shine upon it, from the face of
His
His Sonne, that never setting Sunne of righteousness; Hee will undoubtedly, in due season, dispell all those Misfits of spirituall misery, which overshadow the glory and comfort of it for a time. If Hee upheld Him by his mercifull hand, from linking into Hell, when Hee was an horrible transgressour of all his Lawes with greediness and delight; Hee will most certainly, (Though, perhaps, for a small moment, Hee hide his face from Him) binde up His Soule in the Bundle of the living for ever; now especialy when Hee preferres the love, and light of His countenance before life; and would nor willingly offend Him, in the least sinne, for all the World, &c. Let Him yet proceed further in Davids foot-steps, and strengthen His fainting Soule with all that heavenly Manna of richest mercy, which Hee hath heard, read, or knowneto have been showred downe at anytime, from the throne of Grace into the heavy, humble, and hungry hearts of His afflicted hidden Ones. Let Him refresh His memory, with considerration of Davids deliverance, by this meanes, from deeper distress; of that most memorable, and triumphant resurrection, as it were, and recovery of those three worthy Saints of God, Master Glover, Misitris Bresthergh, Master Peacoke, from greatest extremtity in this kinde, into most unutterable joyfull exultations of spirit. And so, of others within the Register of His observation, remembrance, and reading. But principally, and above all; Let Him live, and die; Let Him rest, and recreate Himselfe for ever, with surest hold, fast, and sweetest thoughts, upon that heavenly, and healing Anti-type of the Red Sea, the precious Blood of the Lord Iesu. And let Him ground upon it, that though Satan with all His hellish Hosts, and utmost fury, pursue his fearefull Soule, like a Partridge in the mountaines, even to the very brinke of despaire, and mouth of Hell; yet even then

when
when all rescue and deliverance is nearest, to be utterly despair'd of: (For it is the Crowne of Gods glorious mercy to save, when the Case seems desperate, and there is no hope of humane helpe, or possibility of created power to comfort) I say, then that Soul-saving Sea of His Saviours hearts-bloud, will most certainly, and reasonably open it selfe wide unto Him, as it did to those above-named blessed Saints; and swallow up into victory, Hell, Death, the Grave, Damnation, the present wofull desertion, with all other adversary power: and at length, make Him a faire and pleasant passagge, thorow the sweetned pangs of death, into the heavenly Canaan; which flowes with joyes and pleasures, unmixed and endless; more than either Tongue can tell, or heart can think.

CHAP. XIII.

The ninth and tenth Causes of the former Maladie.

9. Inthly, a spirituall desertion may seeme a proportionable, fit, and most proper punishment, and means to correct, and recover the Christian, which out of infirmity and fear, deserts the Lord Jesus, and the Profession of His blessed Truth and Gospell. If any be ashamed of Him, refuse to doe, or suffer any thing for His sake, who hath given unto us His owne hearts-blood; it is most just, that in such a Case Hee withdraw Himselfe, in respect of all sense and feeling of divine favour, and fruits of grace, or any comfortable influence at all, upon the Consciences of such Cowards; that so they being left to the darknesse, of their owne spirits;
and by consequent, to the taste even of Hellish horror for the time; they may bee brought againe to themselves, and taught by such terours to returne; and become infinitely more willing to embrace the Stake, if the times should bee so cruell; and kiss the instruments of death, then languish any longer in the despairing extremities of such a desertion; to acknowledge it incomparably better to passe through the temporary bitterness of Popish fire, then to bee abandoned to everlasting flames: Nay, and that which is the greater Hell, to bee robbed of, and rent from Him; in whose glorious presence alone, is not onely life, and all light somelie even in this life, but also fulness of joy, and pleasures for evermore; in the life to come. This Point appeares, and is proved by Gods dealing with some of our Martyrs in Queene Marys time:

a Thomas Whittell, a blessed Martyr of Jesus, was by the wicked suggestions of some Popish b incarinate Divels, drwan to subscribe to their Hellish Doctrine: But considering in cold blood, what Hee had done, was horribly vexed; and, as Hee reports of Himselfe, felt Hell in his conscience, and Satan ready to devour him. Which terrible desertion, and trouble of minde, made Him quickly returne with great constancy and fortitude, and turne a most invincible, and unmoveable Martyr. Heare some Passages from His owne Pen.

The night after I had subscribed, I was sore grieved, and for sorrow of conscience could not sleepe. For in the delverance of my Body out of bonds, which I might have had, I could finde no joy, nor comfort; but still was in my conscience tormented more and more, &c.

And I said to [Harpsfield, &c.] That my conscience had so accused mee, through the just judgement of God, and His Word, that I had felt Hell in my Conscience, and Satan ready to devour mee. And therefore I pray you, Master
Master Harpsfield, (said I.) Let me have the Bill ag
again, for I will not stand to it,

When the Lord had led me to Hell in my Consci
ence, through the respect of His fearfull judgments a
against mee, for my fearfulness, mistrust, and crafty
cloaking in such Spirituall, and weighty matters; yet He
brought mee from thence againe, &c.

See also the Story of James Abbes, and Tho. Benn
bridge, Gentlemen. Act. and Monumentes, pag. 1864.

10. Tenthly, God is many times forced by their
frowardnesse, like-warmenesse, worldly-minded
ness, cowarditie, Selfe-confidence, falling from
their first love, and other such Spirituall distempers;
to visite, and exercise His Children with variety, and
sometimes, severity of crosses and corrections; as
loses in their outward State; afflictions of Body;
disgraces upon their good name; oppression by great
Ones; discomforts in Wives, Neighbours, Friends,
Children, &c. upon purpose to put life, quickness,
fruitfullnesse, and forwaerdnesse into them; that there-
by, they may bee more gloriously serviceable to
Himselfe; more profitable to others; and more
provident, to treasure up peace unto their owne
Soules, against an evill Day. God humbleth us, faith
aworthy Divine, by afflictions, and pricketh the swelling
of our pride. Hee cutteth, and loppeth us, to the end,
wee may bring forth the more fruit. Hee filleth us
with bitterness in this life; to the end, wee might long
for the life to come. For those, whom God affliceth griev
ously in this World, leave it with lesse griefe. Hee, who
hath formed us to feare Him, knoweth, that our prayers
are slacke and cold in prosperity, as proceeding from a spir
it, that is cooled by success, and which are ended by cu
stome. The cries, which our owne will produced, are fee
ble, in comparison of those, which griefe expresseth. No
thing so ingenious to pray well, as sorrow; which in an

MM 3

instant.
instant formeth the lowest tongues to so holy eloquence, and furnisheth us with sighes, which cannot be expressed, &c. But now many times, this Phisick, which pincheth only the Body, and wasteth us but in things of this World, doth not so work, as He would have it; and therefore Hee is constrained in love, and for our good, to proceed to more sharpe, and searching Medicines; to apply more strong, and stirring Purges, which immediately vexe the Soule: As horrible, and hideous injections; A spiritual Deforation; and other affrighting, and stinging temptations. Hee deals with them in this Case, as Absalom with Joab; when Hee would not come at Him by sending once, and againe, Hee causes his servants to set His field of barley on fire, and then there was no need to bid him hie. When inferiour miseries, and other meanes will not doe it: God sets, as it were, their Soules on fire with flames of horroure, in one kinde or other; and then they looke about them indeed, with much care, and feare, searching and sincerity; They seeke Him then with a Witness, earnestly, and early. For afflictions of Soule are very love-saine, and have singular efficacy, to stirre, and quicken extraordinarily; to weane quite from the world, and keepe a Man close, and clinging unto God. How many, though perhaps, they thinke not so, would grow proud, worldly, Luke-warme, cold in the use of the Ordinances, Selfe confident, or something that they should not bee: If they were not sometimes exercised with injections of terrible thoughts? By this fiery dart, the Divell defires, and endeavours to destroy, and undoe them quite? But by the mercy of God, it is turned to their greater spiritual good. It is in this Case, as was with Him, who thrusting his enemy into the Body, with full purpose to have killed Him, lanced the ulcer, which no Physitian was able to cure; and let out that corrupt matter, that would have cost Him his life: By representation.
representation of such horreur, out of Satans cruel-
left malice, they are happily kept more humble,
watchfull, earnest in prayer, eager after the Meanes,
weaned from the World, compassionate to others,
&c. Hiding of Gods face from Him, and leaving
Him to the darkness of His owne spirit, did put and
preserve Master John Glover in a most zealous, holy,
and heavenly life for ever after. Heare the * story:

This gentleman being called by the light of the holy
Spirit, to the knowledge of the Gospel, and having re-
ceived a wondrous sweet, feeling of Christs heavenly
Kingdome: His minde after that, falling a little to some
cogitation of his former affairs, belonging to His vaca-
tion, began by and by to misdoubt himselfe, upon occasion
of those words, Heb. 7. 4. For it is impossible, &c. Up-
on considerations of which words, He was so farre de-
feted, as to bee persuaded, that Hee bad sinned against
the holy Ghost, even so much, that if Hee had been in
the deepest Pit of Hell, Hee could almost have despaired
nomore of His salvation—Being young, faith Foxe, I
remember, I was once, or twice with Him; whom partly
by his talle, I perceived; and partly by mine owne eyes;
saw to bee so worse and consumed, by the space of five
yeares; that neither almost any brooking of meate, qui-
etness of sleepe, pleasure of life; yea, and almost no
kinde of senses was left in Him.—Who in such intoler-
able griefes of minde, although Hee neither bad nor
could have any joy of His meate; yet was bee compel-
led to eate against His appetite, to the end, to deferre
the time of his damnation, so long as Hee might; thinking
with Himselfe no lesse, but that Hee must needs bee
thrown into Hell, the breath being once out of the Body.
Albeit Christ, Hee thought, did pity his case, and was
sorry for Him: yet bee could not (as Hee imagined) helpe, because of the verity of the word, which said: It is
impossible, &c. But what was the happy issue, & effect
of these extraordinary spiritual terrors, and terrible
desertion? The same blessed Man of God, who writes the Story, and was himselfe with the Party, tells us: Albeit Hee suffered many yeares so sharpe temptations, and strong buffetings of Satan: yet the Lord, who graciously preserved Him all the while, not onely at last did rid Him out of all discomfort, but also framed Him thereby to such mortification of life, as the like lightly hath not beene seen; In such sort as Hee, being like one placed in Heaven already, and dead in this World; both in word and meditation, led a life altogether celestial, abhorring in His minde all prophane things. Thus a spirituall desertion, or some other affliction of spirit, doth thata lone, many times; which variety, and a long continued succession of ordinary outward crosses, one upon the Necke of another, is not able to effect. For troubles ofSoulesoonertake, and are of a quicker, and stronger operation, then those which afflic the Body. The spirit of a man will sustaine his infirmity: But a wounded spirit, who can beare? Prov. 18.14. All other afflictions are nothing to this; They are but flea-bittings to the fiery Scorpion. The routinnesse of a Mans spirit will stand under a world of outward miseries, many times: But if the eye, which is the light of the Body, bee in darkenesse; how great is that darknesse? If the spirit it selfe bee ecrushft, which should support the whole man, how great is the confusion? Hence it was, that faithfull David waded thorow a world of troubles; yet all that time, no malice of Saul, no hatred of the Philistines, no rebellion of Absalom, no treachery of Abiathar, no grappling with a Lyon, no fighting with a Beare, no threatning of a vaunting Goliath, could so much discourage Him: But when at any time, Hee suffered immediately in His soule, under the wrath of God, O! then his very bones, the matter-timber of His body, are broken in pieces. Heeroares all the day, and His mea-soure is turned into the drought of Summer. Then Hee speakes.
CHAP. XV.

Two helpes for the Curing of a man troubled with the former Maladie.

Hus having discovered the Cases, and Causes of spiritual Desertion; I come now to the comforts and the cure.

1. And let us first take notice of a double desertion: first, Passive; when God withdrawes Himself from us: secondly, Active; when wee withdraw our selves from God. And they are both twofold: first, Temporary; and secondly, Finall.


2. Finall, in many, after a wofull, an wilfull abuse of many mercies, meanes of salvation, and general graces. As Saph, Isaiah, &c. Such as have outstood all opportunities and seasons of grace, and all those, Prov. I. 24.

1. Active desertion temporary; As in Solomon, &c.

2. Finall; as in those, Heb. 10.

Now in the present Point, I understand only a passive temporary Desertion. And therefore in that Man, which is truly ingrafted into Christ by a justifying Faith, and regenerated; who can never possibly, either forsake finally, or be finally forsaken of God.
Of whom Hooker thus speaks. * Blessed for ever and ever bee that Mothers Childe, whose Faith hath made Him the Childe of God. The earth may shake, the Pillars of the World may tremble under us; The contenance of the Heaven might be appealed: the Sunne may lose his light; the Stars their glory. But concerning the Man that trusteth in God, if the fire hath proclaimed it selfe unshakable, as much as to singe an hair of His head; If Lyons beasts, ravenous by nature, and keene with hunger, being set to devour, have, as it were, religiously adored the very soles of the faithful Man; what is there in the World, but should change His heart, overthrow His Faith, after his affection towards God, or the affection of God to Him? Nay and besides, Sir I only understand a temporary passive Desertion. I must suppose it in Him also, who feels full well, and doth acknowledge from whence Hee is fallen, is very sensible of His spiritual losse, afflicted much with the absence of the quickning, and comforting influence of grace; and grieved at the heart-root, that Hee cannot doe His Gods service, and performe holy duties with that life, power, and light so menesse, as Hee was wont: and thereupon resolves to give no rest unto His discontented Soule from cries, complaints, and groanes; untill Gods face and favour bee turned towards Him againe; and bring with it former feelings and fruitfulness, now so highly prized, and heartily prayed for. * Which blessed behaviour doth clearly difference Him from the Back-slider; a truly miserable, and right woeful Creature indeed; who intemely falls from his forward effect, first love, intimate fellowship with the Saints, and all lively use and exercise of the ordinances, and divine duties, and yet is never troubled, to any purpose; neither doth challenge or judge Himselfe for it at all. For wee are to know, that the presence of spiritual weaknesse, decayes, and wants; and absence of due dispositions, accustomed
accustomed feelings, and former abilities of grace, only then argue a Backslider, and are evil signs of a dangerously declining soul, when they are willingly carried without remorse, or taking much to heart; without any eager desire, or earnest endeavour after more heat, and heavenly mindedness. A Christian may be without God's gracious presence, and comfortable exercise of grace in present feeling; and yet no Forsaker of God, but rather left of Him for a time (His heavenly wisdom, for some secret holy ends so disposing,) while by grieving, striving, and strong desires, Hee unfainly thirsts after, and seriously pursues his former acceptance and forwardness. Here then is comfort, God hath hid his face from thee for a season, and thou art left to the darknesse, and discomforts of thine owne spirit; and thereupon art grievously dejected, thinkst thy Selfe utterly undone; yet take notice, that In a Spiritual Desertion, properly so called, thou dost not willingly forsake God, but God forsakes Thee; or rather, as Divines truly speake, seemes to for sake Thee; (For Hee deals with Thee in this Case, as a Father with His Childe; who sometimes upon purpose, still loving Him extremely, hides Himselfe from Him, as though Hee were quite gone, to make it discover, and manifest it's love unto Him by longings, seeking, and crying after Him.) And that for excellent ends, and ever for thy endless comfort: first, To trie, whether Thou wilt trust in Him, though Hee slay thee, as Job did. Every Cock-boate can swimme in a Rover; every Sculler sayle in a Calme: In ordinary gusts, any man of meaner skill, and lesser patience, can steer aright, and hold up the head: But when the black tempest comes, a tenth wave flowes, One deepe calls another; when the tumultuous darknesse of the sky, the roaring of the restlesse Creature represents terrible things, and Heaven and earth are blundered.
blundered together, as it were, with horrible confusions; when nature yields, spirits faint, hearts fail; then to stand upright and unshaken; then to say with David; I will not fear, though the earth be removed, and though the mountains be carried into the midst of the Sea: Though the waters thereof roar, and be troubled; though the Mountains shake with the swelling thereof, Selah: I say, that's the Man, which is found at the heart-roote indeed, and steele to the backe; and then is the invincible might, and incomparable valour of Faith made knowne with a witness; whoever hath Gods sure Word for the Compasse, and the Lord Iesus at the Helme. Then doth this glorious grace shine, and triumph above nature, sense, reason, worldly wisdom, the arme of flesh, and the whole Creation. In such desperate extremities, and forest trials, it shewes it selfe like the * Palme tree, that yeelds not to the weightie burden; the Shoote-Anchor, that holds, when other tricklings brake; the oile, that ever over-swims the greatest quantity of water wee can pour upon it.

