THE SAINTS
Soule-exalting
HUMILIATION;
OR
Soule-fatting fasting:

Which (Jacob-like) prevails with God, diverts judgements felt or feared, and procures mercies national and personal, either wanting or withdrawne.

By the late Reverend, Learned, and Godly Minister of Christ Jesus, Robert Bolton, Bachelour of Divinity, and sometime Preacher of Gods Word at Broughton in Northampton-shire.

MATTH. 23. 12.
He that humbleth himself, shall be exalted.

12. Therefore also now (saith the Lord) turn ye even to me with all your heart, and with fasting, weeping, and with mourning.
14. Who knoweth, if hee will returne, and repent, and leave a blessing behind him.

LONDON,
Printed by John Haviland, for Rapha Harford, in Queenes-head-alley in Pater Noster Row, at the signe of the Gilt Bible. 1634.
A briefe Table of the chiefe heads contained in this Treatise of the Saints humiliation.

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FINIS.
THE SAINTS

foulé-exalting humiliation.

2 CHRO. 20. 3.

And Iehosophat feared, and set himselfe
to seeke the Lord, and proclaimed a fast
throughout all Judah.

In this excellent storie there are
many things very remarkable and
fruitfull for our instruction, and
comfort. At this time wee will
only take notice of three, which
may arise from three passages in
the storie.

The people of God may fall into greatest extre-
mities, and to the eye of reason, into most despe-
rate and irrecoverable straits. Deepest miseries are
many times the portion of Gods dearest children.

It is a decree of heaven resolved upon, and ratifi-
ed by the Lord our God, confirmed by the expe-
rience of all the Patriarks and Prophets, of the A-
postles and professors of Christ, of all the Saints
and servants, nay, of the Son of God himselfe, that,
we must through many tribulations enter into the King-
dome.
The Saints


It is first proved by an induction of particulars: both of several ages of the Church, descending from Abel to our times, and also of especial ones. Consider Abraham's peregrination, David's troubles, Paul's catalogue of calamities, 2 Cor. 11. 13, &c. Add to these, Athanasius, Chrysostome, Luther, &c. From the end of afflictions.

Let us first consider those given by Chrysostome. 1. Afflictions are many times fit for us to serve as corrosives to eat away, as it were, the proud flesh of our swelling hearts, which hinders the health, and welfare of our soules, yea even to take downe, and to purge the dangerous distempers of spirituall pride, and selfe-conceitednesse for our graces and good deeds, Psal. 19. 71. 2 Cor. 12. 7.

2. To manifest the mightiness of God in their preservations, and deliverances out of them. Consider the children of Israels deliverance from Pharaoh, &c.

3. Left the world should think, that Gods children serve him mercenarily, and only in prosperitie, we may instance in Job's miseries, Job 1. 9. The devill had such a conceit of him, that he served God only for advantage.
To bring into our minds assured and comfortable thoughts of the resurrection, that though now the worldlings and wicked ones carry all before them, and God's children be exposed to all manner of molestations and miseries, yet a day of reckoning will come, and setting all right.

Left weaker Christians sink in their sufferings, and quite fall off when they fall into troubles; whereas looking upon others stronger than they, and yet more afflicted, they are revived and comforted, in their crosses.

Left others in their conceits and opinions should over value them, and advance them above mortall, and humane condition; and so be dulled and discouraged to imitate their graces and goodnes. See Isa. 5. 17.

That we be not misled in reposing true happiness in sensual hearts-ease, and worldly prosperity, but in the holy sufferings of persecuted Christians. See 1 Cor. 4. 11. Heb. 12. 6. 2 Pet. 4. 14.

They make the virtues of Christ and graces of salvation to shine forth themselves and shine in them. Rom. 5. 3.

To conceive this reason more easily consider, that there are two general ends of afflictions, in those which are fruitfully exercised therewith.

1. To mortifie, purge, and scourge out of us, corruptions, lufts, rebellions.

2. To trie, refine, and increase all graces in us, and the whole body of christianitie. As.

1. Faith is much strengthened and sweetened by afflictions.
Because they drive us with more reverence, greediness and feeling unto the means and powerful ordinance, which are wont to quicken, renew, and confirm our faith from time to time. Now faith is both in the mind and in the heart: and as it is discerned by the change of both, so it receives further growth in both. For my turne in the present point, in the mind it shewes itselfe in two things. 1 Knowledge. See Isa. 53.11. 2 Judgement. 1 Of truth, when we give glory unto the way of life, as to the onely way to be happie. 2 Of goodnes; when we esteeme it as the onely good tidings, our hearts can rest upon. Both these two are cleared & made more shining by crossles. The fire of affliction gives great light unto the understanding, and as sharp eies-salves, though for the present they dazzle the sight, yet after, they singularly clear the eies of the mind, for that they are much fitter to see spiritual things, and discern the wayes of God. When a man is drunken with worldly prosperity, or cast into a dead sleep of carnall & curtie, the sensuall heart fends up, as it were, earthly fumes into the head which intoxicate the braine, and infatuate the understanding: but when by a fast of afflictions wee are freed from this surfer, and that long abstinence hath worn out the intoxicating fumes of worldly vanities, then do we come to our selves, and recover our understanding, whereby wee are enabled to judge and discern more clearly and soundly of spiritual things, the wayes of God, and great mysterie of grace.

2 Afflictions put faith to the use and exercise of all its vigour and powers, and makes it trie and implo
ploy the utmost of its spiritual valour and abilities every way; and that makes it grow more strong and victorious. For as sloth, idleness, and want of exercise, doth emasculate and make our bodies more unactive, and unable; but exercise and employment doth much quicken and fortisfe them: so it is in the present point. Without encounter and assault, faith languishes, and lies hid; but when storms and tempests are towards, it stirs up itself, gathers its strength and powers together, and seeks for subsidiary assistance by prayer, meditation upon special promises for its purpose, experimentall recording former mercies, favours, and deliverances, &c. Abraham's faith was excellently exercised a long time, with that great affliction of his wife barrenness, nay, and till the time that it seemed impossible in nature that they should have a child: so that it grew thereby to that strength, that afterward at God's command, he would have sacrificed his only son with his own hands. He had learned, that as before he had quickened him a son, from the deadness of Sarah's womb, so he was able to raise him after from the dead, though he had been burnt to ashes. David's faith being exercised with innumerable afflictions after the promise of the Crowne and Kingdom, grew to that height and heart, as you may see Psal. 3, 6. & 46. 1, 2, 3. and in other places of the Psalms, the most part whereof was penned in the time of his trouble and persecution.

It grows at such times in respect of a more fresh, affectionate, and sweet survey, and embracement of its objects. 1 The merits of Christ. 2 The promises.
mifes of God. 3 The providence of God. And in respect of quickning and actuating with more life, these parts of faith which shew themselves in the heart. 1 Desires; extreme longings after pardon of all past and present sinnes in the blood of Christ. 2 Repose and resting in the bleeding bosome of Jesus Christ. 3 A comfortable perswasion, we are certainly Gods for ever; even for this last, I am persuaded, that both faith and the blessed Spirit assure most strongly many times, amid the variety of bitterness outward pressures.

3 When the eye of faith lookes through the clouds and stormes of afflictions, upon such places as these: 1 Thes. 3. 3. Acts. 14. 22. Heb. 12. 7.8. It is more cleared and strengthened in it selfe, and conveyed unto the heart of a Christian more light, and assurance of his election, effectuall calling, adoption. For afflictions attended with true humiliation, prayer, and a sincere purpose to profit by them, are comfortable markes and evidences of Gods especiall favour. The stones and timber, which the mason and carpenter meddle with, hew, smooth, polish and square, are certainly chosen for building; but that which they neglect and passe by, is to bee throwen as rubbish into the high waies, or to be burnt in the fire. It is so in this case; whom the Lord doth hammer, and polish in the furnace of afflictions, he singes out to bee stones in his spiruittal temple; but those which he lets lie quiet in the mire and mud of the world, and rot in the sinfull sun-shine of earthly ease, are fatting against the day of slaughter, and reprobate stones.
sol-le-exalting humiliation.

And as faith, the parent, fountaine, and root, as it were, of other saving graces and holy vertues, is notably strengthened by afflictions; so by consequent, all her blessed brood receive proportionable strength and heartiness.

1. Our spirituall hope is in the full tide, when our worldly hopes are at the greatest ebb.

2. Our love is more won unto God, by his weaning us from the world with the worm-wood of afflictions, neither can many waters of affliction quench it, nor whole floods drowne it, Cant. 8.7. but rather, being cast upon it, do like the water in the forge, add much heat to this holy affection, especially when the breath also of Gods spirit blows upon it.

3. Fear under Gods visiting hand recovers that life which it lost by recklesnesse and security in the time of prosperitie and ease.

See Isa. 57.11. 4. Humilitie. For afflictions are as a true glasse, wherein wee see our owne vilenesse and unworthinesse, frailtie, and insirmities, uncertainty, and weaknesse of the arme of flesh, and so humbly throw downe our selves with all lowlines and submission at the foot of Gods almightines, and glorious wisdome, sayning with David, 2 Sam. 15.26. Here I am, let him doe to me as seemeth good in his eyes.

See 2 Chro. 33.12. 5. Patience, which is the very nurce-child of tribulation, Rom. 5.3. and triall, Isa. 1.3. It growth under the burden, and by varietie of crosses, Job was an unparalleld pattern for afflictions, and so a matchlesse mirrour for patience. And therefore the Church confesseth, that it is good for a man, that he beare the yoke in his youth, Lament. 3. 27. Crosses are heaviest to the unexercised. The
The Saints

Fresh-water soldier grows pale upon the approach of the enemie, and glittering of the armour, but the old soldier looks upon his owne blood with an undaunted courage, because many times after bloodshed, he hath conquered. Proporcionably spirituall joy, peace of conscience, and other such sacred perfections, and sweetnesse of the soule, are inlightened and refreshed with the fire of affliction. See 2 Cor. 7.5.

Now as concerning inherent righteousnesse.

1. Repentance is much furthered by afflictions. First, both that repentance for old sins is revived and renewed. See Job 13.26. Dan.4.4. & seq; Ez.9.6. Nehem.9.6. &c. And that also for present sins is inlarged. For upon serious & sincere search & inquisition, we may find out some speciall sin, or sins, which we never so took to heart, or soundly sorrowed for before.

Know for this purpose, that it is not enough when we are pressed with afflictions, to looke with sorrow and hatred upon our iniquities in some general manner onely, as the causes of them, but also upon such occasion to search out some speciall and particular sins, which may at that time move God principaly to afflicct us.

For direction herein, let us by the way take notice of some rules to know when the Lord correcteth a particular sin with some speciall chastisement.

They are such as these.

1. When upon examination we find that in the Scriptures such a punishment is denounced against such a sin. As when affiance in the arme of flesh is punished with its faintnesse and falling to helpe us; pride, with dejection and contempt, whoredome with
foule-exalting humiliation.

with barrenness; idolatrie with adultery.

2 When God punisheth by way of retaliation,
by law of requitall, like for like, as, when wee having dishonoured him with scandalous sins, he casts dishonour upon us; when we having been disobedient to our parents, our children neglect their duties towards us; and having wronged our inferiours, our superiours oppress us; or lavish of our tongues against others, are paid home with the scourge of tongues, &c. Thus David was justly dealt with. See 2 Sam. 12. 10, 11.

3 When wee are taken in the very act, and seised upon when we are sinning. So Jonas flying was followed with a tempest. The Israelites murmuring for flesh, were plagued with the wrath of God, while it was yet between their teeth, Numb. 11. 33. Belshazzar carousing in the golden vessels of God's house, was frighted with the hand writing upon the wall. Antiochus plotting toward Jerusalem to kill and slay, was horribly plagued, 2 Maccab. 9. 4, 5. So Jeroboam's hand stretched out against the Prophet, dried up, 1 King. 13. 4. A Flax-woman at Vauxfat in France, dressing her flax upon the Sabbath, was burnt with her flax and two children. At Paris garden at a Beare-baiting, Anno 1583. eight persons were flaine, many hurt, by the breaking of the scaffold.

4 When our sinne in it owne nature commonly brings forth such a punishment, as a cursed fruit. So idlenesse, or wastefulnesse, ordinarily begets beggary and want. Drunkennes, dropsties, farthers, or some painful distempers; in old age at furthest;
The Saints

the sin of uncleanness, weakness, and filthy diseases; immoderate aching, consumptions.

5 That which thou art lothest to heare, and that which most hinders the resignation and submission of thy soule and body, and all thy courses and carriage heartily and unreverently to the will and word of God. See David's case, Psal. 32.

6 That which thou first feelest the smart of the crosse thy conscience chiefly checks thee for, and seizeth upon, on its owne accord, as the only Achan and author of thy present misery. So Josephs brethren in their troubles call to mind their crueltie towards their brother, as cause of their crosse.

7 That which thou hast still been afraid left the Minister would meddle with, when thou wentest towards a conscionable sermon. Now the Lord will master it with fiery a Scorpion.

In a word, Repentance is increased in respect of sight of sin. For through the glass of afflictions, we see more, and them more ugly. The clouds of outward troubles unite, as it were, and collect our sight, and so represent our sins more to the light; whereas the glistering of prosperity doth disperse and dazzle it. 2 Sense. We are more apprehensive of the intolerable weight and burden of sin, when we are pressd but with a taste of those unmeasurable seas of bitterness and sorrow which it infinitely merits at the hands of God. 3 Sorrow. It is the property of truly penitent hearts to turne worldly griefe into godly sorrow. And though some earthly anguish may first strike the heart and open the flood-gate of tears, and sighs, and groans, yet there is
soule-exalting humiliation.

is a secret sanctifying power, that at length and in cold blood turns their current upon their corruptions. There is an holy wisdom in every sanctified soule, which tells him in such cases, that sorrow is never well spent, but upon sinne; and bids him for shame never to take on so, or shed teares for himselfe, for his beasts, for transitory losses, or crosses; not to fling away such precious or sweet water into the channell or sinke-hole, but keepe it for to bent the closet of his owne heart with, against the evil favours of his owne sins. 4 Hatred. Then wee begin to loath that sweet meat, Job 20. 12. which we were wont so to tumble in our mouth, and hide under our tongue; then we feel it accompanied with such foure sauce, and turne into gravell, nay, into gall of Aspes in our bowels. 5 Striving against, watchfulness, and opposition; we shall bee farre more afraid to give entertainment, and any more warmth in our bosomes unto those vipers, which have already so bitten and stung us.

2 New obedience also is notably quickned and enlarged by afflictions.

And first know, that by them that maine fundamentall rule and principle of Christianity, To for sake all, and deny our selves, the sure and undeceiving ground-worke of all sincere and acceptable obedience, is better learned and more boldly practised.

Which is laid downe unto us, Luke 14. by our Saviour himselfe, left any man of those great multitudes that followed him, should deceive himselfe in thinking it an easier matter than indeed it was,
to be his follower, he directs his lesson to them, ver. 25, 26, 27. And there went great multitudes with him, &c.

The necessity of this resolution hee, there more fully sets out unto us in two parables. Hee that will build must first be able to calculate the charges, and his means to defray them; otherwise to begin, being unable to make an end, were but to lay the foundation of his disgrace and scorne in the losse of his cost and paines. A Prince likewise that will undertake a war must have sure triall of his own, and skill to disclose his enemies strength: otherwise to bid him battell, were but to incense him the more, and thrust a little into his hands to defeat him of all that he hath. The conclusion of these inductions our Saviour repeats againe: so likewise whosoever denyeth not him selfe and forfakest all, he cannot be my disciple. In which short speech wee have this account made to our hands, that ere we expect to bring our spirituall building to any competent perfection, or successfully hold out in our spirituall warfare against Sathan, we must make over all interest in our lives, or whatsoever is deare unto us: not thus prepared, wee shall but lay foundations which cannot hold: for to be surprised in the day of battell, after wee have exasperated the venome and rancour of the old Serpent, our sworne enemie, by professing our selves to bee Christ's soildiers, and professing to fight under his banners.

Let a man never talke of profession, being a Christian, or hope of heaven, except hee be content for Christ's sake to deny himselfe; his worldly wis-
soule-exalting humiliation.
dome, naturall wit, his passions, pleasures, carnall friends, acceptance with the world, ease, outward estate, libertie, life, &c. and constantly indure (which is most distastefull to flesh and blood or to nature most ingenuous) the hate and oppositions, though of dearest friends, the reproaches and revilings of men, who for any endowments either of art or nature are most abject in respect of them whom they revile. Now sanctified crosses are wont to add resolution to solie denial, for in them wee see and find by experience, that no created power can comfort, and therefore wee are readier to resigne up our selves, renouncing the arme of flesh unto the rock of eternitie and our salvation. 
Now our new obedience is made more fruitfull by afflictions as the vine by pruning, lopping, and cutting. In holinesse towards God, in a careful and conscientable carriage towards the first table; a taste wherof wee may take by comparing mariners in a storme and arrived at the haven: prisoners with theaters, burials with banquets, beds of sickness and expectation of death, with strength of youth and prosperous health: For as in the one state wee shall find for the most part nothing but impiety, presumption, securitie, contempt of Godliness, and such like fruits of darkness: so in the other, trouble, danger, and distress, doe much alter the case, you shall find them bewailing their former sins, crying for mercy, falling to prayer, vowing, and promising upon deliverance much holinesse, &c. And as other parts and branches of holinesse are hereby enlarged, so especially that sweet grace of
of prayer is notably revived and inflamed: See example hereof in Hezekias, Isa. 37. 1, 2, 3. whereas delivered and in prosperitie, hee was ready to glorifie in his treasures: In David, Psal. 18. 1, 2. but after grew confident in his owne forces, and numbered the people. In Manasses, 2 Chron. 33. 12. See Jer. 2. 17. Isa. 26. 17. Psal. 81. 7. 107. 6. &c. and 108. 2. 2 Chron. 20. 12.

2 In righteousness towards our brethren. By begeting by Gods blessing.

1 More conscientableness: Sensibleness of the guilt of unrighteous dealing, which a man finds to give assent unto his afflctions, makes his conscience more tender that way, his judgement more ready to examine, more quick-sighted and unpartial in judging of right and wrong; and the heart more fearful and unwilling to give assent or approbation unto any injurious action. And we see some in great extremity thinke of distribution, &c.

2 More compassionateness: Selfe-sufferings often mens hearts towards their brethren: personal miseries beget pittie towards others.

3 Courtesie. A true fight of our owne infirmities, deformities and inabilitie to subsist by our selves, begets a sweet mildeness and gentle behaviour towards our neighbours, whose helpe, assistance, visitations, and prayers, we see, we have need of in extremities. Prosperitie ordinarily produces scornfulness, insolencie, contempt of others: but Gods hand upon us teacheth us another lesson, how fraile, brittle, mortall, and miserable we are, &c.

3 In Knowledge of our selves. In our prosperity looking
foole-exalting humiliation.

looking through the false spectacles of pride, and selfe-love, wee are ready to overewe, and out-prize our gifts, to mistake shadowes for substances, worldly policie, which is meere foolishnesse, for found wisdom, proud presumption and carnall securitie for true faith, and firme affiance in God: covetousnesse for frugallie; a bare profession for the power of Christianitie, &c. and also to imagine, that the smallest mites, of grace and vertue are the richest talents: and the least, first degrees to be the highest and greatest perfections of them: but when these deceiving glasses are taken from our eyes, we see our graces and spiritual abilities in their owne nature and proportion: and then counterfeit vertues which like gilded papers or posts make in the time of prosperitie a glorious shew, seeming pure gold in outward appearance, doe consume and vanish in the fiery trial, as not enduring the heat of this furnace of affliction, and then the weakness and imperfection of our new-borne graces will bee easily discerned, when they are put to struggle and wrestle with troubles and temptations. 

This is the second reason for the proving of the Doctrine.

Taken from a distribution of our enemies and their endlesse and restlesse oppositions and assaults.

It must needs be so, consider the power, malice, cunning and implacablenes of our enemies. 1 The devill. 2 Our owne flesh. 3 The world. Of which See Down. whole Christian warfare. From the numberlesse multitude and great variety of afflictions. Infinite are the kinds of troubles, crosles.
croffes, temptations, to which we are subject. See the school of temptations. Pliny reckons up 300 diseases from the crowne of the head to the sole of the foot. See Burton, pag. 8.

Of instruction; This point may serve as a loue-raigne preservative to weaken the ftring, leffen the rage & abate the smart of all sufferings to the Saints of God: nay, to make them welcom, sweet and comfortable unto them. And here let us revife & refresh our memories with the varietie and excellencie of good they bring unto us; of which I have but given a taste before in the second reason of the doctrine which you may recapitulate in your memories.

But besides all this; our momentanie croffes doe not onely further, but also much increase our everlasting happinesse. For the more painfull our labours are in Gods service, the more rich shall be our wages; the more dangerous our fight, the more glorious shall bee our crowne; the more our sufferings exceed in number and measure; the more shall our joyes bee multiplied, and glory augmented. See 2 Cor. 4. 17. God ordinarily tries and afflicteth his worthieft champions, and strongest in grace; and by croffes he yet further inlargeth their graces, and according to the greatness of their graces, shall bee the gloriousnesse of their reward; seeing hee crowneth his owne gifts with proportionable blessednesse. And as hee advanceth us above others in grace in this life; so he will exalt us above others in glorie in the world to come; not for any merit, but his owne mercy. That thou maieft bear afflictions more comfortably, leane to live the life of faith.