And with this improvement of the extraordinary power of faith, God is exceedingly well-pleased, and highly honoured. Secondly, To enoure thee to patience, obedience, and submission to His blessed Will in every thing, even extremest sufferings, if Hee so please. Thirdly, To worke in Thee, a deeper detestation of sinne, and further divorce from the world. Fourthly, To quicken, improve, and exercise some speciall graces extraordinarily. Thou didst hide thy face, faith David, and I was troubled. Then I cried unto Thee, O Lord, &c. Then was the spirit of prayer put to it indeed; and so was the grace of patience, waiting, and the like. Fifthly, To cause thee to prize more dearely, and to keepe more carefully, when it comes againe, Gods glorious presence, and the quickning influence of His grace and comfort. Wee never apprehend
afflicted Consciences.

apprehend the worth, and excellency of any thing so well, as by the want of it. The uninterrupted, and secure enjoyment of the best things, and even those that please us best, without viceilitude, and exchange, is wont to breed suchcheapness and satiety, and so dulse the Soules appetite; that it is neither so affected with their precious sweetness, nor thankfully ravished with the present possession of them, as it ought. Health is then highly valued, when sickness hath made us sensible of such a jewel: we then relish our food extraordinarily, when we have fasted longer than ordinary: Rest doth then refresh us most, when our bodies have been tired, and over-travelled. Sixthly, To make thee conformable in some measure, to Christ's immeasurable spiritual sufferings. Seventhly, To manifest, and make illustrious, His mightinesse and mercy in thy deliverance, and the power of Christ's resurrection. Will thou show wonders to the Dead? faith Heman. Shall the dead arise, and praise thee? Selah. Those, whom the merciful hand of God hath lifted up, out of the depth of a spiritual desertion, will easily acknowledge, as omnipotent a worke and wonder, as to pull out of the mouth of Hell, and raise the dead men out of the grave. Eighthly, To represent unto thee, the difference of thy condition in this life, and that which is to come. This is outtime of nurture, not of inheritance. Here wee walke by faith, not by sight. Wee live by faith, not by feeling. In this vale of tears wee are killed all the day long: But heavenly glimpses of unspeakeable and glorious joy, and spiritual ravishments of Soule are fed dome and short: Their fulnesse, and constant fruition, is reserved for the next life. Here we are trained, as it were, in a spiritual warfare against the World, the Flesh, and the Divell; we are exercised unto New-obeidence, by manifold crosses, troubles, and temptations: Satan is sometimes set upon

6. To make like to Christ.

7. To manifest his power.

Psal. 88.10.

8. To declare the difference of our present and future estate.

2 Cor. 5.7.

Habbak. 2.4.

Rom. 1.17.

Galat. 3.11.

Heb. 10.38.

Rom. 8.36.

4 Hem Domine Devote, va- ra hora, et brevis mora.

Sapiem quidem suavissi- me, sed gustatui rapi- me, Bernard. 
To drive to God.

upon us, to afflict us with His owne immediate Hellish suggestions; Sometimes our owne sinnes grievously affright us, with renewed representations of horror; Sometimes our owne God frownes upon us Himselfe, with His displeased and angry countenance; and in love leaves us a while, to the terrors of a spirituall desertion: HEE sometimes lays His visiting hand upon our Bodies, and casteth us downe upon our Beds of sickness; Sometimes Hee sends heavy crosses upon our outward States, and breakes the Staffe of our prosperity; Continually, almost, Hee suffers many malicious Curres to barke at us with flanders, lies, disgracefull imputations; and all the enemies of grace, to pursue us bitterly with much malice and disdain: Thus are wee trained, and entertained in this world; Our Crowning comes in the World to come. Ninthly, To cause thee to have recourse with more reverence, thirst, and thankful acknowledgment to the Wellhead of refreshings: if God once withdraw the light of His countenance, and comfortable quickning of His Spirit; wee shall finde no comfort at all in any Creature, no life in the Ordinances, no feeling of our spirituall life; and therefore wee must needs, to the ever-springing Fountaine of All-sufficiency, &c. Which blessed ends and effects, when the good hand of our God hath wrought; Hee will as certainly returne, as ever the Sunne did after the darkest Mid-night; and that with abundance of glory, and sweetness, proportionable to the former dejection, and darkness of our spirits. The lowest ebb of a spirituall desertion, brings the highest tide of spirituall exultation. As wee may see before in Mistris Brertergh and Master Peacocke, pag. 84:

2. From the cause of thy great griefe.
Thy former enjoying Christ.

2. What is the reason, thou art so sad, and sore afflicted, for the absence of thy Beloved; and with want of the wonted gracious, and comfortable workings
kings of the Spirit? It is because Thou hast formerly grasped the Lord Jesus sweetly, and savagely, in the arms of thy Soul; been sensibly refreshed with the favour of His good ointments; ravished extraordinarily with the beauty of His Person, dearness of His blood, riches of His purchase, and glory of his kingdom; And hast heretofore held Him, as the very life of the Soul, and chiefest and only treasure; ejaculating, with David, unfaineedly from the heart-roote, Whom have I in Heaven but Thee? And there is none upon Earth, that I desire, besides Thee? (Earth is an Hell, and Heaven no Heaven, without Jesus Christ.) I say, the present griefe, that thy well-beloved is now gone, argues evidently, this former enjoyment of His gracious presence. And then build upon't, as upon the surest Rocke: Once Christ, and His forever. The gifts and calling of God, are without repentance: Whom He loveth once, He loveth burned to the end: Hcc is no changeling in his love; I am the Lord, faith Hcc, I change not: therefore yee sons of Jacob are not consumed: * Once elected, ever beloved. Once a New-born, and born to eternity: if once the sanctifying Spirit hath seiz'd upon Thee for Jesus Christ, thou art made sure, and lockt fast for ever, in the arms of his love, with everlasting barres of mercy and might, from any mortall hurt, and adversary power. Thou must then cast down the gauntlet of defiance against the Devil, and the whole world, and take up with Paul, that victorious challenge unto all created things: * I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall bee able to separate mee from the love of God, which is in Christ Jesus our Lord: Hcc may hide His face from Thee for a while; but thou hast His owne sure, and inviolable Word from His owne mouth. That Hcc will returne.

Psal. 37:29

A strong argument that thou shalt not bee without him for ever; Rom. 11:29.


Malach. 3:6.

* Semel electus, semper dilectus.

a Renatus non denasit tur. Si de Deo conceperis, censurcis sit partus, sum nonem abortus, August. Rom. 8:38,39.

b De quo sanctissimus ille vir, & alii in Sacra Scriptura, certò confide re poteris; de co istam alìssanctissi viri certò confide dere possum & debent. Ratio: quia omnia sunt aorum sancitatis et fidem fundamentum promissionum divinarum missarum, idemque spiritus omnes inhabi bas, licet diversa mensurā. De gratia proprie & remissione peccatorum, Job, David, Paulus, certò confidere posnere.
turne, and with everlasting kindnesse have mercy on thee. Hee may frowne upon Thee, I confesse, for aason; and so fright thee with his terroors, as though, in thy present apprehension, thou wert a lost Man: But Hee never will; Hee cannot possibly forfake thee. finally, I have d sworne once by my holinesse, that I will not faile David, Psal. 89. 35. And in the meantime, thy former feelings of the motions of the Spirit and grace, doe give clear evidence, and assurance, that spiritual life is still e resident in thy Soule; though runne, as it were, into the roote, and though it's more lively operations, and effects bee suspended for a time. 

The Woman, that hath once felt the Child stirre in Her wombe, is most assured, that shee is with Child; that an immortall Soule, and natural life, is infused into it by the omnipotent hand of God, though at other times, shee perceive no motion at all: It is so in the present Point. And thy grieving also, groaning, and panting after Christ, is an unanswerable argument, that thou art alive spiritually. Lay the weight of the whole world upon a man, that is starke dead, and Hee can neither stirre, cry, or comlaine.

CHAP. XVI.
CHAP. XVI.

Two other helpe for the Curing of the former Maladie.

Consider that some graces are more substantiall in themselves, more profitable to us, & of greater necessitie for salvation: as Faith, repentance, love, New-obedience, active and passive; Self-denial, vilence in our owne eyes, humble walking with God, &c. Others are not so, or absolutely necessary, but accompany a saving state, as separable accidents: as joy and peace in believing, sensible comfort in the holy Ghost, comfortable feelings of God's favour, rejoicing in hope, a lively freedome in prayer, assurance of evidence, &c. And from hence mayest thou take comfort in two respects: 1. First, Desertion deprives thee only of these comfortable accessories; but thou art still possesse of the Principall, and substantialls of salvation: Of which, not the utmost concurrence of all hellish, and earthly rage, can possibly rob thee; And therefore thou art well enough in the meantime, and as safe, as safety itself can make thee. 2. Secondly, Loss of these lesse principall graces (which by accident, is a singular advantage and game) drives thee nearer unto Jesus Christ, at least, by many unutterable groanes; every one whereof, is a strong cry in the ears of God; and causeth thee, better to prize, and plie; to exercise, and improve more fruitfully, those other more necessary graces, without which thou canst not be saved. It is a wise, and honest passage in Mistris Lucia Monuments, pag. 60. Shee continued faithfull to the end, in the most substantiall graces. For howsoever shee mourned.


3. From different necessity of graces some absolutely.

2. Some not so absolutely, as the feeling of God's favour; so that of which, see my Directions for a more comfortable walking.

1. Desertion deprives not of the principall graces.

with God, pag. 319.

* Deo efficaciter electos vocando indistinctis principiis aeterna duration.

2. Loss of the lesse principall drives nearer to Christ, by


for the want of that degree of joy, with which she had felt in former times; yet she continued in repentance; in the practice of holiness, and righteousness; in tender love of God, and to his Word, and Children; in holy zeal, and fruitfulness, even to the last period of her days.

And indeed, her want of full joy was so sanctified unto her, that it was a furtherance to a better grace; namely, to repentance, and self-denial, and base esteem of her selfe. And I call repentance, a better grace than joy, because, howsoever joy, is a most excellent gift of the Spirit, yet unto us, repentance is more profitable. For, I make no question, but that a mourning Christian may bee saved without raving joy; and that Christ may wipe away his tears in heaven: but no Christian shall bee saved without repentance, and selfe-denial. For instance:

The darkness of our Spirits in spiritual deserts, sets our Faith on worke extraordinarily. In such a Case, it hath recourse with more love, and longing, to all the fountain-eyes of life; The Person and Passion of Christ; all the Promises; God's free grace; His sweet Name, and surveyes them more seriously; searches and finds them to the bottome; that by some means, at least, it may sublign, and hold up the head in such an evil time, and amongst so many terrors, and boisterous tempests. It is now put to the improvement, of the very utmost of all it's heavenly vigour and valour; and enforced to put forth it's highest, and most heroicall Aʉ; even to cleave fast to the sure Word of God, against all sense and feeling; against all terrors, tricks of Satan, and temptations to the contrary. And by this extraordinary exercise and wrestling, it is notably strengthened, and steeled for the time to come. For as sloth, idleness, and want of exercise, doth much emasculate, and make our bodies more unactive, and unable; but hardship, agitation and employment, doth much quicken, and fortifie them: So it is in the present Point.

Without...
Without oppositions and assault, Faith languisheth, and lies hid; but when stormes, and spiritual troubles are towards, it stirres up it selfe; gathers it's strength, and forcestheretogether; calls about for subsidiarie assistance by prayer, Ministeriall counsell, meditation upon special promises for the purpose; experimental recounting former deliverances, mercies, and favours upon ourselves, and others, &c. And so becomes farre more excellent and victorious, for future encounters. It furthers also Repentance: In respect of, first, Sight of sinnes. Forthorow the glass of spiritual affliction wee see more, and them more monstrously vile. The clouds of inward trouble especially, unite, as it were, and collect the light of our soules; and so represent our sins more to the life, and in their true colours: where as the glistening of prosperity, is wont to disperse and dazle it. Secondly, Offense; we are then more apprehensive of divine wrath, and weight of sin; when we are terrified, but with a taste of those immeasurable Seas of bitterness, and terror, which it infinitely merits at the hands of God. Thirdly, Of hatred and opposition; we then grow into a more hearty loathing of that sweet meat, which wee are too apt to tumble into our mouth, and hide under our tongue; when wee see it accompanied with such lower sauce, and turned into gall and gravel within us. We shall afterwards be farre more watchfull, and afraid to give entertainment, or warmth in our bosomes to those Vipers, which have bitten and flung us. It makes Selfe-deniall more resolute and thorow. For the dearest and most desirable things of this life, compared with Christ, were never vilerdung in our esteeme, then at such a time. We then finde that most true; That though all the Stars shine never so bright, yet it is still night, because the Sun is gone; But the alone presence of that Prince of light, creates a comfortable & glorious day, though
It quickneth new obedience.