Examination.
Examination. Let us upon this occasion also try our spiritual estates, by the works which our afflictions have wrought upon us. If thou be yet in the state of nature, thou feestest no such blessed effects from thy afflictions, as I have described, nay, thou art commonly worse by them. For worldlings are wont, when they seize upon them, to grow into open rage, or boil with inward fretting and impatience; tormenting themselves more many times with their owne unruly passions and struggling against God's visiting hand, than with the smart and anguish of the evils inflicted. If their eyes be opened to see the cursed causes of their crosses; 1 They either fall into horrible thoughts with Cain, that their smart exceeds their sinne, and that their punishment is greater than they can beare. 2 Or else they labour to bring a thicke skin over their galled consciences by carnall delights, and to stop their inward accusations with the loud clamor of their sports. But if they lie by it, and be hedged by the extremity of their calamities from worldly pastimes, then having no help in themselves nor hope in God, they fly from him, as from an incensed enemy. And either with Saul they resort to wizards and wise-men, and seek to the devil for removall of the crosses which God hath inflicted. 2 Or being quite forlorn, they become their owne hang-men with Judas. So that the same fire of affliction, which purifies the faithful like gold, from the dross of their corruptions, doth utterly consume the wicked like straw or stubble. The same wind of trouble which purgeth God's good wheat,
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blowes away the reprobate like chaffe. The same anvile and hammer, that breakes and bruses in pieces Gods elect vessels, that being molten againe, they may be framed anew for his use, doe make the hard hearts of wicked men like the nether millstone: the same bitter potion which keepest gracious men in temperance and sobrietie, doth make gracelesse men the more intemperately to swallow downe the impoisoned cups of worldly vanities. See this true in Pharaoh, Exod. 8. 15, &c. Jeroboam. 1 King. 13. 8. Ahaz, 2 Chron. 28. 22. The theefe upon the croffe, Luke 23. 39. See Apoc. 16. 9. But in all there is not this sensible worsening: consider whether thou in truth and in some measure reape the fore-mentioned fruits.

If this be the condition of all true converts in this vale of teares, then let them be so farre from being terrified and troubled for varietie of troubles and temptations, and continued succession of croffes and heavy accidents: that from thence they may conclude and crowne their hearts with assurance of being sons and not bastards, and conceive of them as so many certain and infallible marks, that they are in the right way to heaven, through which if they walk but a little further with patience, they shall discerne a crowne of glorie, which is their owne for ever; of which, all the affliotions and pressures laid upon the Saints from the creation to the worlds end, are infinitely unworthy. And in the mean time, let them stay their hearts with such considerations as these; sweetening the bitterness of their affliotions by a comparative consideration, 1 Of those many and intolerable...
intolerable troubles which Christ had. In his birth, hee had a common Inne for his kingly palace, a stable for his chamber, a manger for his cradle; the brute beasts for his chamber-fellowes. In his infancy, he fled into Egypt for his life from blood-thirstie Herod.

In his youth, he tooke paines in that poore occupation of his supposed father Ioseph, as appeareth by the question of the people, Is not this the Carpenter, Maries sonne? Mar. 6. 3.

In his whole life, full of humane afflictions, so poore, that he lived by almes, and had not the privilege of poore foxes, See Luke 8. 3. and 9. 58. After hee begun to execute his office, hee was grievously assaulted with Sathans fiercest temptations, he spent his life in doing well, and hearing ill, he doth works of mercy, and is maliciously cenfured; he teacheth the truth, and hardly escapeth outward violence; his friends enviously backbite him, his enemies maliciously slander him; he cannot speak but they are ready to intrap him; and out of the words of life and salvation, they are ready to gather matter of his death, and destruction. Hee is despitefully called, a wine-bibber, a glutton, an impostour, a deceiver, a samaritane, a sinner; and being the onely natural son of God, he is said to be possessed of a devill; he is betrayed of his owne Apostle, apprehended with swords and staves, &c. But that which was infinitely more than all these, the unsupportable weight of Gods anger due to our sins, pressed out of his blessed bodie, a bloody sweat, and that ruful crie, my God, my God, &c. So that our affli-
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1. Of the miseries of worldly and wicked men, in their passage to hell, forced upon them sometimes by cruel superstition: hence it is, that the Bedlites cut and lance themselves before their Idols. The Papist bloodily whips himself before his crucifix. Many of the Jews will endure most exquisite torments, rather than eat swine's flesh: and the Turkes rather die than blaspheme their false Mahomet, or lying Alcaro. Sometimes by their cursed courses as the worldlings, drunkard, ambitionist, unclean person, &c.

2. Of the hellish torments of the damned, and those unquenchable flames to bee endured without remedy, cease or end. Besides (which is an infinite losse, whereas their torments are but finite) banishment from the presence of God, and the inestimable joys of his heavenly kingdom.

3. Of the inexplicable sweetnesses, pleasures, and felicitie above: consider what it is to have the infinite ocean of all glory, beauty, excellency, &c. to powre upon thy body and soule whole rivers of fresh, unutterable joyes for ever, and ever, infinitely more abundantly and oriently, than the sun her rayes and splendour every day: then what an heaven it is to looke upon the glorified body of Christ, every veine whereof shed blood for thy sinnes and fake, and wherein our nature is advanced above that of angels, and almost deified, &c.

4. It is common to all Christians, and wouldst thou walk in such a way as never any went to heaven from the creation of the world to the end of the world?
soule-exalting humiliation.

Rep. But, alas, fairest thou, perhaps my miseries are transcendent, and matchlesse, &c. Other mens are but flea-bitings to my scorpions. Well, but for all that, should all the men in the world come, and bring their grievances together, of body, mind, outward estate, fores, vleers, agues, epilepsies, madnes, aches, and all those common calamities, beggerie, want, servitude, disgraces, banishment, imprisonment, &c. and lay them all on an heape, to bee equally divided, wouldest thou share alike, and take thy portion, or be as thou art? Without question, thou wouldest bee as thou art; I am perfwaded the most afflicted man that heares me this day, would far rather abide as he is. See 5. more to this purpose in my sermon upon that Text, Thy word is a lanthorne, &c. pag. i. &c.

Let every one that refraines from evill, hath given his name unto Christ, and expects a crowne, prepare still for fresh encounters with ungodly oppositions, and fortifie their hearts against afflictions to come; by such helps as these.

1 Treasure up that noble & precious vertue, patience, as a speciall counterpoifon to abate & abolish the sting and venome of all crosses and afflictions, and as a cordiall to hold up thy heart in thebitternes and extremity of them. This patience is an holy vertue planted by Gods spirit in a sanctified heart, whereby out of an acknowledgement and sense of Gods wisdome, goodnesse, power, providence, &c. we willingly and constantly passe through all perfections and ungodly oppositions for Gods causes, and whatsoever other crosses, and corrections, his
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Wise providence doth lay upon us; I meane not an affected vaine-glorous ungrounded Apathie, confidence and insensibilitie in suffering. And this will bee as a strong pillar to support the heart, as a sweet perfume to seazn the affections, as a love-raigne preservative and counterpoison against the sting and venome of crosses.

2 Rent, unnaile, and unglate thine affections from the world. Earthly-mindednesse doth irrage the crosse; and gives it teeth to eat out the very heart of the afflicted. Root out of thine heart therefore this cut-throat of patience by all means possible. Consider Nabul, a dogged Dives, and churlish niggard to Gods people; onely, as worldlings may doe, made perhaps, once or twice a yeare, a bountifull and joviall feast to his good fellow companions, to keeepe his Pharisaical reputation with some flattering dependant, and with some plausible cloak to cover his covetousnesse and crueltie: but in the evil day, his heart was a stone within him, &c.

3 Do not in the mean time weaken thy strength unnecesarily, and emasculate thine heart before hand, either,

1 By reall suffering of imaginary sorrowes and afflicting thy mind with flauish fore-conceits of future evils, thereby to double and multiplie their stings upon us before hand, and to suffer them many times before they seize upon us; which is both unnecesarie, and unnoble, most unworthy the morall resolution of a naturall man, and the generous spirit of an honest * heathen, much more the Christian fortitude of a gracious heart.
Soule-exalting humiliation.

2 Selfe-created crosses, that I may so call them; when a man is every way well, if hee can see it, and yet brings much trouble into his owne house, and grieves to his heart, meerly by his owne waywardnesse, frowardnesse and Bedlamfolly; Christians draw many afflictions on themselves through their owne default, and trouble themselves (as I may say) when God would not trouble them.

4 Helpe we have in this point, even from the wiser heathen, out of the dictates of reason, and light of nature, who did learn and labour to mollifie and asswage their miseries and ills to come, and to prepare for a more easy and patient passage through them, by planting in their hearts a resolution to looke for any calamitie or crosse which was incident to the nature of man; and if they escaped them, to hold it againe, advantage, and, as it were, an exemption from common frailtie.

5 But out of the booke of God, we have armour of prooe, and sovereign antidotes against the cruellest and bitterest storms and sting of the extremest crosse, even many precious promises sealed with the blood of Christ: Amongst the rest, that, 1 Cor. 10.13. That he will never suffer them to be tempted above that they are able, and will ever with the temptation also make a way to escape, that they may be able to bear it. See Rom. 8.28. If thou truly feare God, feare nothing that shall ever hereafter come unto thee, temptation, trial, disgrace, distress; in outward things, danger from men or devils, death itself, or any other thing; for assuredly Jesus Christ himselfe being impressed with more compassion, • Bb 4. • natenessse • Rogers contraect. ed. pag. 555. * See Gouge, p. 172. • Tuscul. quest. p. 279, 280.
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*natenesse by reason of his owne taste and experience, will fortifie thee with sufficient strength before hand, uphold thee with his all-powerfull presence in the midst of them, and will at length most gloriously deliver thee in despiite of the devill and the whole world.

God will ever fit his afflictions to the spiritual strength of the partie. We have a promise, upon which in all our troubles and trials, wee may build, as upon the surest rocke. He will never suffer us to be tempted above that wee are able, 1 Cor. 10. 13. And, that his grace shall be sufficient for us, 1 Cor. 12. 9.

where he hath laid the heaviest load, there he hath given the greatest strength; and where there is abundance of afflictions, there hee bestowes abundance of patience, faith, and other graces, that we may beare and overcome them. The prudent commander imployes his souldiers according to their worth and valour. In an high enterprize hee makes not choyce of fresh-water’d, and white-liver’d souldiers, but of the most valorous and approved.