1. Respect of holiness to God.

2. Of compassionate Hness to others.

never a Starre appeare. So, let us enjoy the Lord Jesus; and no matter, though all the creatures in the World be turned into Beares, or Devils about us; But if hee withdraw him selfe, and the light of his countenance set out of our sight, the confluence of all the comforts, the whole Creation can afford, will doe us no good at all. It quickneth notably our New obedience. In respect of, first, Holiness towards God, and reverent heavenly behaviour about the first Table. A general taste and triall were of, we may take, by comparing Mariners in a Storme, and arrived in a Haven; 

Prisons with Theaters; Burialls with Banquets; Beds of sickness, and expectation of death, with strength of youth, and prosperous health; and, which is punctual for my purpose, fits of temptation, with times of spirituall well-fare. For as in the one state, wee may observe too much presumption, and putting farre from us the evil day, forgetfullnesse of God, security, and sloth: so in the other, Trouble, danger and distress, much alter the Case. Wee shall then see them, bitterly bewayling their former sinnes; trembling in the dust; seeking early Gods face and favoyr, falling to prayer; vowsing better obedience; and promising, upon deliverance, much holiness, and a happy change. What mighty groanes of spirit proceed from the deserted, and such a Case, which are the strongest prayers, though in that agony they falsely complaint, that they cannot pray? How greedy are they of godly conference, counsell and comfort out of the Word, days of humiliation, of the most searching Sermons, godliest company, presence and prayers of the preuest Ministers? How fearfull are they, to heare any worldly talke upon the Lords day? How sensible of the least sin, any dishonour of God, and all appearance of evil? In a word, how base are they about that One necessarie thing? Secondly, Of compassionate Hness towards others. Selfe-sufferings

1. Chrysostomus auct. bidocci: Satius esse longè in carere depriori obseruè

2. Verè vicès, se res habet in Theatris: Ingraderetur modestia, exis lascivus; ingredieris misis, exis in sinuèm proiectus & tragidias; ingredieris animo modertato & virilibus, exis disholus in delicias & vacitatis, &c. I am sure I require Chrysosomes sense.
often men's hearts towards their Brethren: Personall miseries make them pittifull, and painefull to afford all possible helpe in times of distrefle. Experience of our owne weakenes, wants, danger to lime under the waves of Gods wrath, and dis-ability to subsist by our selves, begets a sweet mildnesse, and gentle behaviour towards our neighbours; whose affittance, visitation and prayers wee now see; wee stand in need of in extreemities, and evill times. Prosperity is apt of it selfe, to produce scornefullenesse, insolency, selfe-confidence, and contempte of others; But Gods hand upon us, especially in afflictions of Soule, teacheth us an other leson; to wit, how frail, weake, and unworthy we are. Thirdly, Of selfe-knowledge. In times of peace and calmenesse, looking thorow the false spectacles of selfe-love and conceitednesse, wee are ready to over-weene, and out-prize our gifts; to mistake shadowes, for substances; smallest Mites of vertues, for richest talents; the infant beginnings of grace, for tallnesse in Christ: But remove these deceiving glasse, and let the touchstone of some foerer triall represent our selves unto our selves; and wee shall more clearely see our spirittuall abilities, in their true nature and proportion. Then all unsound semblances of selfe conceited sufficiencies, and former flourishes of unhumble assurance (which like gilded Papers, or Posts, shewing gloriously in the Sunshine, and seeming pure gold in outward appearance) will vanish quite away, and come to noththing in the fire of spirittuall afflictions. Then the weakness of our too much vaunted of, Christian valour, will be discovered unto us, and acknowledged of us; when we are put to wrastle with the wrath of God, and left to the horror of some hideous temptation.

4. Heare Master Hooker, a man of great learning, and very found in this point: (I varie some words, but keep the sense entire) Happier a great deale is that No 3
Instructions for a right comforting

Sect. 3

man's Case, whose soul by inward desolation is humbled, then bee, whose heart is, through abundance of spiritual delight, lifted up, and exalted above measure. Better is it sometimes to goe downe into the pit with him, who beholding darknesse, and bewailing the losse of inward joy and consolation, criest from the bottome of the lowest hell; My God, My God, why hast thou forsaken me? Then continually to walke arme in arme with Angels; to sit, as it were, in Abrahams bozome; and to have no thought or cogitation, but of peace, and blessing himselfe in the singularity of assurance above other men;

to say, I desire no other blisse, but only duration of my present comfortable feelings, and fruition of God: I want nothing, but even thrusting into heaven; and the like. For in the height of spiritual ravishments, thou art in great a hazard of being exalted above measure; and so may bee justly exposed to a Thorne in the fesh, the Messenger of Satan to buffet thee, which is a very hevies case: But now on the other side, the lowest degree of humiliation under Gods mighty hand, is the nearest step to rising, and extraordinary exultation of spirit; The extremest darknesse of spiritual deservtion, is wont to goe immediately before the glorious Sun-rise of heavenly light, and unutterable lightsomenesse in the soule.

David securely pleasing, and applauding himselfe in his present stability, and strong conceit of the continuance of his peace, brake out thus; I shall never bee moved; Lord, by thy favour thou hast made my mountain to stand strong: But hee was quickly throwne downe, from the top of his supposed unmoveable hill, taken off from the height of his confidence, and lay trembling in the dust. Thou didst hide thy face, and I was troubled. But now that sweetest rapture of incredible joy (for so hee speake, The joy which I feel in my conscience is incredible) did arise in Master Peacockes heart, when hee was newly come, as
it were, out of the mouth of Hell. Misfirs Berrerghs wonderfull rejoicing followed immediately, upon her returne out of a roaring wilderness, as shee called it. What large effusions of the Spirit, and overflowing rivers of heavenly peace, were plentifully shoured downe upon Robert Glover's troubled spirit, after the heaviest night, in all likelyhood, that ever hee had in this world, by reason of a grievous Desertion?

CHAP. XVII.

Two more helpes for the Cure of the former Malady.

Ay, heare the Spirit of all truth and comfort Himselfe immediately: Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God. Whence wee may draw a double comfort in time of Desertion: first, Because in thy present apprehension, thou find'st, and feelest thy selfe in darkness, and to have no light; thou art ready thereupon to conceive, and conclude unnecessarily against thy owne soule, that God's favour, Iesus Christ, grace, salvation, and all, are gone for ever. And this is the most cutting sting, and sorest pang, which grievously afflictes, and rents the heart in pieces with restlesse anguish in such Cases. Out of what depth of horror, dœ you thinke, did these heavy greanes, and almost, if not altogether for the time, despairing speeches spring, in those blessed Saints mentioned before? And will the Lord cast off for ever? And will hee bee favourable no more? Is his mercy cleane gone forever? Dost his promise faile for evermore?

From a Testimonia of the Holy Ghost which teaches us.

Desperation duplex est. Temporaria, quam si Dei intereadum experientur, dum dolores intersic et servili maximarum passionum istam, perpetuae, iminentes et salamtem onerem presumunt, et quae exanima quam
While I suffer thy terrores, I am distracted. I am a-
mazed, confounded, and almost mad with fear, least
my soule should bee swallowed up, with the hor-
rous of eternall death: & I am afraid lest the Lord
bath utterly withdrawne his wonted favour from mee:
Woe, woe, woe, &c. A waeke, a wofull, a wretched, a
forsaken w man, b I have no more sense of grace then
these curtaine. Oh! how wofull and miserable is my e-
state, that must thus converse with hell-bounds! It is a-
gainst the course of Gods proceedings to save mee, &c.
But now herein, the deserted in the sense I have laid,
are much deceived, and extremely wrong their owne
soules in such extremities; not considering, that their
walking in darknesse, and having no light, may moft
certainly confift with a saving estate, and a Beeing
in Gods favour, though for the present not perceived.
Which appears plainly by the quoted place:
Wherein, Hee that walketh in darknesse, and hath no
light, is such an one as feareth the Lord, and obeyeth
the voice of his servant. Now the fear of God, and

Obedience
obedience to the Ministry, are evident marks of a gracious man. Hence it is, that when the servants of God are something come againe unto themselves, they see, and cenfuse their owne unadvisednesse in that respect, disavow, & disclame all termes tending that way, which they let hastily fall from them, in heate of temptation. And I said, faith David, this is my infirmity: but I will remember the yeares of the right hand of the most High. Truly, said Master Peacock, my heart and soule have beene farre led, and deeply troubled with temptations, and stings of conscience, but I thanke God, they are eased in good measure. Wherefore I desire, that I be not branded with the note of a forlorne reprobate. Such questions, Oppositions, and all tending thereto, I renounce. Here then is a great deale of comfort, in the greatest darkness of a spirituall defection: for wee may assuare our selves, that God by his blessed Spirit hath a secret influence, and savie worke upon the soule of his Child: when there is no light, or feeling of his favour at all. The Sunne, wee know, though hee leaves his light upon the face of the earth, yet notwithstanding, descends by a real effectuall influence into the bozom, and darkest bowels thereof; and there exerciseth a most excellent worke in begetting mettals, Gold, Silver, and other precious things. It is proportionably so in the present Point. A poore soule may lie groveling in the dust, afflicted, tossed with tempest, and in present apprehension, have no comfort; and yet blessedly partake still of the sweet influence of Gods everlasting love, of a secret savie worke of grace, and almighty support of the sanctifying Spirit. Let us looke upon the Lord Jesus himselfe: His holy soule, though hee was Lord of Heaven and Earth, upon the Cross, was even as a scorched heath-ground, without so much as any drop of deam of comfort, either from Heaven or Earth; and yet at the same time, hee was gloriously sustained by

*See Doctor Andrews Sermon upon this Text: Behold and see, if there bee any sorrow like my sorrow. And that nothing might bee wanting to make his sorrows beyond measure sorrowfull, his Father withdrew from him that solace hee was wont to finde in God. Field of the Church, lib 5 cap 18 His Father, by divine dispensation, shewing no comfort. Martyr of Christ's Agony.
by an omnipotent influence: And God was never nearer unto Him, than then; neither Hee, ever so obedient unto God. And I make no doubt, but that the judicious eye of the well-experienced Physitian, may many times easily observe it, in those troubled, tempted and deserted soules, which they deale, and converse with, for recovery and cure. This secret and saving influence (I speak of) might bee evidently discerned in Master Peacocke, even at the worst. Some reverend Ministers standing by his bed of sorrow, asked him, if they should pray for him: Marke well his answer, Take not the Name of God in vaine (said hee) by praying for a Reprobate. Which words well weighed, seem to imply, and represent cleerely to a spiritual discerning judgement, some good measure, even of the highest degree of divine love; preferring the glory of God, before the well-fare of his owne soule; rather willing to have the means of his salvation neglected, then the Lord dishonoured. One, meaning a godly man: Yes, faith hee. Why? For his goodness. Another comming to him upon the Lords day, willed him to put his hand to a note of certaine debts: This is not a day for that, said hee. And at the same time, hee would hardly suffer any to stay with him from the Sermon. Being told of suffering plai- fters out of Gods Word, to rest upon his wounded soule: Hee brake out thus: Oh! if I had. Oh! if it would please God. I had rather then any thing in this, or other three thousand Worlds! By these wee may see, and other passages to the same purpose, that our blessed God had a secret working, and saving influence upon his soule, even in the depth and hideous darkness of his most grievous desertion. Here is love, first, unto God in a high degree; secondly, deare affection unto his Children, and that for his Image thining in them; thirdly, love unto his Sab- baths, and salvation of others; fourthly, vehement de-
fires after grace and God's favour. All which were undeniable demonstrations of an damned state, to every understanding eye. Nay, unquestionable arguments of spiritual life, and designation to eternal bliss. Whereupon, my resolution was then, and protestation, upon good ground: That if all the powerful eloquence, which rested within the reverent bosom of mine own dear Mother, the famous University of Oxford, managed by the Seraphicall tongue of the highest, and most glorious Angel in heaven, had beene industriously let on worke for that purpose; except I had heard my beloved Redeemer say, I will rend a member from my Body, and throw it away; The holy Spirit say, I will pull my scale from that Soule, which I have savingly sanctified; my gracious and mercifull Father say, I will this once fail, and for sake One of mine; I could never have beene possibly persuaded, that, that soule of his, so richly laden with heavenly treasure, and gifts of God, never to bee repented of; so sincerely exercised in the ways of God, and opposition to the corruption of the times, &c. should possibly perish! Secondly, suppose thou shouldest walke in darkness, and have no light, in the sense of the Prophet, for the residue and remainder of thy few and evill dayes in this vale of tears; nay, and dye so, before comfort comes; yet bee not discomforted. For fearing God, and being up-right-hearted, thy Soule shall most certainly be preserved in spiritual and eternall safety, by relying upon thy God; though thou bee without any sense of joy, and peace in believing. This life, though never so long, is but a moment to the life to come: But the kindness is everlasting, with which bee will have mercy on thee. Thy sufferings are but short, whatsoever they bee; But thou hast eternity of joyes in the World above, purchased and prepared for thee, by the hearts-blood of that blessed Saviour of thine, upon...
upon whom thy soule relies. It is the Divels policy, say Divines, to procure for his slaves, all the favours, honours, and advancements; all the prosperities and pleasures hee can possibly; left if hee should not follow, and fulfill their humours this way, they might thinke upon seeking after, and serving a new Master: Not caring to vexe, or molest them in this World; because hee knowes full well, hee shall have time enough hereafter to torment them in Hell. And wilt not thou contrarily, bee content, if God so please, to passe thorow this vale of teares, even with Hemans horrore: Psal. 88. 15. Sith Heaven is so neere at hand, and thou haft a little before thee, an everlasting time, to rowe in the bottomlesse, and boundlesse Ocean of all glory and bliss; in an endless variety of new and fresh delights, infinitely excellent and sweet, above the largest created conceit?

6. Let us suppose a Christian in these three states: (And it is no uncouth thing to those who observe, or feele Gods secret, and unsearchable dealings with his Children.)

1. First, in a faire and comfortable calme, and Sun-shine, after the tempestuous troubles, and travaile in the pangs of the New-birth: when the light of Gods countenance; the first refreshing warmth of his sanctifying Spirit; the fresh sweetnesse and vitall stirrings of grace; the ravishing consciencnesse of his happy conversion, doe fill his soule, as with marrow and farnesse; and feed it with a kindly, and more lively disposition to all good and godly duties. 2. Secondly, in a spiritual Desertion; when the sense of Gods favour, love, and wonted presence, the comfortable use, and exercize of the Ordinances, graces and spiritual affaires languish, and leave him for a time. 3. Thirdly, In the state of recovery, and restitution from such a fearfull Dampe, and deprivation of divine comfort, unto former joyfull feelings, and re-enjoyment.
re-enjoyment of his Beloved; so that his revived soul may sweetly sing, *My Beloved is mine, and I am his.* Now, I doubt not, but that the middle of these three estates, being accompanied with hearty grief, and groans for Christ's absence; restless pantings, and longings after a new resurrection, as it were, of the sensible, and fruitfull operations of grace; renewed desires and endeavours, for regainement of accustomed harder hold, by the hand of Faith; patient, and prayerfull waiting for the returne of Gods pleased face, &c. is as pleasing and deare, if not more, to our mercifull Father, as either of the other two. Doe you not thinke, that the Fathers of our flesh are as lovingly affected, and meltingly moved, to heare the obedient Childe sigh and sob, cry out and complainte, because they looke not kindly upon him; but for triall of his affection, have hid for a time, the much desired beams of their fatherly favour, under some affected angry frownes; as when things are carried more currently, and comfortably betwixt them, without any great distaste, and discontentment, or occasion to discover the mutuall impatiency of their lovesone unto another? And shall not the *Father of our Spirits, who loves us with the same love, with which he loves the Lord Iesus himselfe, surpasseth as farre in affectionate compassion towards us, as in the like case, as an Almighty God doth a mortal Man? Hee cannot chuse, because the word is already gone out of his mouth; Like as a Father pitied his Childe: so the Lord pitied them that feare him, Psal. 103. 13. I am perswaded, Gods bowels of compassion, nec ullo modo bona voluntatis desperandum est, quantumlibet cordis sensationis, quam frigidentem, quando vellet se non peccasse, atque unum propser me, post hacte nolle pecare, L. p. par. ad Bl. de confolar. pusillan. * Ioh. 17. 26. Dilectis, quia nos prosequitur Deus, propriis loquentibus nostris est; quam quia Filium suum ab initio dilexit, ut in eis non obstante fretosus et amabiles redderet. Ineasimabile sibi privilegium, quod census dilectum suum se Christum depudierat, usus in eis amor essemus consorces, & perpetuo sem. Calv. in Loc.
compassionate tender-heartedness and love, did yearne within him towards Job, with more dearheartedness and delight, at that cry, "Though hee say mee, yet will I trust in him": then at any time else, even in the Spring of his spiritual prosperity, or fullest tide of most heavenly feelings. Here then is comfort, more than thy heart can hold, if thou wilt bee courted by the Prophets, that thou maist prosper: For when thou thinkest, that all is gone, that thou art a lost man, and utterly forsaken; even in the depth of thy spiritual darkness, (thou being so spiritually disposed, as I have said, and which thou cannot deny) I say, even then, (and thou oughtest so to apprehend and believe) the love of God is, as it were, doubled towards thee, much more endeared, by reason of thy distresses; and cannot hold, but breakes out many times into extraordinary pangs, and expressions thereof: As wee may see, Isa. 54. 11. O! thou afflicted, tossed with tempest, and not comforted. &c. And into profession of resolution, and waiting to doe us good; which hee will superabundantly performe, in the best time. Behold, I will lay thy stones with faire colours, and lay thy foundations with Saphires, Ibid. And therefore will the Lord wait, that hee may bee gracious unto you; and therefore will hee bee exalted, that hee may have mercy upon you: For the LORD is a God of judgement. Blessed are all they that wait for him, Isa. 30. 18. Retiring the effects, and exercise of our love, from him whom wee love dearly, makes it returne with redoubled fervour into our owne bosomes; and there growes into a more vehement flame, which never rests, untill it breake out againe with dearer pangs upon the beloved Party. Even as when the Sunne suffers an Ecclipsse, and it's beames are driven backe, and reflected from the face of the Moone, interposed directly betwene it and our sight, so that they shine
not upon us; then is the * heate, and light thereof, multiplied, and much intended toward the Fountaine; which afterwards is shed downe upon us againe more amiably and acceptably, when the darknesse is done. And let us further take notice, that Christ, our eldest Brother, blessed for ever, deals with us in such Cases, as Joseph, a type of him in many respects, dealt with his brethren: hee frowned upon them, handled them roughly, and frightened them extremely; only, to humble them thorowly; but in the meantime, and midst of his menacing carriage, his heart was so full of natural affection, that hee was enforced, by the excesse thereof, to turne aside and weep, and so returne to them againe. And hee turned himselfe about from them and wept; and returned to them againe, Gen.42,24. So the Sonne of God, as well as God the Father thorow him, though sometimes in a little wrath hee hide his face from us; yet as hee will certainly, after a small moment, gather us with great mercies; so in the meantime, Hee is afflicted, and most tenderly affected towards us in all our afflictions. See Isa.63,9.

* Or at least, vertuall power of heate.

At first, Joseph was strange, & rough unto his Brethren to make them remember their fault: But in the meantime he gave them food without money, and afterwards comforted them, Gen.42. So at the first doth Christ, by touch of Conscience, without feeling of assurance of mercy, as an instant humble us; But in the mean time, hee in love gives us secret grace freely; that wee despair not, till wee get the freedom of solid comfort.

CHAP. XVIII.
From consideration of the examples of others in like cases, especially the example of Christ, who e. Luc. 4:16, vir sanctus. Anno 1527, in humis sensations paroxysmo constitutum sudavit, et animo et corpore tristissime deduxit. Quippe scribe diversi follemnes: Sane me in profundissimo carecer captivum senex, per- ram vidam suam, quam adhonest cruciatus ibos dedus suinere. Casm. Tent. Sch. 3. Cap. 2.

1. Was in the same case.

2. Nos non tantum poenas corporales crassas commiserit: Syllogismus.

Omnes poena aut nominis commissae, tolerata sunt aut Christo:

At poena animae crant a nobis committere: Ergo, sanae animae Christus toleravit: Certe, antequam corpus pateretur, Christusipse testabatur suam animam esse perturbatam, & quidem usque ad mortem.


himselfe)
himself) unconquerable torments and pain. Hee grasped with the fiercest wrath of his Father for our sines: and sweat blood, under the sense of his angry countenance: Nay, this Crosse upon his soule, infinitely more weighty, then that which hee carried up on his shoulders toward Calvarie, did not only cause streames of great bloody drops to fall downe to the ground; but also prest from him, that heavy groane, Mat. 26. 38. My soule is exceeding sorrowfull, ever since death: and that last rufull bitter cry: My God, why hast thou forsaken mee, cap. 27. 46. If Christ Jesus himselfe then, blessed for ever, the Son of the Fathers love, the Prince of glory; Nay, the glory of heaven and earth, the brightness of everlafting light, &c. In whom hee professeth himselfe to bee well-pleased, and for whose sake onely hee loves all the sonses of Men, which shall bee saved; was thus plunged into a mathchelfe Depth of unnowne sorrowes, and most grievous desertion; Let no Christian cry out in the like spiritual desolation (but ever in measu- rably short of his) and in his feare of being forsaken, that his Case is singular, desperate, irrecoverable: For the onely, dear, innocent Sonne of God, was farre worse in this respect, and in greater extremity, then hee is, can, or ever shall bee.

2. Secondly, Amongst other ends, for which the Lord Jesus drunke so deepe, and the very dregs of that bitter Cup of his dearest Fathers heaviest indignation, this was one: That by a particular, and personall passing thorow that infinite Sea, those extremest dreadful horrors of divine wrath for our sonnes, which we all most justly deserved; and would have caused any meere Creature to have sunk downe under it, into the bottome of hell; and by an experimen- tally feare, and feeling of that bitter and bloody Agony, which melted, as it were, his blessed soule into that mournfull Cry: My God, my God, why hast thou forsaken

* To the asaying of St. Col. 1. 13.

2. Was therefore in it that hee might know how to commiserate others in the like.

1. Isam. in filium me not, quidem dicimus, nisi per accidentem: sed Isamim pecata, pro quibus separati Christus sensibat. Isam quidem non meruit Christus, perfecte infus, providere innocens; sed effeusa tamen nos irre- sentis, ut vadem pecata- rum oportunit. Ibid, cap. 14. Here was an amazed
for many millions of Men to despaire, was not so much, as for him to fear. — Never Man was so afraid of the torment of Hell, as Christ (standing in our room) of His Fathers wrath,  

1 Christ was not forsaken any of these four ways: For the essence of the God-head was never severed, or excluded from Christ the Man, but it dwelt in him at all times fully, Coloss. 2.9. Secondly, the personal union of the two Natures was never dissolved: and so the person of the Sonne never forsooke the humanity of Christ. Thirdly, the power of the God-head also was alwayes present with him, enabling him to beare the full viall of Gods wrath. Fourthly, The gracious assistance of Gods Spirit was never wanting, inabling Christ without the least impatiency, distrust, &c. to beare whatsoever was inflicted upon him for our sinnes: But heewas forsaken. First, Positively; In that God the Father poured upon him the infinite Sea of his wrath, which hee now felt. Secondly, Privatively: In that he was bereft, and forsoke of all comfortable presence; the God-head for a season, shadowing it selfe under the Cloud of Gods wrath, that the Manhood of Christ might feel the intolerable burden hereof: And thus Christ being destitute of consolation, complained that he was forsaken. But Christ being thus forsaken, hee sustained the wrath of God, Arivied with it, and subdued it, that, Hee delivered both himselfe and us from it, and to perfectly finished the worke of our Redemption. The bright Morning Starre, pag 31. &c. 1. Deus, exsultandus est nobis recepisse nosque deserisse, &c. 2. Hinc prooefi sumus in abyssum irae & indicij divini, quam sentientes terrae, quasi planum sumus in inferis & instilte divina fulguribus atque procellis demergendi & horribile velini vorgaine absurendi. 3. Ex hac abysso precipitamus in profundissimum dolorem conscientiam, que est prius peccator & ira divina senjum nos contra religiis, accusat, flagellas, corques, & damnas molle patrüm obruens. Caussa habet conscientia dolorem multas: proficiens aternas poenas doloribvs certo exercitiation. Inde ipsi abyssus & vorago formidabilis. 4. Ex habemus demum profunditatis in alium diabolicam abyssum dilabimus, telis fugati, & vulnerati, Diaboli ignium, & quibus sollicitatur ad Deum blasphemandum, fugiendum, & abnegandum. Inde profunturn ab quam profunde & in imis animi sedibus lactantes cogitationes, quas Satan instillat, us impleras miseros homines ad blasphemiam & desperationem, ad odium Dei, ad fremendum adversus Deum. Calm. Schol. 2. cap. 2. pag. 31. 56.
Fathers pleased face. For in that bee himselfe had suffered being tempted; bee is able to succour them, that are tempted, Heb. 2-18. A woman, which hath her selfe with extraordinary torture, tafted the exquisite paines of Childs birth, is wont to bee a great deale more tenderly, and mercifully affected to an other in like case; then shee, that never tried, what it is to be terrified with the suddennesse, unavoidablenesse, and terrible pangs of a womanstravalle; and is more skillfull, ready, and forward to relieve in such distresse. And to also all others, who have beene most afflicted, either with outward troubles, or inwardterrors, or both; are ever most fit, and feeling, to speake unto the heart; to put to their helping hand; and make much of comfortlesse and miserable men, troubled, and tempted, as they have beene: And such was the Case of our blessed Saviour in his sufferings for our sakes. Hee was exercised all his life long with variety, and extremity of cruelties; indignities, and all manner of vexations, beyond measure, grievous, bitter, and intolerable. Hee drunke full deepes of the Worlds disgrace; the Devils malice; the rage of great Ones; the contempt, and consumelies of the vilest; the scornfull invultations of his enemies; forest sufferings; from all things in Heaven, Earth, and Hell. Of those pinching passions, hunger, thirst, weariness; of bodily torments, hideous temptations, agonies of Spirit; even of the full Cup of his Fathers fiery wrath, and all horrouses of soule, for our snares to the very last drop, which went as farre beyond his other outward extremities, as the Soule goes beyond the body; Gods utmost anger, the malice of men: Whereby hee is now blestly fitted, and enabled excellently to succour them that are tempted. Conscienceness of his owne Case in the daies of his life, is a keene incentive to his holy, and heavenly soule, more sensibly and soone, to take pitty upon, and

Could hee endure the scorching flames of the wrath of his Father, the curse of our snares, those tortures of Body, those horrouses of Soule; and doth hee now shrinke at his thirst? No, no, &c. The now Bishop of Exeter in his Passion Sermon, pag. 12.

Hee saw the burden of all particular snares to bee laid upon him: every dram of his Fathers wrath was measured out unto him; eue hee touched this potion: this Cup was full; and he knew that it must be wringe d; not a drop left. Idem ibid. pag. 51,
and ease the several necessities, troubles, sorrows, and soule-afflictions of all his Children.

3. Thirdly, As this ever-blessed Redeemer of ours, was in himself more then infinitely free, and more then farre enough from all sinne; so by consequent, from any inherent cause of the least croffe; or any shadow in the World, of his dearest Fathers dispelled countenance. For originally, Hee was of a most pure, harmeless, and holy nature; all his life long, kinde, sweet, and gracious to every Creature; offending none, doing good unto all; In his death, incomparably patient, brought as an Innocent Lambe to that bloody slaughter; not opening his mouth, for all those base, and barbarous provocations of the cruel, and merciless Miserants about him; swimming in blood, burning in zeal, wrestling in prayer, even for the salvation of his enemies. So that his guiltlesse, and unspotted soule had no need at all of any passion, or expiation. All his sorrowes and sufferings, were voluntarily under-gone, onely for our sakes, and sinnes. Had not the precious hearts-blood of the only, deare, natural, eternall Sonne of God, been poured out as water upon the ground, where-at the whole Creation was astonifhed; the Earth trembled and shooke, her Rockes clave asunder, her Graves opened; the Heavens with-drew their light, as not daring to behold this sad and fearfull spectacle; never had the soule of any sonne or daughter of Adam been saved. It was not the glory and treasures of the whole Earth, not any streaming sacrifices of purest Gold, not the life of men and Angels; no not the power, and prostration of all the Creatures in Heaven and Earth, or of tenne thousand Worlds besides, could have prevail'd, satisfied, and serv'd the turne in this Case. Either the Heire of all things must die, or wee had all been damned. Is the heart then of any Minnerin Zion heavy, and ready to breake for sorrow: because
because he hath lost the light of God's face, feeling of his love, and consolations of grace? So that the darkness of his Spirit thereupon, frights him with repossession of his pardoned sins, temptations to depauper, and fears, left he be forsaken: O then let him hide, and have speedy recourse unto this heavenly cordial: when our Lord, and our Love felt the curse of our sins, and his Fathers hottest wrath comming upon him in the Garden, without any outward violence at all, only out of the pain of his own thoughts; blest through the flesh and skin, not some faint dew, but even solid drops of blood; and afterwards in the bitterness of his soule, cried out upon the cross, My God, my God, why hast thou forsaken me?