A discreet Schoole-master gives the longest and hardest lessons to bee learned, to the most pregnant and capable wits, not to dullards. The skilfull Armourer doth not trie common armour with musket-shot, but that of profe: The wise Lapidary tries not the tender Christall or fosser stones by the ftiddy and hammer, but the Adamant, which is readier to bruise iron and steele: The carefull husbandman thresheth not the vetches, with a threshing instrument, neither turns a cart-wheele about upon the Cummin, but beats the one out with a staffe,
foule-exalting humiliation.

staffe, and the other with a rod. See Isa. 28.27. Now
sith God hath given this wisdom and discretion un-
to men (Isa. 28.26,) himselfe is infinitely more merci-
fully wise to fit his trials to the strength of his chil-
dren; singling out his valiantest soldiers for the
strongest encounters, his best scholars for the har-
dest lessons, his choicest armour for highest proofe,
his hardeste adamants for the most steele anvil, &c.
Hence it was that Abraham the father of the faith-
full; Job, the justest man upon earth; David, a man
after God's owne heart; Paul, abounding in the
riches of spirituall graces, were put unto it: but
weake ones are more easely dealt with. See Isa. 48.
10. God out of his love and mercy, hath measured
out such a certaine stint and proportion of afflicti-
ons unto every one of his children, as in wisdome
he knowes fittest for them; and that both in respect
of quantitie and continuance: In which respect,
as there is no crosse and calamity, which is not fore-
appointed of God, so the quantitie, how much, and
the time, how long, is also by the same wisdome
and providence ordained in such an exact manner,
that as it is impossible for any man to free himselfe
in whole, or in part, from any of that measure which
is allotted unto him, or to prevent it from comming,
or to escape from it being come, before the ap-
pointed time: So it is alike impossible that all the po-
wer of the devils, or men should adde one dramme
to the weight, or one minute to the time of our af-
fections, more than that proportion which God by
his powerfull wisdome hath shared out unto them:
as God hath sate to the waters of the sea, so also to
these
The floods of affliction: *Hicerto shall ye come, and no further, and here shall thy proud waves bee said.*

1. That the matter and ground for which we suffer, bee substantiall and sound.
2. That our hearts bee upright, and aime principally at Gods glory, not at vaine-glorie, profit, or any private end.
3. That no sinne lie upon our consciences; else the consciousnesse of that will nip and blast all sweetnesse and comfort, which should naturally spring out of our sufferings.

4. Let not the canker of carnall joy in the mean time eat out the heart of spirituall. But ever prize and prefer the joy of the soule, delights of grace, refreshings of the Holy Ghost, infinitely before worldly pleasures, ease, or any earthly thing. For having acquainted and inured our selves to delight in God, and with inward and spirituall comfort, we shall enjoy them as gloriously & plentifull in the darkest dungeon, as in the noontide of worldly prosperity.

5. Walke with God in the meane time, by a rule and daily direction; watch over thy heart; mortifie thy passions, lusts, corruptions, beloved sinne; stand at the swords point with thy most beloved sin. Get an habit of heavenly-minde dnes, patient discretion, &c. In a word, be very temperate, honest, holy. For the more conscionable a man hath been in the meane time, the lesse power will the crosse have over him, when it comes upon him. It was the sayling of a reverend man; Where sin lies heavy, the
soule-exalting humiliation.

the croffe lies light, and contrary, where the croffe lies heavy, sinne lies light, so the heart that hath beene very holy in a calme, will be most lightsome in tempestuous times.

10 Get mortifying motives and meditations, to master an immoderate feare of death, the king of feares and prince of terrors, and we shal with far more patience, and resolution, digest all petty troubles and miseries in the meane time. For which purpose consider,

1 That there is almost no man, but hee hath endured worse paines in life, than hee can endure in death. The pangs of death are often lesse than those of the tooth-ake.

2 The covenant of God is in force with us, as we lie in the dust of the earth, Mat. 22. 31, 32.

3 The union with Christ holds still, Col. 1. 18, as the hypostatical did when Christ lay in the grave.

4 Death is but a sleepe, 1 Thes. 4. 13.

5 Christ's death hath taken away the sting and sweetned it to all his.

6 It is but as a sturdy porter, letting us into heaven. It is a passage to eternall joyes.

7 It is but like the fall of a wheat come into the ground, and dying, that it may spring up afterward gloriously, Job. 12. 24.

8 It is but a departing out of this world unto the Father, Job. 13. 1.

9 It was called in the old Testament, but a gathering to their fathers.

10 Jacob made nothing of it. Hee said to Josaph, Gen. 48. 21. Behold, I die. See also Chap. 49. 33.
Let us trim our lamps in the mean time, try our spiritual estates; and the rather because there are so many foolish virgins.

Let us get familiaritie with God before hand.

Let us know most certainly against that time, that judgement is given unto Christ.

Be much in mediation of heavenly joyes and our everlasting abode there.

Set thy selfe seriously & industriously to attain full assurance. Amongst infinit helps therunto press that place often upon thy conscience, Heb. 6.17, 18.

Thus much for the first thing observable from the first passage of this storie.

We come to a second, of which more briefly.

Mans extremity is Gods opportunity. The Lord will be scene in the mount. Or thus,

In the height and heat of cruellest persecution, in the depth, and as it were, the desperation of greatest danger, God is wont to improve his mercifull almightiness for the deliverance of his children. Isa. 33. 9, 10. The earth mourneth and fainteth; Lebanon is ashamed, and hewn downe, Sharon is like a wilderness, and Bashan is shaken and Carmel. Now will I arise faith the Lord, now will I be exalted, now will I lift up myselfe. Consider besides this remarkable storie, vers 12. The Israelites at the red sea, in Antiochus his time, &c. 88. The powder-plot.

For private men, Abraham in the mount. Sampson, Indg. 15. 18, 19. David, 1 Sam. 30. 6.

For spiritual straits, consider David, Psal. 77.

16. Ezekias, &c. and now the Churches in Germany.

The glorie of Gods mercie and power is there-
Soule-exalting humiliation.

by magnified and made most illustrious.

The hearts of his children are thereby most comforted, and filled with thankfulness and joy.

The enemies are most confounded.

Let all true hearts know, that the deeper they sink either into temporall or spiritual miseries, the nearer they are to deliverance. For the performance whereof (for he is truth itself) he hath, 1 His owne omnipotent armes, which can beat the greatest mountain to powder, and rent the hardest rock in pieces, &c. 2 Innumerable hosts of Angels, of which one killed an 185000 in one night, Isa. 37. 56. together with all the hosts of heaven and earth, even to lice, and the smallest vermin. That faire, glorious Giant, which with incredible swiftnes runs post, as it were, through the skie, every day to stand still, or retire: the impetuous current of the raging sea to recoile, the merciless flames of the hungry fire to become a soft and refreshing aire, the implacable fury of the most inraged lions to couch at first word, for his servants sake and safety. Nay, he hath worms and lice if need be, to fetch blood from the proudest tyrant upon earth, and to eat out the heart and bowels of the most boisterous Nimrod, or highest monarch that weares a crowne upon his head, if he oppose his people. He hath the hands and consciences of contradicters, to bring their own blood upon their own heads, and even hell upon their hearts in this life. In a word, every godly man sweetly rests under his wings, who with one word is able to turn all the creatures in the world into hell, nay, even with the breath of his mouth, to turne hell, and heaven, and
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earth, and all things into nothing. 3 He can work for thy deliverance. 1 By himselfe without means as it is in this storie. So hee destroyed Pharaoh, Exod. 14. Overthrew Jericho, Josh. 6. Drive backe Senacherib, 2 King. 19. See 2 Chron. 14. and 2 Kings. 6. 2 By weak means. So Gideon 300. prevailed, Jud. 7. The Kings of Sodome were overthrown, Gen. 14. See also 1 Sam. 14. and 17. Jud. 4. and 9. 3 Contrary to means. So Daniel was preserved, Dan. 6. Jonah 1on. 2. The three children. See Josh. 10. how the sun stopped still. Here then is comfort for the Church, upon whom God shewes miracles of mercy in all ages.

Admonition to the enemies and persecutors of Gods people, if ever they will be warned. Dareft thou grapple with the omnipotencie of God? canst thou disarme those angelicall spirits, addrest for the defence of his chosen? Dareft thou venture to pull a signet from the strong and mightie arme of Jesus Christ? Canst thou lay a countermand upon the creatures, against the charge of their Creator? &c. If so, then maieft thou hope to pull a poore humbled soule out of the shadow of the Almighty, and from under the wings of the most high. Breake off then betimes thy plots, and pestilent devices against the people of God, lest the sword that thou hast drawn, enter into thine owne heart; and thy dung-hill, implacable, and murderous malice returne with vengeance upon thine owne pate. Affuredly thou shalt never prevale: thou hast against thee, heaven and earth, sun and moone, and the seven stars, as they say. Nay, if thou conquer in thy siding and setting against the Saints, thou art con-
founded and crushed for ever, as all those that triumphed over and trampled upon the Lord of life.

Oh, thrice blessed then, and incomparably happy is their estate, who having renounced the arm of flesh, the wedge of gold, the fading splendour of the most imperial crowns, all the rotten pillars of humane felicities, doting dependances upon the worlds minions; in a word, the whole power and possibility of man, whose glory is but soame, whose strength is but rottenness, whose bravery is but dust; I say, who having disclaimed these broken staves of reed, are repos’d with a sweet, a strong and everlasting safety, under the rocke of eternitie. If thou bee such, bee more than infinitely confident, thou shalt shortly bee more than conquerour, and triumphantly trample upon the face and furie of the proudest devil, whether incarnate or in his owne shape. And in the meane time assure thy selfe, God will be a God nigh at hand unto thee, to take an opportunitie to glorifie himselfe in all thy extremities and difficulties.

The exercise and ordinance of fasting, is a very excellent meanes, and singularly powerfull to prevaile with God extraordinarily. It is a speciall meanes to move God to deliver us out of such inextricable straits, and extremest dangers.

See how powerfull this ordinance hath beene.

1 For obtaining some speciall good, Nehem. 1.4.
2 For removing evil of sin, Afl. 9. 9. 11. 1 Sam.
3 For removing evil of punishment.
Before I proceed further in this point, let me tell you that it is gathered out of the third verse, wherein we may take notice of Job's gracious carriage in his great distress.

1. His sensibleness and apprehension of God's hand upon him. And Job feared.

Whence let us learn:

Obs. To be sensible of God's visiting hand, whensoever or in what kind soever it shall seize upon us. See Ruth 1. 20.

1. That we may acknowledge his Royal prerogative in being the inflicter of all punishment.

2. That we may remonstrate to our own conscience, that we are the ingenious children of our heavenly father, by taking to heart the least intimation of his displeasure against us.