And none of all this for himself; For no stain at all did cleave to his sacred soul; but all this, (the least of which, we can no more express, than we could undergo) for thy sake and salvation; alone, who loves our Lord Jesus Christ, in sincerity. And therefore ground upon it as upon the surest Rocke, even in the height of thy heavy-heartedness, and depth of a spiritual delirion; that those depths of sorrow, whereof our conceits can finde no bottome; thorow which hee waded in his bloody sweat, cry upon the Cross, and painfull sufferings in soule, did most certainly, o freed theee everlastingly from the guilt, venom, and endless vengeance of all terrours of conscience, Agonies of Spirit, temptations to depauper, and damnations of Hell. The righteous Judge of all the World will never expect, or exact at the hands of any of his Creatures double punishment, a double punishment. Our dearest Saviour hath satisfied to the utmost, with his own blood, the rigour and extremity of his Fathers Justice in thy behalfe; and therefore it is utterly impossible, that thou shouldst ever finally perish. Inward Afflictions, and troubles of minde, may for a time press thee so sore, that thou

That, what the infinite sins of almost infinitemen, committed against an infinite Majesty, deserved in infinite continuance; all this in the short time of his Passion did hee sustain, ibid. p. 43.

Chap. XIX.

The fifth Maladie of an afflicted Conscience: The first of Curing it, which is speculative, and the first part of that way which is by consideration.

The fifth Case of blasphemous thoughts.

Here is another terrible fierce dart, dipt full deep in the very rankest poyson of the infernal pit; which, though it bee not much talked of abroad, nor taken notice of by the World; yet is secretly suggested, and managed with extremest malice and cruelty, in the slient bosomes of Gods blessed Ones. The most holy hearts are many times most haunted with this foulest fiend. Strangers to the wayes of God, bee not much troubled in this kinde, nor ordinarily vexed with such horrours. Satan, as I said before makes as much of his in this World, as hee can possibly, knowing, that hee hath time enough, even eternity, to torment them in the World to come: And therefore bee
is not wont, to wield this terrifying weapon against them, save only at some dead lift, or upon some special advantage; as under some extraordinary misery, or in excess of melancholy; to drive them thereby to distraction, or despair. Or, it may bee, God may suffer him to afflict thus hideously, some grievous sinner, which bee is about to bring in; to prepare him thereby (though the Divell himself menace not so) for the pangs of the New-birth, deeper humiliations, and more vehement desires to get under the wings of Christ from that hellish Kyte. Or, he may sometimes mingle these horrible stings, with the terrors of spiritual travel; upon purpose to hinder conversion, by a diversion into By-ways, or frightening backe againe to folly and former courses. But sure I am, the ordinary object, and speciall aime of Satans malice in this Point, are only those, who have happily escaped out of his clutches already; and are fully, and for ever freed from his damning fury, and all deadly hurt. And I know not, whether there be any of these, which doth not despe, or more, at one time, or other, suffer under this horrour. And yet every one of them thinks himselfe singular in this suffering; and that it is not usual for Gods Children, to have such prodigiously foule and fearfull thoughts put into their heads; which they dare not mention for their abhorr'd monstrousnesse, neither remember without trembling. Now by this dreadfull engine of the Divell, which I thus take of, before I tell you what it is; (and no marvail, for what heart would not willingly retire, or can chuse but tremble, intermingling upon such a Theme!) I mean, hideous inceptions, * horrible thoughts, blashphemous Suggestions, monstrous terroris: ut eos obidens misit, etsi a proposito non revocat, certe retinebat a prosectu. August. Epit. 142. Cogitatio hominis maxime terribilis de fide, horribilis divinitate, & perphanas sinistras corporas etiam imagines transvestas, illa semper, quae vel in consiisione eorumpece sor operatus ehabbet, Bernard, locofupra. concitus
conceits of the most holy, pure and ever-glorious God, His Word, divine Truths, the Lord Jesus, blessed for ever; or some way, or other, about spiritual and heavenly things; framed immediately by Satan himselfe, and with furious violence throwne into our mindes, infinitely against our wills; at the grieselenessse whereof, not only Religion, but also reason; Nay, even corrupted nature, and common sense, stand astonisht; shrug and shrinke backe at the horror, and abhorre them extremely, Some of Gods dearest Children, and those that love him best; (Would you thinke it? yet it is too true) are sometimes so pestered with their irksome intrusions; that whatsoever they speake, doe, heare, reade, or thinke upon, is wrastled, perver-
ted, and hellishly empoisned with this temptation of blasphemy. And they are ordinarily prest upon them with most importunity and impetuousnesse, when they are best busied, and exercised in the holiest duties, as in prayer, hearing, or reading the Word, singing of Psalmes, days of humiliation, &c.

In the first place: For a comfortable support in such a Case, peruse, ponder well upon, and apply such considerations and counsell as these:

1. In this terrible temptation also, thou becomest but conformable to thy Lord and Master, which bought thee with his dearest blood, and to many of his blessed Saints. Was there ever suggestion in conceit, or word, or any possibility of being like unto this in excrablesnesse and horror: That the King of Saints, in whom dwelleth all the fulnesse of the Godhead bodily, should fall downe and worship the Prince of Hell, and vilest of Creatures? And yet this most horrible blasphemie, was injected into the most holy imagination of Jesus Christ; with which it was infinitely more impossible to be any wayes tainted, or stained, then the fairest Sunne-beame with the foulest Dirt. But hee endured it, and conquered: And that for our
Part. 2. Cap. 19. Afflicted Consciences.

fakes only, and safety, even for such excellent ends as these; first, That when wee are set upon by Satan in the same kinde, and so hideously assaulted, that upon the first sense, we are ready to sinke under the sudden fright; and to think, that none in the world are so but wee; yet in cold blood, we may comfortably recover our selves, and presently conceive, that our Case is not singular, and incompatible with a saving state; for even the Sonne of God himselfe surpassed us in the same suffering. Secondly, That hee might take the venome, sting, and guilt from this hatefull, and horrible temptation, for all His to the Worlds end. Thirdly, that having himselfe tasted the Divels malice herein, he might out of His owne feeling and experience, more tenderly take to heart our troubles, and terrours that way; more mightily fertifie, and free our spirits, against the invasion, and surprize of all such prodigious injections, and flashes of Hell.

2. It is the concurrent judgement of learned, they shall incure the wrath and displeasure of God. Perkins Cases of Conscience, Lib. 1. Cap. 10. Sect. 2. Wee are to know and consider, that they are not our owne thoughts, but Satans suggestions; and therefore they shall not bee laid to our charge, as being our finnes; but shall bee set upon Satans score, unto whom of right they doe appertaine, together with the punishment due unto them. — If wee withstand and abhorre them as wicked, and Diabolical, having no kind of liking of them, they shall never bee imputed to us, as our finnes, but unto Satan, who is the Author of them. Downnam. Christ. Warf. Lib. 2. Cap. 1. This may comfort those, that being vexed with fearfull suggestions of Satan, as to thinke amisse of God himselfe, &c. doe therefore thinke amisse of themselves, as if they were therefore most vile wretches. But they must remember, that this is no more their finne, if they presently beate it backe; then if a man like them, should with them to the like. Satan must answer for this himselfe. Daniel Dyke in his Michael and the Dragon, at his Deft. All temptations are not finnes in the tempted. The true believer dealeth to the Divels motions, upon the sudden injection sometimes, that hee is without taint of finne by them; yet it is an affliction with victroy, as it was with our Saviour tempted by the Diuell, to whom God sent Angels for his comfort; yet our corruption considered, it is a rare thing. Wilson in his helps to faith, pag. 150. in illis cogitationibus, qua repugnanti & invito animo suggestionis, quibus mens cum horrore quodam remissur ad refugium.— Non est peccatum sine consensu mentis. August. Epist. 1. 42. Cum illa insatiables hominum ab extortore sensualitate se videri exclusum, interiora collecta viribus aggeratur. Sed spirituali mone, qui omnino indicat, ilia apud nos non ignorat. Reprimes and
and holy Divines, that these monstrously blasphemous thoughts, and satanicall suggestions, relisted, and not contented unto, are not our snares, but our crosses. Or suppose, there would be any tainture on our parts; yet, condemning them in our judgements, and abhorring them with our hearts; we may be most assured, that the blood of Jesus Christ is infinitely more mighty and soveraigne, to take away the venome, and vileness of them; then the Divell malicious, and subtle to inject. I will imagine, that some bloody Popish Powder-Traytor, had prest upon thee at that time, and suggested thus: Wee are plotting, and purpose to blow up the Parliament with Gun-powder: To destroy at one blow the King, Queene, Prince, Nobility, &c. And afterward, to cut the throats of all the Protestants in the Kingdom; to rooting the Gospell out of it for ever, &c. And then to lay the fault upon the Puritans: These, and the like, were injections of much horrouer, and monstrous nature: For thus, men learned both in the mystery of Christ, and depths of State, spoke of that plot at that time: * Remember but the Powder-Treason, the uttermost point of all villany, beyond which it is terra incognita; no man can devise, what should be Tra& blamed, contempifan. Planuisse quam tibi fipsurpis cogitation? Absint, inquiriile: nam maximè mibi semper displieuiris. Et nis sancttus pascer: Manifellum est ergo, quod si eam menageis, fed pateris antiquo boepe procurante, & te ut accipere tandem, per desperationem posset, ina satigente. Idem devdots te habendi contra malas minimis. Quod sene ruribus & ad cornis cogitationibus nos essentiamur, non sunt nostra pecupa reputanda, sed Diaboli, qui illas suggert. Aldred, Theolog. Cal. cap. 24. A pious Soule is no more guilty of them, then Benjamin of Joseph’s Cup, put into His Sacke, Doctor Sibbes, Bruised Reed, pag. 125. * In the Powder treason, it was the Papists plot and purpose, after the stroke, to lay the fault (if Gods mercy had not prevented their malice) upon the Puritans, (as now they have gotten a tricke for their advantage) to Nicke-name even good Protestants, and accordingly they had drawn a Proclamation to that effect, ready for the Press. Wherein they charged the Puritans (meaning hereby, all honest men, that are not like them) with that odious and execrable fact; and with this draught they were found, and taken in the manner, beyond retraction, or shadowing. Digit. D pag. 17. I heard a Professor in the Universitie approch from the Chaire; that hee saw with his owne eyes a Spanish booke, which reported; that the Puritans were the contrivers of the Powder-plot. * Doctor White in his Sermon at P. C. p. 31.
between Hell and it. 

Consider but this day, the Birthday, as I may term me it, of our Country, in which, both Prince and People came, as it were, anew into the world; delivered from the searesfolf Powder-Vault, the very belly of Hell and confusion, as Jonah sometime did from the Belly of the Whale. 

* Behold, that which so many millions of eyes, since those windows were first opened in the head of man, to behold the light of Heaven; I say, so many millions of eyes in their severall generations, now sunke downe into their holes, and consumed within their Tabernacles, never saw: never those glorious and constant Lights of the Firmament, those clear and Crystalline eyes of nature, which walke through the whole world, and give no rest to their temples; the Sunne that wanders by day, and the Moone that Waketh by night, they never saw the like, &c. It was of such prodigious Immanity, that before now, the tongue of Man never delivered; the ear of Man never heard; the heart of Man never conceited; nor the malice of hellish or earthly Divells ever practised. 

* It is beyond all example, whether in fact, or fiction; even of the tragicke Poets, who did beat their wits, to represent the most fearfull and horrible Murders. 

* The Plot, whereof Livius speaks, of dispatching the whole Senate of Rome in an houre: the devise at Carthage, to cut off an whole faction, by one enterprise: the conspiring of Brutus and Cassius, to kill Cæsar in the Senate: the project of destroying in one Conclave, the greatest part of the Cardinals: the Sicilian Even-song, and the Parisian Matters: nay, the wife of Nero, that Rome had but one Head, which bee might cut off at one blow, came farre short of this invention, which spared neither age, sexe, nor degree. 

Well.
Well then, if thou shouldst have approved, and consented unto the suggestion of this most execrable, and unheard of villany; for which, Hell hath no: a fit Name, nor the World a sufficient punishment; thou hadst made thy selfe the most prodigious Beast that ever breathed, an abhorred Monster of Mankind, and justly merited to have passed presently, from most exquisite tortures here, to endless torments in another World. But now, if all the while the motion was making, thy heart had risen against it, with indignation and loathing; thou protestedst to the Party, thy abominating any thought that way, from the heart root to the pit of hell; and immediately running to the King, shouldst have discovered, and disclaimed it, as a most detestable and hellish plot; I say then, what man could have justly blamed thee, or wherein could thy conscience any way accuse thee? It is so in the present Point. As that other incarnate Divell in his kinde, so the Divell himselfe throwes into thine imagination, most hideous thoughts, and horrible blasphemies, even against the dreadfull Majesty of Heaven, the thrice blessed and ever glorious Trinity, the holy Humanity of the Lord Jesus, &c. To which, if thou shouldst understandingly assent, and approve indeed, thou mightest expect most worthily, to become ten times fouler, then theougliest Fiend in Hell. But lifth thou knowest in thine owne conscience, that thy heart trembles with horror and amazednesse, when they are offered; nay violently thrust into thy minde; That thou rejectst, and refusest them, with all the power and prayer thou canst possibly; cannot chuse, but out of a pang of infinite detestation, and heart rising, turne thus, or in the like manner upon the Tempter: 

b These very words were forced, by fury of temptation, from one tempted in this kinde.

b Most malicious enemy to the glory of my God, and good of my soule; thou troublest thy selfe and mee in vaine. I doe infinitely acknowledge my blessed Creator, Redeemer, and Sanctifier,
fier, to bee one incomprehensibly glorious, wise, gracious God: Heaven to bee wholly filled, embroidered, impaled with nothing but holiness and happiness: All the Creatures to be good, as they issued out of the hands of God; and Remembrancers to us of his power, wisdom, and goodness: Gods blessed Book to bee all most holy, most true, a rich treasury of heavenly wisdom, and sweetest knowledge, &c. And thy cursed selfe to bee the only Author, and Broocher of all sinne, hurt, and inconstenctesse: And to thee, and thine, alone they belong. Mingle not then thy malice with my lowliest, most deare, and reverend thoughts of my Father, my Saviour, my Comforter, &c. And thou art also wont presently to press in private, into Gods glorious presence, and prostrate thy selfe before his righteous Throne; there to discover this hellish malice, to complain how villanously the Divell deales with thee; to protest thine innocency, and infinite hatred of those horrible blasphemies; to cry heartily for pardon, patience, and power against them. And therefore it being thus with thee, thou maist, upon good ground, be more then infinitely assured, that they are not imputed unto thee at all; but wholly set upon Satans score. Hence it is, and from this ground, that I have many times told some, thus tempted: That when they have passed a day, pressed upon violently, and pestered, with the furious intrusion of such unutterably foule, and fearfull injections; they have, in all likely-hood spent that day, with farre lesse sinne in their thoughts; and more freedome from guilt, and provocation of divine anger, then if they had been free: Because they being so earnestly, and vehemently deprecated, withstood with such aversion and loathing; protested against unfainedly, and that upon such termes, that they would rather bee tore in pieces with wild Horses; die ten thousand deaths; doe, or suffer any thing; then yeeld the least assent, or approbation thereunto: they are then,
say, not their transgressions, but afflictions; Not their
uiquities, but miseries; Not their sinnes, but crosses.
Nay, and further for their comfort, if they should be
haunted by them, until their ending houre (which
God forbid, and beat backe such accursed, and hatefull
light from every humble soule;) yet cleaving close
unto the Lord Iesus, hating all sinne, and having
respect to all Gods commandements, they are not
able at all, neither can any whit hinder, hurt, or any
way prejudice their spirittuall state, and everlasting
salvation.