3. That we may make way to profit by his fatherly chastishments.

Reprove of all those, who affect and discover a stonical apathy and insensibility this way, and in such cases have recourse only unto the arm of flesh when they are afflicted with diseases, and danger of death, they look no higher than to the hand of the Physician; they depend only upon the power of physic for their deliverance and recovery: many times in their losses and distresses, they will have recourse to wizards, and wise men, as they call them:
I

soule-exalting humiliation.

as Balak had, Num. 22. 5. and Saul, 1 Sam. 28. 14.
and Amaziah, 2 King. 1. 2. and Haman, Esth. 3. 7.
when they are troubled with melancholy, heavy-
heartednesse, and perhaps horror for sinne, their
medicine is only outward mirth, merry company;
and the unhallowed pleasures of good-fellowship:
when they are in misery & want, they depend upon
their wit, and their owne coursening and shifting for
bettering their estate: but they never are affected
with, or take notice of Gods hand in all these, and to
be humbled under it.

Let us learne, and labour to get and keepe
softenesse and sottishnesse in our hearts this way: that
we may suffer Gods fatherly chastisements to have
a full and fruitfull effect upon us. For we ought to
profit and make progresse in the whole body of
Christianity by afflictions; as we shewed you under
the second reason of the first doctrine from this
place. Now sottishnesse and sottishnesse under the
crosse is a barre against all this spiritual good.

It is present speedy addressse towards Jehovah in
his deepest distresse. And he set himselfe to seeke the
Lord. Whence take this note.

Obs. In all our distresses and dangers wee must
have our recourse to Jehovah.

Reas. 1. Because our sins are the cause of all our
sorrow. Our own wickednes worketh our woe. See
Deut. 28. 15. what a catalogue of curses dog disobedi-
cence to Gods law at the heels. If then we would be
rid out of miseries, wee must renounce our sins, the
ture causes of all our crosse, & have recourse to God.
2 God is the author and inflicter of all punishments and inflictions, Amos 3. 6. Job 5. 6. whereas, whatsoever be the instruments in the inflictions of punishments, and the executioners of his just vengeance upon the sons of Adam, God himselfe hath ever the chiefest stroke, a principal hand, and the greatest sway in the great variety of all manner of visitations and vexations for sinne. Therefore recovery from our troubles depends upon our reconcilement and recourse to him.

3 God alone hath sovereign and unresistable power to deliver and set free from all miseries and vexations. He only killeth and giveth life, neither is there any that can deliver out of his hand. Hee alone at his pleasure can bridle and restraine the furie of Sathan. Hee onely in despight of spightfull tongues, can bring forth a mans righteousness as the light, and his judgement as the noone-day. He alone can speake peace and comfort to heavy and mournfull hearts; he, and none but hee, can rescue and releeve the poore and penitent soule out of the lions paw, from the brinke of despeare, and out of the very mouth of hell. Hence it is, that David faith in the perplexitie of his spirit, Psal. 142. 4. I looked upon my right hand and beheld, but there was none that would know me, all refuge failed me, and none cared for my soule. Then cried I unto thee, O Lord, and said, thou art mine hope and my portion in the land of the living, &c. There is no rest then for our vexed spirits, and distressed soules, but only under the wings of Gods almightinesse.

For reproofe of those, who thinke to releeve and rescue
foule-exalting humiliation.

rescue themselves from the hand of God and his heavy visitations, only by the aid and power of secondary causes: who labour to passe out of all their troubles and perplexities by their owne strength and arme of flesh; when they are in disgrace with greatnesse and great men, they labor by bribes, flatterie, and base services, to recover their respect and reputation with unsanctified great ones, &c. But in such cases, it were a thousand times better to continue in their troubles, and lie still under their crosses, than to come out by such means. To be led out of misery, and not by Gods hand, to passe out of troubles, and not by sanctified means, is the greatest misery, and a most fearfull curse. For to prosper in our wayes, and be out of the way to heaven, is one of the greatest plagues that can light upon our soules in this life. But exercise in temporall vexations, is many times a very powerfull means to draw us unto God, and to keepe us in awe and obedience when we are converted.

For instruction, to teach us all when we shall be intangled in any trouble, or crossed with any vexation, then presently to make a privy search into the secret passages of our hearts, and an exact inquiry into the sinfull wants of our life, & thereupon to mortifie all rebellious corruptions within, wherby wee grieve the good spirit; and reforme the iniquitie of our outward conversation, wherby we dishonour Gods gracious Majestie, and so before, & above all things to returne and be reconciled unto him. And then assuredly Gods mercifull hand will take, at the least, the venom, poison, and sting out of all our troubles.
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Of crosses and afflictions: we shall be sure to have supportation in them, benefit by them, and ever in due time deliverance from them. Our bodily sickness will be physicke for our soules, our temporal losses will bring in spirituall gaine; our disgraces will increase our graces in the eyes of God. Our danger will procure a guard of Angels; our outward troubles will bring that inward peace which passeth all understanding, and at length comes that crown of glory, which makes more than infinitely amends for the moment any miseries of these days of vanitie.

Fasting and prayer. And proclaimed a fast throughout all Judah. Whence ariseth the point I formerly proposed, and now purpose to prosecute.

Dox. The exercise and ordinance of fasting is a very excellent meanes, and powerfull to prevail with God extraordinarily. I proved it out of Scripture before, now I add these reasons.

Experience of marvellous things effected by this meanes in all ages, even to the safe return of Prince Charles from Spain, prove the point.

Ordinary prayers of Gods people prevaile much. See Act. 12. 5. what wonders then will extraordinary prayer edged with fasting worke?

Some kind of devils will not be cast out but by prayer and fasting, Mat. 17. 21. that is, a most fervent kind of prayer sharpened with fasting. Some finnes will not be so comfortably mastered, some
God's hand.

It is a solemn exercise of religion and ordinance of God. It is enjoined to us in the word of God, and in the duty of prayer upon extraordinary occasions, and in the fourth and fifth commandments. As we are to profane our humiliation, and to lift up our heads, to the honour and exaltation of God, and to quicken with extraordinary benefits of prayer for the obtaining of our further mercies, we may thereby be extrinsically humbled before God, and quickened with extraordinary benefits of prayer for the obtaining of our further mercies.

Now before we proceed to the uses of this week's prayers, let us entertain a few thoughts upon this extraordinary means, which we have obtained by the sincere and persevering prayer of the church. God's hand is upon his church, and he is willing to hear us when we call upon him. Therefore let us pray with a sincere heart, and with a true and humble spirit, and let us trust in him, and trust in his mercy, which shall proceed forth to heal and deliver us.
day, an acceptable day to the Lord, yea his Sabbath, and his holy day, which even as the ordinary Sabbath, is to be consecrated, as glorious to the Lord. The moralitie of this dutie appears both in the old Testament: For though the circumstances of the time, and certain habits and gestures, Lev. 16. 29. and 23. 27. 29. Zech. 7. 5. and 8. 19. Isa. 59. 5. 1 Kings. 21. 27. 2 Sam. 12. 20. Hes. 4. 1. 3. Ezr. 9. 3. Dan. 9. 3. and 10. 3. were temporary and peculiar to the Jewes, yet the substance of the fast, which is the humbling of our soules, by abstinence is a moral dutie, belonging commonly to all nations in all ages. And in the new also, See Mat. 6. 16. For prescribing the manner how to fast, hee presupposeth the duty, that we are to fast. He makes also a gracious promise, vers. 18. See also Mat. 9. 14. and 17. 21. Luk. 2. 37. Acts. 13. 3. and 14. 23. 2 Cor. 11. 27.

Upon extraordinary occasion] as, for the obtaining of some speciall good, for the removing the evil of sinne, for the preventing of affliction imminent, for removing affliction present, as famine, sword, captivitie, sickness, pestilence, as you had it before, where you may see places and proofes.

We must abstaine and forbeare, from food wholly, from sleep in part, (on such a day we must sleep lesse and rise sooner.) From ornaments and better attire, from matrimoniall benevolence, from bodily labour and worldly businesse, from all pleasant and delightfull things (David and Daniel did not annoint themselves at such times, See 2 Sam. 12. 26. Dan. 10. 3.) From all manner of sports, pastimes, recreations: for they are quite contrary to humiliation.
soule-exalting humiliation.

ation. And works of our calling are to be forborne.

As mercy permitted; Total abstinence from meat and drinke is not so strictly required, but in case of true weakness, a man may refresh himself, lest he hazard his health, or unfit himself for the spiritual exercise.

In this dutie we consider, 1 The bodily outward abstinence. 2 The inward and spiritual exercise.

Of the first before. The second is an humbling of our selves in a solemn exercise of prayer, joined with repentance, furthered and testified by the outward fast.

Let prayer bee attended with, 1 Fervencie of desire. 2 Assurance of faith.

Let repentance have his two parts.

1 Humiliation in respect of sins past.

2 An unfained purpose of amending our lives for the time to come.

Of these more amply afterward.

Much to blame then are the popish Doctors, who have wickedly perverted, and imposioned this precious and heavenly ordinance, with their superstitions, will-worships, meritorious conceits, and doctrine of devils. They have not only taken the soule out of it, but also mangled and maimed the very livelesse, and soule-lese carkefe.

The popish pharisaical fast is faultie many waies.

1 It is but a maimed carkefe without the life and soule. That is, meerly externall, not joined with any...
any extraordinary exercise of prayer or repentance among them, and therefore of no value, 1 Tim. 4.

8. Bodily exercise profits nothing. Bellarmine doth thus define a popish fast; that it is an abstinence from meat, undertaken according to the rule of the Church.

Which rule requires;

1. That hee which fasteth, eat onely once a day.
2. That that meale bee a supper, not a dinner.
3. That there be a choice of meats, and that hee specially abstaine from flesh.

Now this ridiculous mocke-fast, and foule-luste carkasse so mangled and marred as appeares before, is meritorious both of temporall and eternall benefits, as Bellarmine speakes. Ridiculous foppery fit for Antichrists deluded vassals, See 2 Thessul.

2.11.

2. Although it be nothing but an outward exercise, or abstinence, yet it is defective in that respect. For there is not in it an abstinence from other outward comforts, from labours and worldly busineses, but onely from food.

3. Neither
soule-exalting humiliation.

3 Neither forbear they all food, but only flesh, eggs, and white-meats. They permit in their fasts the free use of wine, and their strongeit drinks which are very forcible to inflame men with lust. And how cannot these but be unseasonable. Mourning is required. But wine makes glad the heart of man, Psal. 104. 15. and is given to the sorrowfull to expell griefe, Prov. 31. 6, 7.

4 Neither is their fast from even to even, according to the rules and examples in the Scriptures. The usuall time of fast there, was a natural day, to wit, from even to even, or from supper to supper; the same space with the ordinary Sabbath, See Ind. 20. 26. 2 Sam. 1. 12. Is. 7. 6. 2 Sam. 3. 35. But Papists disslove their fasts, at the ninth hour which is three of the clocke in the afternoone, which now custome hath brought to the 16th hour. But heare Bellarwines reason in the mean time for the ninth hour. Because they that fast do after a sort crucifie their flesh, and suffer together with Christ suffering. But Christ remaining till the ninth hour in his passion, at length in that very houre rested from griefe and labour.