3. Every servant of Christ hath his share in
some affliction, or other; and is ever made, in some
good measure, conformed to him in his sufferings.
Those, who have the raines laid, and left upon their
neckes, without curbe or correction, are Bastards,
and not Sonses. They may, as the holy Ghost tells us,
prospere in this World, and passe peacely out of it,
and have no bands in their death, like other men:
they may live, and become old, and bee mighty in
power; Their seed may bee established in their fight
with them, and their off spring before their eyes: their
borses may be safe from feare, neither may the rod of
God be upon them: Their Bull may gender, and saile nor,
their Cow may calve, and not cast her Calfe: they may
send forth their little Oxes like a flocke, and their Chir
affigantium est, ut & drendance: They may take the Timbrell and Harpe,
prudere flagella corri-
gant, quos paterna pieatas ad hereditatem servat. Nunc etenim flagellatur infans, & verbere
displina corrigitur, quia ad aeternam hereditatem patrimonium preparatur. In suis autem vo-
luptatibus luxurias miseriemus, quia rane et temporalia bona spectant, quemadmodum al-
gantur. Inimicis ad debitarum notaz cursum, e transis voluptatanibus etiam quia & visibus
qui mandantur in libris pastibus, requinuntur. As contra instans a delectationem transitoria
occidentri est reginatis, quia & humilio rustico habendo sub ipso retinetur. Negantur elechis in hac victoria terrens quia & agri quibus spectant, quae
necquaquam in medicis sequuntur. Dantur autem probis bona, quae in hac vita appersunt, quia & desperatis egressi unaque sedent, non negantur. Gregor. in
3. cap. Iob. cap. 4. Quiete morientur. Transigit in volupitate & sua vitse dies iocos, vi-
tamagitis, & traducunt suavem & inunctum ad mortem insique. As ubi mors advenit, felici-
teriam & spuriae morientur, ut vivant. Ad felicitatem enim etiam mortis conditio re-
and rejoice at the sound of the Organ: they may spend their days in wealth, and in a moment goe downe to the Grave: At last die even as like a Lambe, as they say. But when all is done, they are utterly undone, and everlastingly; By reason of the horror, and anguish, that shall come upon their soules; the affliation, the worme-wood, and the galle; for horrible is the end of the unrighteous generation: they are immediately throwne downe from the top of their imaginary felicity, and untroubled bed of seeming peace, to the depth of extremeest misery, and bottome of the burning Lake: But it is not so with the servants of God. * Hee scourgeth every sone, whom hee receiveth. Hee & bath only one Sonne without sinnen, none without sufferinge, faith an ancient Father. But here take notice, that in this dispensation of fatherly corrections amongst his Children, Hee ever out of his unsearchable mercifull wisedome, fingles out, and makes choice of those, which are most punctual, and simply the fittest for their spirituall good. And therefore both for the kinde, and particular, let us ever humbly, and thankfully submit, and wholly referre ourselves, to the sweet and wise disposing of our most loving, and dearest Father: Who ever knowes best, what is best for us in such Cases; both in regard of his service, and our sufferings, his glory and our gaine; what we are able to beare, How hee hath furnished us before-hand with spirituall strength, to goe through temptations and troubles, what spirituall Phylicke is most quicke, and operative, and apted to the prevention, cure, and recovery of our soule-fickenesse, distemper, and declinations; How wisely to proportion, and mercifullly moderate, in respect of measure, time, and working; and when His hand is heavy upon us in one kinde, tenderly to take care, that wee bee not oppriff with other extremities also: As appeares by that sweet observation of quiritur—Hic de. His dictis, Psalm.73. Neque enim sunt vincula mortis eorum, &c. Merc. in Tob. cap.21.

* Job 21.

1 Id simpliciter hoc loco significat, non quod alii volum, & momento ad inferna descendunt, quasi in locum supplici. Nibilenim de futura vita hic Tob descre voluit, sed omni ex parte felicitatem impium ad orientem socios offendere, quibus ad eumulum felicissimam, quid vitam iocos transgenerunt, hoc insuper accedit, quod suavissime merissimus, I- dem. Ibid.

Interim improbi eundem, robusti sunt, et plenius vigoris: quando vero ad mortem veniunt, quasi ex voto videre ullam obire, sum quas embssum loc, Calvin. in Loc.

* Heb.12.6.

8 Deus unicium habet finium sine peccato, nullum sine flagello. Aug. Symbolum fidelibus datum: Si vis regnare mecum, crucem meam porta tecum, Ger.
of Master Foxe in the story of the two Givers: God in his holy providence, seeing his old and trusty servant so many yeeres, with so extreme, and many torments, broken and dried up; would in no wise heape too many sorrows upon one poor silly wretch; neither would commit him to the flames of fire; who had beene already baked, and scorched with the sharpe fires of inward affliction; and had sustained so many burning darts, and conflicts of Satan so many yeares. God therefore of his divine providence, thinking it too much, that one man should bee so much over-charged, with so many plagues and torments, did graciously provide, that Roberts his brother, being both stronger of body, and also better furnished with helps of learning to answer the Adversaries, should sustain the conflict. It may bee, our onely wise God, purposeth to exercise us extraordinarily with spiritual conflicts, and troubles of conscience; and therefore doth mercifully give us more prosperity, and comfort in our outward estate: Or perhaps, to affliect us with variety of worldly crosses; and therefore doth sweetly, and compassionately, give us more peace and comfort at home in our owne hearts: or it may bee, Hee meanest to make us eminent Objects of disgrace, reproach, and slander in the World, and even from thole, who sit in the gate, for our forwardnesse and excellency of zeale; and therefore out of a gracious tender-heartednesse, gives us both more calmnesse in conscience, and contentment in outward things. Or perhaps, He may lay all these upon us; suffer us to bee tried with ill tongues, with troubles without, and terrors within; why then undoubtedly, his grace shall be sufficient for us. So wise, and so mercifull is our blessed God. Only, first, let us take heed (though in our owne apprehensions and misdemeining, wee may pretend, and except never so plausibly) that wee never prescribe unto him; How, in what finne, or measure hee should affliect us.

Secondly,
Secondly, That wee never ward, or put off any blow from his owne heavenly hand, Men, or Creatures, with the wound of Conscience; yet never decline any ill, by ill means. Thirdly, That wee learn, and labour to profit by, and make the right use of all his corrections. Fourthly, And ever magnifie the glory of his mercy, and wil dome, in sparing us any way; his tender-hearted taking notice, where we are weakest, and not so able to bare his severer visitations; but specially, that hee ever, pitches upon that affliction, which doth our soules most good; and serves most punctually to procure, protect, and promote the soundnesse, safety, and flourishing of our spirituell state. Well then, for my purpose, and thy support: with our most holy God dealest thus with all, that are not damned; to wit, sorts out unto them, those several crosses and corrections; which, out of his unsearchable wil dome, and spirituall necessity of their soules, hee sees most fit to keepe them humble, obedient, and in awe; Take thou up, and in good part, this cross of thine, while it pleaseth God to exercise thee withit, as thy portion. Others, tho free from this, yet have their proportion and proper potion; and that, perhaps, in a bitter Cup, and from a more smarting Rod. It may bee, it goes well with thee; in other respects; in which, wert thou yet crosset, the physicke would not take, nor worke so kindlily. Our all-wise heavenly Physitian knowes, this dreadful dart will onely doe it. Who knowes whether, if thou wert not haunted with these soule Furies, I meane, furious injections of the Divells owne Forge, thou mightest it grow worldly, like-warm; too passionate, proud, secure; or something which God would not have thee, and would bee infinitely for thy hurt.

And yet I know some horribly afflicted in this kinde, and yet in some respects, as outwardly miserable, as can bee imagined; but then know, that the mercifull power of God is mightily improved for extraordinarie support.
CHAP. XXI.

The second part of the speculative way of Curing the former Maladie, which is by counsell: two things, which men must be counselled to practice.

By counsell.

1. Never meditate on them, but some other matter.

2. By counsell.

F. Thou therefore, patient under them, humbled by them, make a holy and profitable use of them; comfort thy selfe in them, by these considerations commended unto thee for that purpose; and learne, how to behave thy selfe about them, by the following counsells.

1. As at their first approach, and offer, thou owest to stirre up, and steele thy heart; to improve the strength and stoutnesse of all the powers of thy soule, to make a mighty and forcible resistance; lifting up at the same instant thy heart, in a bitter complaint, against the cruelty and malice of the adversary; a strong cry for the rebuking of him, and restraint of his hellish spight, with extreme detestation of all such divellish filth; to take heed, that thou never revolve in the minde, upon those his blasphemous temptations. But say with Luther, a Kite, or Cormorant may fly over my house, but shire, shall never roost, or nestle there. Or, as another; a ravenous and hatefull Bird may begin to build in mine Arbour, I cannot hinder it; but I will never faile to pull it downe, as often as she begins. The Divell will inject, whether thou wilt or not: But resolve to suffer them by no meanes, to have any rest, or residence in thine imagination. If thou bee a Minister (and the holiest men are Satans speciall marke, that hee would glad-liest hit with his fierie darts,) take advice, which hath proved soveraigne and helpfull, to beate backe,
and banish these temptations of blasphemie. The
minde of every man of God, instructed to the King-
dome of heaven, is, as I suppose, still digging into the
rich Mines of divinetruth; diving into the great mys-
tery of Christ: ever discoursing in it selfe for, or do-
ing something for the advancement of the worke of
the Lord, their Ministeriall affairs, and welfare of
Soules. Temporizers indeed, seldom and selfe Pre-
achers, are not much troubled this way, neither take
these things into heart. They seek more to advance
themselves, then save Soules; their chiefe study is,
if they be not downe-right Good fellows (as
they call them,) either to grow rich, or rise; and so
they are still negotiating industriously about the one,
or plotting amitiously for the other. But were they
of Pauls minde; * Woe is unto me, if I preach not the
Gospel: of Chrysostoms temper, * who was wont to
tremble, when he tooke into consideration, those
words, Heb. 13.17. For they watch over your Soules, as
they that must give account: Of Austins resolution, for
not meddling in worldly matters, wherein to deale,
he deemed a very tiring, and tedious vexation, and
was never well, but when he was wading in the
depths of Christian Religion, and busied about the
things of God. I say, if they were thus affected, they
would be such as they ought, and as I now suppose; to
wit, have many webs, as it were, of their holy worke
in their heads all at once; many Ministeriall Taskes in
agitation, and on foot still: Some part of the day, they
would, perhaps, search, and pierce into the pith, and
marrow of some Scripture-text; at another time,

* Let none take this terme ill; For our
Church hath set this brand upon such Alc-
house haunters, companions in these words:
if we lacke Christ, that is so say, the Saviours
of our soules and bodies, we shall not finde him in the
Market-place, or in the Guild-hall, much leffe
in the Alc-house, or Ta-
verne, amongst Good-
fellowes, as they call
them, &c.Hom. Of the
right use of the Church,
p.1. pag.ult.

* 1 Cor 9.16.

Vita vero definition quemnam quae in mo-
dum ear a nobis ferentur,
que sum ferenda eum,
quem nos videlicet pro
his sigillatim omnibus,
qui nobis condediti fuer-
tem, rationem vosse con-
generans; neque enim dede-
corit sanum, acque ig-
nominie bona, sed esset utern supplici multa nos illic expectat? Ilud enim; parere iis qui
prasunt nobis & concedite nam illi vigilant pro animis vestris, tamen si priuesi am me desistum
est, tarnen ne nunc quidem recibo. Huius enim compositionis terror animorum mihi communit, De
Sacerdotio, Lib. 6. princ. 1 Rogas quoque adeo multius in eorum temporibus causis evis-
los ad diversos datas. Sed bene siiam occupationem tanguam angarium deputatas, siave sine
em per habes de ipsis, qua Dei sunt, vel colocationem, vel allocationem fraternali & domestica fami-
laritatise, Ptofídonius de vita Auguffini.
wrangle with the difficulties, and knotty distinctions of some Popish, or Neopelagian controversies; at another, discuss, and drive unto a resolution, some perplexed, and intricate Case of Conscience, &c. Well then, for my purpose, this supposed; upon the very first proposal of these monstrous, and hideous thoughts, presently 1 divert, and resort to the hardest of all those irons, thou hast in the fire, if I may so speak; 1 that which hath need of most hammering; I mean, to the most difficult and weighty Points, of all those several spiritual businesses, thou hast left in thy brain; and single out that particular, which did most puzzle, and put thy understanding to it; Whereabouts, when the strength, heat, and intension of thy whole soul is spent, and improved: not only other impertinent wanderings, and vagaries, but these idle and irksome injections also, will more easily vanish, and be gone. Let others also proportionably upon such occasions, besides other helps; have recourse to the most troublesome and over-mastering part of their honest imploiments; to the chiefest, and needful affaire of their lawful Callings.