Non minus inter quos saltus comparat unum inter eos carnium & pisiuum instituit Bellar., quasi ex illo leuoria per se, ex isto non nisi per accidens signatur. Nam sibi utriusque immoderatio suam incendi tam certum esse quam etiam exotcorum scriptorium suffragis liquent; pices ex generi suo inter exquisitis mus lauditius recensierat; adeo ut dete vo- canitur. Cfr. Plu-arch. Sympl. 4. prob. 4. Et idem unium negotium alissimus surgit. Apkis, popine scientiam professus, opo-

phagus diutius est, ac piscis causa longinquas extirpationes sustinuit. Quemadmodum Tiberio Caeret. gula procerus, non nisi piscis lusatione cimiterer, et explorare visum est: ita Aophatina non alio quam piscium apparatum nobilis, a veteribus celebratur. Senec Epist. 95. Plin. 1. 10. 51. In iesuio licet cuius bibere vinum, vel quam quositates voluerit. Nauar. p. 52. See Majon of fasting cap. pag. 54. See Bellar. to this purpose, De bonis operibus, in part. lib. 2. cap. 2. sect. Porro S. Thomas. Homo a. none ratio est, quoniam qui jenant, carnet quam quodammodo crucifigant, & Christo patienti consortur. Christus autem usque ad horam nonam in passione pendit, illa demum horas doloribus & labordibus requievit. Perpetua. S. Scriptura praestit, et sanctorum omnium in Vet. N. T. praxis aperte docent eos demum vere jejunare, qui profrus ab omni cibo abstinent, sive per unam, sive per plures aliquot dies. Six hundred and thirtie fathers determined in the Caledon Council, one of the foure first generall Councils, that every person, as well in his private, as publike fast, should continue all the day without meat and drinke, Hom. of fasting, pag. 1.
Their fasts are statutory and observed at set times; as the Lent-fast: the fasts Færia quarta, Færia sexta.
soule-exalting humiliation.

Sabbati, quatuor temporum, Adventus, Rogationum, vigiliorum. But heare what was the opinion of old Saith Austin. What days we ought or ought not to fast, I do not find it defined by the Commandement, of the Lord, or his Apostles. m Socrates shewing the varietie of Lent observation, faith, Other nations fast after another manner; of which thing there are infinite reasons, but because no man can shew a precept concerning that delivered in the monuments of holy writ, it is clear that the Apostles have granted free libertie to the minde and judgement of every one in that matter, that every one might doe that which is good, moved neither by feare, nor necessitie. n A man may indifferently fast according to his owne arbitrement, not by the command of any new discipline, according to the times and causes of every one faith Tertullian. o That of Telephorus the pope, wherein he decreed, that the Clergie generally from Quinquagesima Sunday, should take up a purpose to fast, and should abstaine from flesh and delights; because it is not approved by the manners of those that use it, doth not prove those that doe otherwise to bee guiltie of a transgression.

The Church makes it free, to feed at any time with any thing, so that charity or necessitie do perswade it; the counsell notwithstanding of both Physitians, if they be at hand, or at least, of one of them, namely, of the soule being used.

Sec Bell. quibus diebus non operare, et quibus operare, precepto Domini vel Apostolorum non invento definitum. Aug. epift. 86 Casula. n.p.446.
m Alitratione a pud alien gente, jejunatur, cuius retinunt cause prope infinitas. 

A quoniam nemo de ea preceptum literarum monimentis praeeditum, potest attendere, perficiunt c.t. Apostolos librarum patestatem in eadem cuiusque mentis ac arbitrio permissa, & quique nec metu, nec necessitate industriœ, quod bonus sit, agent. Hist. Ecles. lib. 6, c. 21.

Itaque de cetero, indifferenter jejunandum ex arbitrrio, non

x imperio nostro discipline oret temporibus & causis, uniusque, Tertull de jejuniis adversus Physicis. n. m Had Telephorus Pope, quo decreverat ut Clerici generaliter quinquagesimam jejunandis propositum ficerent: & a carnis & deliciis abstinerent. quia maribus quiescentibus non est, alter agentes, transgressionis reus non arguit. Gratian. Dif. 4, cap. In ifta Eclesia. librarum facultate, qualibet tempore, qualibet vecse, modid vel charitas, vel necessitas sedecit, adhibito tamenu virili, mediocri & probis suis, aut saltim altissimo, nimium anima confite Concord. Colon. sect. 9, c. 4. Tom Conc. 4.
Some of their times are observed by us, &c.
That is not a fast which is observed among us at
those set times, but an abstinence onely from flesh
in a civil respect; to wit, that fish and other meats
might be used and spent, as well as flesh, for the in-
crease of fishermen, and mariners, &c. and that flesh
being spared and forborne at such times, might bee
the more plentiful, and consequently the more
cheape.

See the doctrine of our Church, Hom. of fasting.
Fasting of itself is a thing meerely indifferent. when
God shall afflict a whole region with wars, with famine,
with pestilence, with strange diseases, and unknown sick-
nesses, and other such like calamities, then it is time, &c.

And according hereunto upon divers publicke oc-
casions, there have been publicke fasts observed and
solemnized amongst us with good and happy suc-
cesse.

1 In the time of the plague, An. 1563.
2 After the great earth-quake, An. 1579.
3 After the intelligence had of the Spanish invasion,
   An. 1588.
4 In the time of the famine, An. 1596, & 1597.
5 In the time of the pestilence, An. 1603.

Heare the statute of our land.

And because no manner of person shall misjudge of the
intent of this statute, limiting orders to eat fish, and
to forbear eating of flesh, but that the same is purposely
intended and meant politickly, for the increase of fis-
hermen and mariners, and repairing of port-townes and
navigation, and not for any superstition to bee maintai-
ned in the choyce of meats;
Be it enausted, that whoeover shall by preaching, teaching, writing, or open speech, notifie, that any eating of flesh, mentioned in this statute, is of any necessity for the saving of the soule of man, or that it is the service of God, otherwise than as other politicke lawses bee; that then such persons shall be punished, as spreaders of false lawses are, and ought to be.

They are also superstitious, standing in prohibition of meat for religions sake, which is a doctrine of devils, 1 Tim. 4. 1. 3, 4. The Papists thinke to decline the edge and urging of this place, by saying that the Apostle speaketh not of those who abstaine from certaine meats with humilitie and to tame the flesh, but of those that esteemed meats to be polluted & abominable. This was long ago the pretence of those to whom the Apostle spake, and which in his rime erred in that point, saying, Eat not, touch not, taste not, as the Apostle faith, Col. 2. 20. why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandements and doctrines of men? Then hee addeth that which made the prohibition of meats to those that forbade it to seeme plausible, saying, which things have indeed a shew of wisdome in mill-worship and humilitie, and neglect the body, not in any honour to the satisfying of the flesh. This is just the words and allegations of our aduersaries, and the ends for which they ordaine and establish the distinctions of meats, which nevertheless the Apostle rejecteth, calling them, the commandements and doctrines of men. It makes no difference whether hee speaketh to the Jewes or to the
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the Gentiles, seeing that generally he condemneth those that abstaine from meats with humilitie and by exercise. See 1 Cor. 8.8. Rom. 14.17.1 Tim. 4.8.

Whereas their fast is but meerly externall, a liveless carcase and mocke-fast in respect of a true outward fast, yet, it is by them obtruded upon the Lord, not only as a solemn worship, but also as a work satisfactory for their finnes, and meritorious of eternal life. Heare Bellarmine. A fast is profitable to worship God, &c. A fast is profitable to satisfy God, or to please him. A fast is profitable to merit, and to obtain the temporall and eternal blessings of God. Nay eating nothing but fish, a man may satisfy for others. Whereupon faith *Tolet, If I fast for four persons, I satisfy as much for everyone of them, as if I fasted but for one. The Canon law prescribing penance to a filthy fornicating Priest, Dist. 82. in the Canon Presbyter hath this in the gloss. 4 But what can this fellow fast by another? It seems he may, because he can give a penny, that he may redeem himselfe from fasting, therefore much more efficacioufly may he bee freed by the fasting of another.

I confesse, that God oftentimes granteth his aid and deliverance to those that fast, but it is a great abuse to attribute that to the merit of fasting, which is granted to faith, and to prayer which sanctifieth the fast, without which, fast is either a diet for sick persons, or a want of those that are hungry, or an hypocritical abstinence. Fasting serves to obtaigne, not to satisfy.

Concerning those sayings of Scripture wretsted and depraved by Bellarmine, I answer, that in them there is no where any mention, either of appeasing of
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of God, properly so called, or of any true satisfaction for sinnes, or of merit before God; but only a simple delivery from some evil, or obtaining of some good, as a desired event, truly, not of an outward fast, but of a total repentance, and godly prayers, and humiliation before God, is set forth.

Concerning the fathers produced by Bellarmine, I answer, those hyperbolicall and improper speeches of the Fathers, such as those are in the prayers of fasting, those in the words of satisfying and merit, are not rightly turned into proper, and they are evilly obtruded for a rule of judging.

Fasting should serve for a confession of sins, but at this day it serveth amongst the Papists to establish merits, according to the example of the Pharisee, which boasted of his fasting before God, and therefor was rejected, Luke 18. 12. How pleasing a prayer doe you thinke would it bee unto God, if a man should say, Lord, I have deserved life eternall, for I have not dined: or why shouldst thou punish me for my sinnes, seeing I have satisfied for them by abstaining from eating of eggs and cheese? Yet this is but a small matter, for it is said that some fast oftner than they should doe for their sinnes, and so there is a superabundance in their satisfaction.

Now because we by holy Scriptures vindicate fasting from popish Pharisaisme, they speak and write sometimes, as though we did not commend, press, and praife true fasting. Hearre therefore our Divines. And yet here I condemn not the Lent-fast among us, so it be observed only as a civill and politicke ordinance, and not as any religious fast or observation: for I esteeme it as lawfull for a
King for a time to forbid his subjects some sorts of meat, and enjoy others, as he seeth most fit for his commonwealth, as for a Physician to prescribe a diet to his Patient, forbidding some meats, and appointing others for the health of his body. Much less do I condemn all fasting in general, but wish it were more observed than it is, saith rightly. But this fast of the Papists in the institution, observation, causes, manner, and end of it, is wicked and sacrilegious.

All this which we said before, is not spoken to condemn fasting, nor the observation of ecclesiastical fasts, ordinary or extraordinary, only we seek to take away, and to abolish the opinion of merits, and satisfaction thereby; and make fasting to consist in abstinence and sobriety, and not in distinction of meats, commanded by a man to whom God hath not given that power, and that under pretence of abstinence establish his Empire, and layeth a yoke upon mens consciences contrary to the word of God. We also condemn not that man, who to tame the motions and provocations of his desires and concupiscences, abstaineth from wine, or from certain meats, so his fasting be voluntary and not scrupulous, nor with opinion of merit, or satisfaction, or by command usurped over him by any man. Such was Daniels fast, abstaining from wine, flesh, and pleasant bread, Dan. 10. 3. For there was no law in Israel, touching such abstinence. Therefore it is in vaine here to make discourses in the praise of fasting and sobriety, which we know to be the nurses of virtues, guardians of chastitie, and provocations to watchfulness.

I speake not this as though this exercise had beene altogether neglected among us; for to Gods glory, and to the stopping of our adversaries mouth, the Papists (who know...
Soul-exalting humiliation.

Know not what the true exercise of fasting meaneth? it is to be acknowledged, that howsoever we have not been so frequent in this exercise, as were to be wished, yet notwithstanding upon divers publick occasions there have publike fasts bin observed and solemnized among us with good and happy * success. Besides the private and secret fasting of the faithful, as it pleased God, to move them, either by privates or publike occasions.

A privat fasting is undertaken either for our selves when we are afflicted either inwardly or outwardly in our person, or family; or for others; of this see examples and the manner thereof, 1ob 2. 12. 2 Sam. 3. 32. and 12. 16. Psa. 35. 23. Neb. 1. 4. Dan. 10. 2. Mar. 6. & 17, 18. 1 Cor. 7. 5. Dan. 9. 3.

But you may see by what hath bin said in this use, the declination of poperie from the purity and practice of God's people in Scripture and primitive times, in this point of fasting, and so they doe also in other points, denying * watching and Almes to accompany fasting, whereby you see also how they have degenerated.

And now let any man tell me, that is in his right wits, whether he thinks is a more pleasing service unto God, their senseless, soulelesse, mock-fast, or our days of humiliation in the reformed Churches, and as they are defined and qualified by our Divines: of which before.

Perusal of this point may justly bring a great deale of confusion, and terour upon the consciences, and shame upon the faces of all ignorant and prophan people, of all Protestants at large, who know in their owne consciences that they have

* See before under the se head, in the answer to the objection.

have no acquaintance at all with this heavenly exercise and days of humiliation. In all this long and heavie time of the Churches extraordinarie and extremest miseries, pressures, and persecutions, their hearts have never stirred, neither have they ever lift up their hands, towards the throne of grace: they have not afflicted their soules in secret, nor in their families for the afflictions of Joseph; the desolations and miseries of God's people, lying in their teares and blood, have not moved them; their troubles have not troubled them. &c. Therefore they may in the mean while, conclude confusion to their owne soules: As having no part.

1 In the communion of Saints.
2 In their prayers, when thou shalt have greatest need.
3 In their joy and deliverances. See Isa. 66.10. But they may hourly expect a deepe and desperate portion. 1 in that horrible curse. Jud. 5.23. Curse ye M. roz (said the Angell of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mightie. 2 In that irrevocable doome, Isa. 22.14. Because when the Lord called for weeping and mourning, to baldness and girding with sack-clotch, there was joy and gladness, slaying oxen and killing sheepe &c therefore saith God. Surely this iniquitie shall not be purged from you, till yee die, saith the Lord God of hosts.

3 In that fearefull woe, Am. 6.1. Woe to them that are at ease in Sion, &c.

My counsell is, that thou wouldest submit to the converting soveraigntie of the word and Scepter of
soul-exalting humiliation.

of Christ, and suffer thyselfe to be changed and to receive spiritual life, that thou maist be sensible of Gods peoples desolations abroad, and able to pray, and after some growth to performe this duty.

Sith this duty is of such singular excellencie and extraordinarie effect, let everie sincere professour be quickned extraordinary, and with singular zeal to the exercise of this duty. Shall Christ fast for us, and shall not we for our selves? Shall the Pharisees fast twice a weeke in hypocrisy, and wee not oftner in sincerity? Can we willingly undertake any diet or abstinence for our bodily health, and shall we not now and then set a day apart for the spiritual welfare of our soules? Can worldlings fast an whole day for a good market, and cannot Christians abstaine a meale or two to enjoy a sweeter and more neere communion and conversing with their God? Shall * Turkes fast and cry mightily unto their cursed Mahomet, a prodigious impostour, and shall not we humble our selves, to seeke the face and favour of our dearest Saviour? Have hypocrites formerly taken delight in approaching to God, have they fasted and afflicted their soules, and shall sincere hearted Christians come short of them that come short of salvation?

The benefit, and profit which accrues unto the Christian by this dutie, is singular and extraordinarie many wayes.

1 If wee want publicke or private benefits; fasting joined with prayer, is the meanes whereby God will have them sought and obtained. The Benjamites
Benjamites after two sore overthrowes, hereby became conquerors, 1ud. 20.28.


2 If we be in danger of publike or personal judgements. This is the way, and the weapon to direct them. By this means Esther saved her people from Hamans horrible plot. Thus Nineve was preserved.

3 If wee be to attempt and undertake any great affaire, publike or private: this is the way to prepare and prevale.

This course did Nehemiah take, Chap. 1. 4. And Ezra to seeke the right way homeward, Chap. 8. 21. Paul and Barnabas separated to the worke of the ministerie, fasted and prayed, Acts 13. 3. Christ himselfe spent a whole night in fasting and prayer, before he chose his Disciples, Luke 6. 12, 13.

Wee must make Conscience of it three wayes.

1. In secret. Sometime a private person alone is to see himselfe, and a day apart for this purpose, to performe this duty. See 2 Sam. 3. 35. And 12. 16. Neh. 1. 4. Hest. 4. 2. Dan. 9. 3. Acts 9. 9. 11. Psa. 35. Matth. 6. 17.

See Chaffanism de lejun. pag. 270.

So private Christians in all times of the Church may have many occasions offered by Gods providence to humble themselves in secret: before they enter into any office, Ministry, Magistracy, Marriage, &c. In times of temptation, desertion, extraordinay
Joule exalting humiliation.

extraordinary deadnes of heart, after insurrection in
some groser secret sin, declination from our first
love, scandalous fall, when we are restlessy followed
with guilty horror of some one special, or more
sins, or hainted with furious enticements to some
new sin, or frighted with some of Sathans extraor-
dinary fiery darts, when a mans wife is in longer tra-
vaile, when a child is dangerously sick, before the
Communion, before the baptizing of a child, &c.

1. In private. And that undertaken.

1. Either betwene man and wife; 1 Cor. 7. 5. to
whom many occasions may be offered in this kind.
When they first enter upon the government of a
family. To remove some distempers or carnall An-
tipathies, which hinder their peaceable and loving
living together; for children in case of barrenmesse,
when the wife drawes neere her time, when chil-
dren grow wicked, and are ensnared in some lewd
courses and companie, &c.

2. Or by the whole familie. Zech. 12. 12. In time
of some speciall mortality amongst them; when
any notorious scandalous sinner hath bin committed
by any of them, in times of the Churches misery,
when some heavie judgement lies upon the land,
when some weightie affaire is on foot, as the as-
sembly in Parliament, &c. If at such times publike
facts be not proclaimed, &c.

3. In publike. The publike Fact is that, which be-
ing upon publike cause, by publike authoritie pro-
claimed before the Lord, is both publikely and pri-
vately to bee sanctified of all, as a Sabbath of humi-
liation unto the Lord.
Such a day is to be observed, and sanctified as a Sabbath of humiliation, not only by outward abstinence and rest, but also by using the means, and doing the works of sanctification, both publicly and privately, spending the whole day (besides the publike sanctification, and the time which is to be spent in our preparation before, and in our meditation afterwards,) in the private means of sanctification, as reading, meditation, prayer; and in the private works of sanctification, as the duties of repentance towards God, and the works of charity and mercie towards our brethren: which course soever hee shall take in sanctifying a Fast unto the Lord, he shall be sure to obtaine at the hands of God, either that particular request for which he is a suitor unto the Lord, or that which is better: the Lord always hearing his children, thus suing unto him, and granting their requests, as shall bee most for his glory, and their singular good.

In every one of these fasts, 1. Secret. 2. Private. 3. Publike, we ought seriously, humbly, and unsafely have respect unto, make conscience of, and truly practice.

1. The outward abstinence, and
2. The inward exercise.

For the first. The outward abstinence, we ought to forbeare, and abstaine from our particular calling, all commodities, and all comforts of this life. Wee must abstaine.

1. From food wholly. And yet this total abstinence from meat and drinke is not so strictly required, but that they whose health cannot bee it
soule-exalting humiliation.

may in case of true necessitie, take some little refreshing, lest otherwise they hazzard or hurt their health, and unfit themselves for the spirituall exercise and duty. But here we must beware, that we use not this libertie as an occasion to the flesh, pretending, we cannot, when it is because we will not. Though we have no example of this case propounded in Scripture, yet we have a sufficient ground for it. Hos. 6. 6. Matth. 12. 7. I will have mercy rather than sacrifice. To fast, is not more than to sacrifice, to succour the body according to the need thereof, is mercy.

2. Not only from exercise of sleep: but we must also cut off so much of our ordinary sleepe, as the want thereof bee not an hinderance unto us in the worship of God, *on such a day we must sleep lesse and rise sooner, that so we may watch to prayer.

3. From costly apparell; from ornaments and better attire: for such is the vanitie of our corrupt nature, and our pronenesse to pride, that though our attire was ordained to cover our nakednesse, and to hide our shame, yet if it be any whit gay, we are apt to take pride in it. *

4. From matrimonial benevolence, from that society which God hath sanctified by his word to married persons, 1 Cor. 7. 5. Joel 2. 16.

5. From bodily labours and worldly busineses. See Joel 1. 14, 2. 15. Lev. 16. 29. 31. and 23. 32.

For there is the same reason of the extraordinary Sabbath of humiliation, and of the ordinary. The law of the weekly Sabbath (as best Divines say) is to bee extended to other extraordinary Sabbaths: But...
But on the weekly Sabbath we may do no work. 

Ergo, Not on this.

Hence, the late order of fasting. 1 Cor. 7:5: warns aright.

The people are to be warned to forbear on this day their bodily working, &c. And to be exercised all the time in holy prayer, godly meditations, and reverend bearing of the Scriptures, either read or preached: and especially they are to take heed, that they spend it not in playes, pastimes, idlenesst, &c.

And generally, from all carnall delights, and pleasures of this life. Joel. 2:16. 1 Cor. 7:5. So from all pleasant and delightfull things. David and Daniel did not anoint themselves at such times. See 2 Sam. 12:20. Dan. 10:3. Whereupon faith Jerome, Fasting is to abstaine not only from meats, but also from all pleasures and allurements. And Austin thus.

* The Scripture teacheth a general fast, not from the Conceiviscence of meat only, but also from all pleasures of temporal delights.