2. In temptations of this nature, never set thy selfe to dispute with the Devil; he is an old Sophister of above five thousand yeares standing, in the Schoole of hideous temptations, and hellish policies, and thou art but a Novice. Hee hath many Methods, Devices, and Depths, which thy shallow fore-cast cannot possibly fathome. Directors opposition by reasons, and replies, stirreth up the outrageous Blasphemour to grow more furious: And hereby we give him greater advantage; more matter of molestation and mischief; and may so plunge our selves further into an intricate maze of horror, and confused distractions. Our blessed Captaine, Christ Jesus, may bee a patterne for us in this Point. When hee was tempted, to fall downe and worship Satan; hee reasoneth not the Cafe;
but repells him with vehement extraordinary detestation and disdaine: Avoid Satan. It will therefore be our best wisedome, at such a time, to turne from him; and as Hezekiah spread his blasphemous letter, so to lay open his fury before the Lord; crying mightily unto him, and intreating him, even for his owne honours sake, to vindicate the purity of his great Majesty, and excellency of his unsported glory, from this hellish filth, and horrible villany of his damned vilest Creature: That he would cast it, as dung, upon the Tempters face: and in the Passion and Blood of Christ, free fully, and for ever, our poore soules, trembling under the hideousnesse of his malice and cruelty, from the guilt, flame, terror, and assault of all such abhorred, and prodigious blasphemie. In that other terrible temptation also, to Selfe-murther, many much wrong themselves this way. In managing this fiery dart, the Adversary deales by way of argument too, and presses reasons, such as they are, upon the tempted; sometimes extremely absurd, especially, if the party bee something more simple and ignorant; sometimes, exceedinglly sottle, if hee bee of better understanding and capacity. And thus: It is done done, and the paine quickly past: thou art like to languish, and lie in misery all thy life, long: The longer thou livest, the larger will bee the score of thy sinnes, and so thy torments in hell more horrible hereafter: If it bee once done; it will appeare to have been Gods decree; and I hope thou wilt not oppose the accomplishment of that: in Doe what thou canst, thou wilt bee damned, when all is done, &c. Now in this Case, if thou debate the matter with the Divell, and begin to conferre; thou art like enough to be more and more confounded, & intangled with inextricable affrightments, and danger to be utterly undone, and suddenly blowne up by the mine of his foule-murthering sophistry. But if according to the precedency, and

P 3

Here, if thou answer: Yea, but in the meanet ime it is better to spend the remainder of my few and evil dayes, upon earth, then in Hell; he will reply: But so thou shalt increase thy sins here; and by consequent thy hellish paines hereafter, 

to which if thou rejoyne : But the hainousnesse of selfe-murder, and horriblenesse of despaire may appeare more vile and execrable in the eyes of God, then all the other sinnen I may committo the last period of my natural course : Hee may then hideously roare : But so thou mayst both goe on to increase thy sinnen, and make away thy selfe at last; and where art thou then ?&c. I know him to have thus throwne his fiery darts into trembling hearts, one after another, with extreme subtilnesse and cruelty. And therefore in these Cases, do not admit of any dispute, or conference with him; But upon the every first assaults (for who would heare him talke, that will tell never a true word, and is thy sworne bloody enemy?) be ever sure presently to lay hold upon the Word of God, that weapon of profe, which serves like a sword, not only for defence, as all the other pieces of armour, but also for offence. Beate backe with undaunted resolution and confidence this Devilish dare ; and stop for ever the mouth of the Tempter with the contrary charge of the most holy, and all powerfull God : Thou shalt not kill.

practife of thy Lord and Master, who hath begun unto thee in this bitter Cup, is afflicted in all thy affictions, and ever stands by thee as a victorious commander, and conquerour in all such assaults; first, abominate, and beate backe, this base and bloody motion, with infinite indignation and loathing;

Avant Satan: And then immediately lay hold on the sword of the Spirit, and keepe him at the point of it ; and then assuredly, all the Divels in Hell cannot hurt thee. Tell him, that against his vile and villainous suggestion, and all the subtilties, and sophistry with which hee seconds it; this is thy onely answer, even the precise, holy and everlasting countermand of his, and thy Creators, the mighty Lord of heaven and earth: Thou shalt not kill. Now if it be a crimson, and crying sinne; the most deadly opposition, and desperate cut-throat of charity, to kill another; and fasteneth such a deepe, and inexpiable staine upon the face of a whole Kingdom; that it cannot be razed out, but by the blood of him that shed it;

Num. 35. 33. How execrable, & hainous then is this; and what depth of Hell, and height of horroure, dost that abhorred Miscreant deserve, and may expect; who makes away himselfe? For the Rule of charity, whereby wee love one another, is proportioned by that charity, whereby a man loves himselfe. If the Devil be able to dissolve, and disanull the most absolute, perfect, and just Law of the most High; who, though all other things besides, and something in possibilitie, which as yet they are not in at; yet himselfe, is actually, and everlastingly, whatsoever hee may bee; and cannot hereafter bee that, which
now hee is not; and so by consequent, is without all variablenessee, or shadow of turning: I say, if the Prince of darkness can reverse this Law of the Father of Lights; Thou shalt not murder; thou must well say, thou wilt then thinke of another answer. But, till that bee, which is more, then infinitely impossible ever to come to passe; thou wilt rather lie in the miseries of Hell upon earth; (which indeed were incomparably better,) then breaking Gods' blessed Law, goe downe into the grave in a bloody coffin, made by thy owne hands, onely at the Devils bidding. Can this madnesse ever bee matched? for a man, besides Selfe-severing the soule from his body before the time, by a more hainous and unnaturall villany, then murthering of his owne father, (for every man is naturally next unto himself;) and tend-}
CHAP. XXI.

Three other things which men must be coun-
selled to practise for the Care of the former Ma-
ladie.

3. Avoiul solitariness, idlenesse &c.

Voide idleness, solitariness, and too much secrecy; three maine
advantages for the adversary, which bee watchfully apprehen-
ding, and plying industriously, works a world of mischief upon
afflicted soules, in their spirituall miseries. Idlenesse
layes a man open to all hellish snares and temptati-
ons; makes the heart, like unmanured ground, fit for
nothing, but the wildest, and rankest weedes of lust,
luxury, lewd company, the universall inordinatenesse
of Originall corruption, to domineere, rage, and doe
what it will: Like standing Pooles, naturally prepa-
red, and pregnant to breed, and feed the vermine, and
venome of vilest thoughts, and unnaturall filth: Like
Thorow-faires, for Satans most hideous, o and hor-
rible injections, to wander and walke up and downe
in, without restraint, or remedy. Solitariness, be-
sides it's native propertie and power, to make sad, in-
crease melancholy, and aggravate feares; doth in this
Case, more than any, bring an heevie Woe; * Woe
to him, that is alone: For if the weake Christian fall,
bbee bath not another to helpe him up. He may therethee
be

5 Non est aliue cogitationem tam surpantium abominabilis, nis, &c.

eranda, quae non invenias occasiis. Nam co-

servanda est ad in-

flar Malum, quod cun

non habitet molendum

bonum frumentum, qua

incontinuo morietur, mo-
lit et consumiis suis.

asian ad totalen sui consumptionem et destruicionem, nisi prohibeatur alienus diligentiis. Et

aquis cito molis advolantia soles muscas sicus gravidus electorum adipes: pretia superi,

quisque sanitatem molere et non quiescere nequaquam vero quod molat, sine bonum, sine ma-

bonum discernere et eligere poetae, nisi regentia providentia aliter careat disponere. Gesl. De


surprized
surprized, yeld, and foild, before hee get into such company, which might happily have prevented it, or supported him in the temptation. Too much se-
crecie and concealement, may cause the wound of a
terrified conscience, to bleed inward, rankle, festet, and grow desperate; whereas seasonable discovery,
might have cured, and comforted it: Horror arising
from the apprehension, of such uncouth and mon-
strous thoughts, kept close, and damnd' up in the
man's owne brest, may swell so high, that the poore
soyle may be in great danger to be woefully drowned, and
overwhelmed by it; which had it had vent be-
time; eased, and emptied it selfe into some holy and
faithfull bosome; might, by divine and discreet coun-
fell, by little and little dried up quite. I have knowne
him, who did bite in, and keep close in his bosome, this
temptation of blasphemy the space of about twenty
yeares. All which while, the Divell did tyrannize ex-
tremely, & keep him almost in continual terrour. He
thought there was never man had such vile, and pro-
digious thoughts, as he: And if the World knew what
they were, he would be abhor'd as a monster of men,
and the loathsomest creature upon earth, most wor-
thy to be utterly exterminated, and rooted out of the
society, and confines of Mankind. And hereupon
many and many a time, when hee apprehended any
opportunity, or had any means offered to make him-
selfe away, hee was tempted thereunto; principally
upon this ground, that it was pity, such an horrible
Blasphemer (for so hee supposed) should any longer
breathe. But at last, hearing the nature, manner, and re-
medy, of these hideous injections discovered by the
Ministry; afterward privately informing himselfe
further, & more fully from Gods Messenger, was hap-
pily taken of the rack for the time to come, and most
wonderfully refreshed. And therefore take heed
InJhuQionsfor tiright comforttng

^8^

Seft.j,

of kccptngtheDivelscounfell. The tempted in this
to bee ftill convciTant in ir,

klndemay doc wdl
Iigious dntics,

honeft workcs

of

their lawfull

Callings, company o? skilful! experienced Soulcphylttions , or one or other comfortable imploy-

ment.
4*cWr«toeiitmain«
"?thout"" ^n A°^
^"
hit W<w7.*"*"'

thy heart, a peremptory, tmpregnever to entertaine any conceit of
thit great Ma/efty, and glory above | of the moft
holy and ever-bleffcd Trinity, or any thing thereabout $ but fuch onely as is revealed , and repre-

^.

Settle

ifi

fifablcrefolution,

fented nnto thee in

Gods Booke.

Whatfocver

is

obje<5ledbycarnaU rcafento the contrary j or inj&;^
^ed by the Divell, any way es ro deprave the divine-

neffeof that glorious Truth, ought to bee rejcded
ascurfedjalftjandexccrablci And therefore, when
that hellifli Nimrod fhall at any time bunt, and
chafe thine aflfrighted foule, with thefe blafphcmous
Mell hounds; beefurc ever to takcSandluary in the

Orac/esof (rfli,andkccpe thee clofc and

fafe under
Covert, Whatfoevei is not comprehended
tvithinthc Confines of that facred Pale } warranted
by ^«/f ffr»r,thefoveraigne Touch- ftonc of all heavenly Truth ; kt it bee abhorred , and retorted as

chis

dung upon the

face of the Tempter. That /enfe
and apprchcnfion ©f the Deity, and divine things,
which isnot fuckt from the brefts of the two Tc(laments, is in this regard to bee reputed dranke
poyfbn; repelled^ and abominated with infim'te indignation and difdaine.
And for further helpe
herein, when thou Rndtfk thy felfe thus followed
with the violent , and inceflant incurfions of this
furious folly j call often, and feriouHy to minde, that

accurfed brand, which the Booke of God hath fee
upon the Adver(ary, that hec is the Father •f lies^
andlccchac (liU coi^nuc a more refolute rcje<^iori


and contempt, of whatsoever comes from him. Suppose a raging Bedlam should follow thee up and down, all the day long, and tell thee, that thy father, or special friend, were a Stone, a Bird, a Tree, a Toade, or whatsoever is viler, or more absurd: wouldst thou hereupon entertaine, and harbour in thy minde, any mis-impression, or monstrous persuasion of the party? I trow not: (only his senseless clamour, and restless raving would be very irksome, troublesome, and unwelcome) especially fith thou art furnished with a cleare demonstrative light out of natural Philosophy, that hee is a reasonable Creature; and thy selfe seest in him, the face and favour, the shape and proportion of a Man. Proportionably, Satan, that bloody Bedlam of Hell, out of that madnesse, at which Heaven and Earth may stand amazed, solicites thee to admit such, and such horrible and hideous conceites of thy dearest Lord, his Sonne, and sacred Word. (Ah cursed Fiend, that ever thou shouldst discover such prodigious malice against thy glorious Maker!) Now God infinitely forbid, that this should cause the least alteration, or any diminution at all, of thy lowliest, most reverent, adoring, and divinest thoughts of so great a God. For have recourse to the holy Records of all sound, supernaturall, and saving knowledge; I meane, the Word of life, with which thou oughtest to consult; and to which onely thou art confinde in this Case; and thou shalt finde him to bee, a onely, b onely, c living and d true God, e everlasting, f without body, parts or passions; g of infinite power, h wisdome and i goodnesse; the maker Psal. 18. 31. Mal. 2.10. 1 Cor. 8. 4. 2 Exod. 20. 3. Deut. 6. 43. 1 Cor. 8. 4. a Psalm. 34. 2. 2 Cor. 6. 16. c Psal. 104.1. &c. Job. 4. 24. 2 Cor. 3. 17. 1 Tim. 1. 17. 2 Tim. 1. 17. Rom. 16. 27. Psal. 106.1. &c. 107.1.
and preserver, of all things both visible and invisible. And in unities of this God-head there bee three persons, of one substance, power, and eternity, the Father, the Sonne, and the holy Ghost: And besides, thou mayst grasp, as it were, and seene betweene thy fingers, as they say, even in every Creature, His greatness and goodnesse, Majesty and might, power and providence. In the glorious Lights of heaven, faith a noble Writer, wee perceive a shadow of his divine countenance: in his provision for all that live, his manifold goodness: And lastly, in creating, and making existent the World universall, by the absolute Art of his owne Word, his power, and Almightynesse; which Power, Light, Vertue, Wisdom, and Goodness, being all but Attributes of one simple Essence, and one GOD, wee in all admire, and in part discern per speculum creaturarum, that is in the disposition, order, and variety of Celestiall and Terrestriall bodies: Terrestriall in their strange, and manifold diversities; Celestiall in their beauty and magnitude; which in their continuall, and contrary motions, are neither repugnant, intermixt, or confounded. By these potent effects, wee approach to the knowledge of the Omnypotent cause, and by these motions, their Almighty mover. Whencever therefore that most implacable, and everlastinge enemy to Gods glory, and the good of his Children, shall goe about to pervert, and croffe by his blasphemous injections, these sober and sacred conceptions of the thrice glorious, and ever-blessed Deity; planted in thy minde, by his owne Word, and this visible World; bid him, by the example of thy Lord and Master, avoid and avoid; trample upon his hellish spite; appeale unto Gods righteous Throne; with protestation of thine innocency; damning them unto the Pit of Hell in thy Judgement;
ment; and hating them, not without horror, from the very heart-root; and so truly resisting them, crying mightily unto God for pardon, wherein-soever thou shalt faile about them; and for power against them; and then poffeffe thy humble soule in patience and peace.

5. Being humbled by them, making an holy use of them; perusing, and applying the considerations and counsels in hand, for comfort in them, and conquest over them; doe not by any means continue to afflict and torture thy spirit about them.  

Let them now passe away, and bee packing; abandon them with an holy detestation, contempt, and flighting, without any such dismayednesse and terour; as most unworthy of any longer taking to heart, or notice of: much lesse of that carking and trouble, as to terrifie, in-dispose, and disable thee for a chearful discharge of either of thy Callings, particular, or generall; Divines hold even godly sorrow unseasonable, when it unfitteth the body or minde to good duties; or to a good: and chearfull manner of doing them; how much more would they not have these hellish distractions and intrusions to

5. After humiliation for them vexe not thy selfe about them.

* Intendat quoque præfillanimes sperulpulos, quod inimicis humani generis, eum impugnare hominem sercoribus turpisimiarum cogitationum, reluti in obdicione urbiorem et easforum fiericonsumerit cum sercoribus cloacarum, aut cum terret repentino fæpitu quempiam, vel horrendem immittit, quasi inopinat, propt similitudem Bombarum totius impugnatorum mundationum agere consuerunt: quod inadmodum insolatorum et trufatorum pueris horrorem insustis fuis gessibus incerere noverunt.  

Intendat inquam, quod salus non curant, neque multum cum his litigent, sed potius irrideant; dicens cum illo Parte in vitis Partum, in talibus experto:  

inquem, inmundos spiritus est, inmunditia opus summum est. Item terores suos non timeo, quia eum, qui venturus est indicare vivos & mortuos, & seculum per ignem, Defensorem habeo.  

Grih. Remed. contr. pulillum.  

Si autem nec sic, infernales tales mus ex pungivis pateam permiserint; optimum remedium est, ut homo nihil de eis amplius crevet, sed sub divina confidentia patientiam habeat, & sit securus, quod non si nocubunt, Idem de modo te haben.  

Cont. Mal. immitt.  

Frequenter ha cogitationes velius vincamus, si eas nimili pendimus, aut curamus, sed alius in rebus occupamus animum, quam si eas vinisamur propelle, Idem de diver.  

dis-hearten
Instrucions for a right comforting. Sect. 3.

But least of all, of that pestilent prevailing, as to fill thine heart with extraordinary astonishment, horror and doubting; whether such monstrous injections bee incident to sanctified souls, a saving state, and habitation of the holy Ghost, and so to put thee into a habit of heavy walking, and secret sadness; by reason of continually questioning the soundness of thy conversion; the constancy of God’s love unto thee; former assurance of an imm mortal Crowne; and whether it bee possible, that Iesus Christ should dwell in a soule haunted with such horrible thoughts: Procurement of which miseries and molestation, is the Adversaries only aime. For so immeasurably malicious is Hee, that if he cannot plunge thee into the pit of hell, and everlasting flames in the World to come; yet will hee labour might and maine, to keepe thee upon the Rack; and in as much terror, as hee can possibly, all thy life long, in this vale of teares. Suffer then this advice to sink seriously into thy heart: Being illightened, rightly informed, and directed about them, let them no longer astonish thy spirit; detain thee in horror; hurt thy heart, or hinder thee in any duty to God or man; or in an humble, comfortable, and confident walking with thy God, as thou art wont, or of thy former sweet communion with Iesus Christ. And the rather because; First, it is the Tempters earnest end, only out of pure spite, to put this imposure, and unnecessary vexing perplexities upon thee. Secondly, The more thou art troubled with them, and takes them to heart (for that is it hee would have,) the more violently and villainously, will hee press thee upon thee, and terrifie. Thirdly, They are not thine, but his feaseful flames; He alone must answer for them, at that great and last Day, and thou goe free. Is is his malicious madness, of such
such a prodigious nature, and notoriousnesse, as is beyond conceit, and above all admiration: only fit for a Divell: That Hee may trouble thee temporally, Hee mightily aggravates his owne eternal torment!

CHAP. XXII.

The experimentall way of Curing the former Maladies.

N a second place, let wee tender unto thee an Antidote; which hath beene found sovereign, and successfull this way.

The summe of it is this: Let the tempted Christian labour to worke, and extract, by the blessings of God, some spirituall good, out of the horrible hell of these most hateful, abominable, blasphemous suggestions. And if Satan once see, that thou suck'it honey out of his poison, comfort out of his cruelty, medicine out of his malice; hee will have no heart, or hope to goe on; no courage, or contentment to continue the temptation.

Take it in the sense, if not in the same words, without any variation, or enlargement, as it was applied and prosper'd:

Spitefull and malicious Fiend; cursed enemy to heaven and earth; by the mercies of God (though thy purpose bee most pestilent) yet thou shalt not hurt, or have any advantage against mee hereby:

Thy
I. More hate to the devil's malice.

2. More honour to God's glory.


5. A strong argument against Atheism.

1. If your Atheist will not believe his owne eyes, beholding the strange judgements of God in others; but

Thy base and dunghill injecions tending to the dishonour of my God, and my Christ, &c. shall make mee:

1. More hate thine infinitely hatefull, and revengefull malice, against that thrice glorious, and ever-blessed Majesty above.

2. With more feeling and deareness, to adore, and love the glory and sweetnesse of my GOD, and my Redeemer. For the more excessive and endless, I feele thy spite against Him; the more, I know, is his incomprehensible excellency and worth.

3. To pray oftner, and more fervently, that my GOD would rebuke thee, and cast this extreme malice of thine, as dung, upon thine owne face.

4. To be humility under the hand of my mighty Lord; because I cannot bee more humbled, and with more resolution and abhorrence, abominat, and abandon such prodigiously-sententious, and hellish blasphemies of His (for I am sure they are none of mine) into the bottomlesse bottom of that darkest Dungeon: In the blackest horrour whereof, they were most maliciously, and monstrous-ly hatched.

5. To take up a strong argument, and answer, against another of thy cursed injecions, tending to Atheism, and the not being of those endless joyes above. Because I most plainly and palpably, seethe thee, an invisible spirit, casting into my imagination such horrid, absurd, and ridiculously impious thoughts, which cannot possibly spring ordinarily, or naturally from any power, or possibility of mine owne soule, I know, I thereby, and allure my selfe, that there is also an infinite, most wise, and glorious Spirit, which created both mee and thee: And
will induce time chaine Thee up for ever, in the
Pit of Hell; and bring mee at length, by the
blessed merit of his only dearest Sonnes blood-
shed, into the bosome of his owne glory, and ever-
lasting blisse.

some Witch of Endor; that hath the temporary power over some Spirit; upon con-
dition, that hee shall have eternall power over her; and it is like enough (hee being
voyst of all faith, and sense of God, and to out of his protection) that hee shall seek
to his cost, and confesse to his shame, that there is a power over, and besides the or-
dinary course of nature, Gent. Indeed these Atheists, that deny God, doe also deny,
that there is either Divell or Angel; and I thinke well confesse them all, as soon as
anyone. Morton of the nature of God, cap.1. pag.34. I quote this only, to inferre, that
when Satan doth shew clearly discover himselfe by accident and consequent, he banishes
all thoughts of Atheisme; or offers at least, to any understanding Man, an evident argu-
ment against it.

6. To confirme mine owne heart, with stron-
ger assurance, (which is no meane benefite)
that I undoubtedly belong unto God, and am in
a gracious state. For thou well knowest, and so
doeth mine owne Soule; that thou never troubledst

will rather give his owne senses the lie,
then acknowledge the truth of the God-head:
let him but by some iin-
jurious deed, or conten-
melious word, provoke

6. Great confidence of
being Gods child.

9. Cum cogitasse huius-
modes mala, horrenda,
grossa, surris & nefaria
importunissecererit; non
terrestr, nec triviatar.

persona devota propter
dominimum; neque credas se propter salam a Deo dierelsum—sed
maturam fidemiam se pertinendi ad Deum, inde accipiat. Gent. de mod. se habendi
constr. mal. immiss. Quidam putant se esse desertos a Deo, quia non dat eis quietem a ten-
sationibus: quia posuit testamentum divinum vii amoris fiat. Multiplicatio tentationum se-
num est, quod alicuius manubis Deomonum evasit. Dum alicuius ed in carcer, unicum
habebet ejusdem, vel duo: si verum evasit, omnem sequuntur. Sic dum aliiuis cap-
tam est, a Diabolo, non solum omnium demones sequuntur, quanimum, quum evasit
Gregor. Quis persuens ad Christianum non varis sensationibus agitatur, & quosidi
egis cum illa Diabolus & Angeli eis, ut perseveratqualiter cupiditate, qualibet
suggestione, aus promissione lucri, vel terrore damni vel promissione vita, vel ter-
rore mortis, aut aliquem Potestis inimicissiti, aut aliquem Potestis amissiti? Omnibus
modis infat.Diabolus, quemadmodum deicitur: August. in Flal.62. Hoc no est adhuc
in hac vita nos positi, quam maga nos sibis rebellare conspici, tantio am-
plius expugnare contiusde. Eos enim pul persegit, quos quiescere posse dixerat se sen-
sis. Contra nos verum ed nebemum insitit, quod ex corde nostro quasi ex jure
propria habitacionis expellitur. Hoc enim Dominus sub quadam dispensatione figu-
rativis, quas diabolum non nisi post Baptisma se tenuere permisit: ut signum nobis quad-
dam futura conversionis inuentet quod membra eis posquam ad Deum professerem.
me (to any purpose) with these ougly blasphemous thoughts, while I yet lay starke dead in sinnes and trespasses; and drown'd full deepe in vanity and lust; in carnall loosenesse, and sensual courses. Then thou being the strong Man, possessedst mee wholly, and all was quiet: cause all was thine: But being now happily rescued out of thy clutches, by a mightier then Thou; and having blessedly broke the Prison by the helpe of the holy Ghost, Thou followest mee with this fierce malice, and the most prodigious yellings of that infernall pit. And I am perswaded, it is a pestilent peace of thy deepest cunning; very rarely to verse civill worldlings; those that lie in any grosse sinne; or any, which thou keepest fast, and secure in thy snares, with such affrighting and greisely temptations. For thou craftily deceit, left striking that horror into the heart of a natural man, which is wont to arise from such hellish fogges, and blasphemous filth; thou shouldest thereby give him occasion, to renounce, detest, and drive him out of thine accursed slavery, and cause him to cast about for a new Master.

7. Speciall care of our corruptions.

7. To take notice of some speciall corruption of our selfes, lust, passion, or spiritual distemper in one kinde or another; over which I have not holden that hand, hatred, wakefull eye, as it were meete. For I am perswaded, my GOD out of his mercifull goodnesse, aimes at, and intends some such good unto my soule, by enlarging thy chains, and sufferinge thee at this time
time to affliet mee in this uncouth manner, with this heit-empoisoned dart, something extraordinarily. I have not beene so sensible of thy other temptations, yeare more ensnaring in sinne, though not so terrifying, and therefore my gracious LORD may suffer thee at this time, thus to thrust out thy horses, as they say, in this most horrible, and outrageous encounter: that I may bee thoroughly advertised, what an Adversary I have; and lo, more mindes: and marke him, for feare of much secret and sudden mischiefe, by my security and neglects, and more quickned to an universall watchfulness, against all his Methods, Devises, and Depths; as well his subtile, and the insinuations in the glory of an Angel, as his imperious, and furious assaults in the shape of a foule Fiend. Some trouble, crosse; heavy accident, disgrace, discontentment; some great and weighty affaire on foote, unseasonable entertainments, lad newes from abroad, or something hath too often stolne my heart from that full and fruitfull attention to holy duties, which was due, and that even upon the LORD's day: And I can now remember, and my conscience tell mee, uppon this occasion, that I have not watched over the many idle, impertinent wandrings, and vagaries of my imagination, as I ought; but given so farre a way unto them, that they have justly brought uppon mee an uncomfortable deadnese of affection, barrennesse and disposition, in the use of the ordinances; and conversing with GOD by Meditation, Prayer, hearing of the Word, singing of Psalmes, examination of the Conscience, and other religions Exercises.
ercises; and I know not, into what further spirituall miseries they may lead mee, and therefore in great mercy the most wise God goes now graciously about, to correct, and mortisfe the vanity, worldliness, distractions, and misemployment of my thoughts; even by the terrors of these thy most horrible, and hellish injections. And by the helpe of God, I will follow the meaning, and conduct of his holy Hand for a right use of them, and attaining that happy end, which hee doth so mercifully intend.

8. Greater ability of comforting others.

8. To gather skill, experience, and dexterity, for the raising, and reviving of others hereafter, hanging downe the head, heavie, hearted, and maliciously, haunt in the same kind. By discovering unto them thy bootless malice, the soveraigne medicines I have met with in the Ministry of the Word; and the good I gained to my soule hereby; By the helpe of that Almighty hand, which can turne the darkest midnight into the brightest morning, and produce a Medicinable Potion out of the rankest poison.

Mee thinkes this heaven, which by divine blessing, I extract out of thy hell; this healing vertue, which I draw from thy vilest venom; this spirituall good, which I gather from thy divellish spite, should make thee weary of this way, and pull in thy hornes. I trut in my God, it wil shortly cause thee to cast away this weapon, and quit the field quite. For thou ever infinitely hatest, and hinderst all thou canst, the glory of GOD, all exercise and increase of grace, and the welfare of my poore soule; which by accident, and his sanctifying power,
whoever turns all things to the best, to them that love Him, are all happily advanced, furthered, and enlarged by this raging, and pestilent rancour of thine.

And who would not think, were not the incredible depth of thy malice and madness, equally unfathomable by the wit of Man; But that thou shouldst the rather surcease; because these Satanicall suggestions, to mee, that resists, are but crosses and corrections; but in thee, most outrageous and execrable blasphemies, which will mightily hereafter add to thy heavinesse and horror of thine everlasting chains of darkness and damnation, at the judgement of the great Day.

Quod ad Sanctorum gloriam proficiat, malignis spiritibus crescit in damnationis augmentum.
—De omni quidem malitia sua Damnationem aeterna penna punientur, in congregatione quidem osculis certaminis, quando electi vincunt mala, que repellunt, suis hostibus tribuunt: Quia isti tanquam aurum in
furnace probantur, illi vero pro reprobis suggesiis puniuntur. Greg. in 1.Reg. cap.90.

FINIS.