Thus in a word. We are not only to abridge our taste of meats, but also to refraine our eyes from beholding vanities and pleasures; our ears, from hearing mirth or musicke; our smelling, from pleasant odours; our other sense, from the lawfull use of the marriage bed. For all these are quite contrarie to humiliation.

And all these are to be done.

1. Partly, as helps of our humiliation, in renouncing the hinderances thereof.

2. Partly, as signes of our humiliation, whereby wee acknowledge our selves unworthy of these delights.

3. Partly,
soul-exalting humiliation.

3 Partly, as evidences of our repentance, in that by way of Godly revenge (because all our senses have sinned) we deprive them of their several delights.

And as we are to make our senses thus to fast, so our minds are not to meddle with any recreations, which would not only hinder our humiliation, but also distract our minds from better meditations in sanctifying the fast.

The *Hebrews were wont in their fasts to abstain from four things that import mirth and rejoicing.

1. From washing themselves.
2. From anointing.
3. From fine apparel.
4. From the use of the marriage bed.

Now by such abstinences as these, as from meat, drink, better apparel, labour in our calling, Matrimonial fellowship, and generally, from all the commodities and pleasures of this life; we profess our selves unworthy of all the benefits of this present life, and that we are worthy to be as farre underneath the earth, as we are above it; yea, that we are worthy to be cast into the bottome of hell, which the holy Fathers in times past did signify by putting ashes upon their head: the truth whereof remaineth still, though the Ceremonie bee not used.

Gods children aforetime at such times confessed themselves; By

1. Abstinence from meat and drink, unworthy so much as of a crumme of bread, or drop of water.
2. Putting
2. Putting on sackcloth, unworthy the worst rag to cover shame with.
3. Abstaining from matrimonial fellowship, unworthy of any posteritie, or remembrance on the earth.
4. Cutting short their ordinary sleep, unworthy of any rest.
5. Dust and ashes, worthy to be as farre under the ground, as they were above it.

Of the continuance of the abstinence.

The usual time of a fast, is the space of a natural day. Viz. From even to even, or from supper to supper. For as that was the time appointed for the ordinary Sabbath, so also for the extraordinary. From even to even shall you sanctifie your Sabbath.

See Lev. 23.32. Judg. 20.26. 2 Sam. 1.12. 10sib. 7.6. 2 Sam. 3.35.

In like sort, not onely the Jewes, but also the ancient Christians used to fast untill the Sun were set. Howbeit in process of time they began, especially in the Church of Rome, to dissolve their fasts at the ninth houre, which is three a clock in the afternoone, which now they have brought to the first houre, and for the most part, on their fasting dayes goe to supper before noon. But the shortest time that is mentioned in the Scripture of a Fast, is untill the evening. To which custome their practice is most conformable, who fast al day untill the ordinary time of supper. This I said is the usual time.

But the children of God when they have beene pressed with more urgent occasion, have sometimes continued this exercise for more daies together:
When the fast is continued for more days together, it is not unmeet that as in the mean time we are but to take one meale every day in the evening; so also, that we should at those times content ourselves with a spare diet, in respect of the quantity, and meanesse, in respect of the quality, whether it bee fish or flesh, or neither; according to the example of Daniel chap. 10. But when our fast is once dissolved, whether it be at the end of one day or of more, we may freely use our ordinary diet, observing alwaies the rules of temperance and sobrietie.

And it sitteth best, the faith of God’s children when they have humbled themselves before God, and powred forth their sitt into his bosome, to cheere up themselves in this perswasion, that they having commended and committed their cause to God, he will dispose of it, and them. For this purpose consider the examples of Anna, 1 Sam. 1.18. Of David, even then when the Lord did seeme to have denied his particulall request. 2 Sam. 12.20.

A whole naturall day is a fit time for the continuance of a Fast. Our naturall day consisteth of foure and twenty houres: of lesse continuance a religious Fast (as I take it) may not be. In the Law, the day of a Fast is called a Sabbath; the time of a Sabbath must therefore be allotted unto it. Now a Sabbath containeth the seventh part of a weeke, which is foure and twenty houres. Where Esther injoynteth a Fast of three days, she mentioneth the night.
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night as well as the days; shewing thereby, that a night must be reckoned as a part of the day wherein a Fast is observed.

In the space of four and twenty hours only one ordinary meale is forborne. (The Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken:) but less than one meale in a Fast cannot be forborne. This therefore is the shortest time, which yet will appear to be long enough, if a Fast be rightly and duly observed. For the last meale which is taken before a Fast, ought to be a very moderate and spare meale, so moderate, as, so soon as it is taken, we may without heaviness, drouinnesse, and dulnesse set our selves to examination, meditation, conference, reading, prayer, and such like religious exercises in private, as a preparation unto the more solemn exercises to be performed in a Fast. Most meet it is, that this preparation be in the evening, and the Fast then to begin. From Even to Even (faith the Law) shall ye celebrate your Sabbath; meaning a Fast. So that immediately after a spare supper, all servile works of our calling laid aside, the forenamed preparation is to begin, and continue so long, as we can conveniently set up, even longer, and later than on other days, we use to go to bed. Then after some sleep taken, in the next morning rising sooner than ordinarily we use to do, after some renewing of our preparation, the rest of the time, even till the four and twenty hours, from the beginning of our evening preparation be ended, is to be spent in the solemn exercises of religion appertaining to a Fast. If a Fast be
be continued (as hath been before set downe) two whole dayes, it is as much as our weake nature can well indure without impairing the health and strength of our body.

Somtimes occasion may bee given of fasting longer than a man is able to forbeare all manner of sustenance, and then he may take some nourishment in the daies of his fast. For example; A man of great worth and use in Church or common weale is stricken with a dangerous sicknes, and lies betwixt hope and feare, some weeke or more; the issue being uncertaine, his friends earnestly desirous of life, continue to fast and pray every day, till they see what issue the Lord will give. Now because of the long continuance of such a Fast, every day they take one meale to preserve the strength of their body. The like may be done when a City is besieged; when a mans wife lies longer than ordinary in labour, when his child is sick, &c.

In the Primitive Church I find, that in the beginning, they fasted till six of the clocke in the afternoone, or till sun-setting, which in common estimation is about six of the clocke. For that is the most indifferent time to measure the evening by, and the most proportionable to the whole yeare, and most answerable to the custome of Gods people in the whole Testament: for there was not such difference betweene the day and the night among the Jewes, as is among us. For in Iury, the shortest day had ten hours, and the longest night but fourteen; whence it followeth, that for the greatest part of the year, the sunne did set much what about six, either
either not long after it, or not long before it: and when the greatest inequality was, as in the depth of winter, it did set at five of the clock, & in the height of summer at seven. And therefore the most equal time to measure the end of the day, and the sun-setting, for all the year, is six of the clock. And that I take to have been the usual time, when both the Jews and the ancient Christians did break off their Fasts.

Of the occasions of a Fast.

They must be extraordinary.

As when any extraordinary blessing is,
1 Withheld, or,
2 Taken away from us: when any judgement is
3 Threatened, or,
4 Inflicted.

5 When any grievous sinne is committed: for which there is cause to fear God's heavy judgment, with the like and that,

1 Either in our owne behalfe,
2 Or in the behalfe of others.

The blessing for which Anna fasted, 1 Sam. 1. 7, as well as prayed, though private and temporary, was extraordinary.

The deliverance for which Rehoboam, in his time, and Esther and Mordecai in theirs, fasted, was extraordinary.

The spiritual blessing for which the Church fasted, Acts 13. 2 and 14. 23, was extraordinary.

The judgement which was denounced against Nineve (for preventing whereof they fasted)
The use of Fasting in the Spirit in the Work of Humiliation.

Let us take notice of, to heart, and fruitfully perform these following particular duties, all which concern the duty of humiliation.

1. Let us exercise our souls seriously in a right survey, and full comprehension of all our vileness, iniquities, transgressions, and sinnes, this whole body of death that compasseth us, that bloody guiltiness we incurred by Adam's fall.

2. A right apprehension of God's dreadful wrath and flaming vengeance against sin.

3. A feeling sense of our own unspeakable, unconceivable misery by reason thereof.

4. A vile and base conceit and esteem of ourselves abhorring ourselves in dust and ashes.

5. An
5 An inward sorrow, renting of the heart, bleeding of the soule.

6 An outward bewailing, with a plentiful and heart-piercing confession of all our sins before God's gracious throne.

7 A resolute hatred, dislike, & aversion in the will.

8 An impregnable resolution and strong reasoning of the mind.

9 A constant endeavour and watchful opposition against all sin.

10 An hearty grieving that we cannot performe all these more hartily, sincerely and soundly.

Now for the sharpning and quickning of our hearts with a more feeling and fruitfull exercise in these severalall points, consider of such means and motives as these.

1 To help us in the first,

1 First, Let us labour to keepe the eye of natural conscience, as cleare and open as wee can possibly. There is indeed a little glimpse of light left and reserved in nature, which hath power in some measure to discover unto us the foulenesse and horror of sins committed, and thereafter to affect the heart with sorrow and remorse, as appeareth, Rom. 2. 15. Some indeed doe darken it by grosse and wilfull ignorance, others, by a long custome in sin, by their horrible impieties and greedy drinking in of iniquitie, doe choke and utterly put it out, so that it is turned in them to meere Atheisme and a reprobate sense.

For the inlarging and inlightning of this.

1 Let us cast our eye upon the honest dictates

Helpes for ex-ami nation and humiliation.

Helpes for that. The first help.
and morall precisenesse, as it were, of very heathen men, led onely by the light of reason and common notions of right and wrong.

For lying; which the very book of God will not beare downe in many, even Aristotle an heathen philosopher tells us, that a lie is lewd of itself and discommendable.

Obscenitie of speech, wherein many wicked wits and wanton tongues wallow, without any checke or remorse, was odious and abominable to the eye of reason; thus saith another heathenish Philosopher: It is dangerous to digresse into obscenity of speech: therefore when any such thing falls out (if opportunitie serve) reprove him that lets fall any such frothy filth: or at least, by silence, blushing, or severitie of countenance, discover thy dislike of such unmanly talke.

When any image or representation of sensual pleasure shall come into thy mind, faith the same author; ponder seriously upon both the times, that wherein thou shalt enjoy the pleasure, and that wherein thou shalt grieve for the pleasure enjoyed; And, &c.

Most men would farre rather sleepe in an whole skin, than with a good conscience, and will yeeld to anything rather than hazard, especially either life, or lively-hood: but the very life of reason lead Aristotle to that morall precisenesse and perpendicularitie; that he would have us rather die and endure the utmost, and extremitie of the most exquisite torments, than be drawn to some things.

The world thinks, in these last dayes so drowned
in a cursed confluence of all kindes of vanitie and vili\-nay, that a man may well enough beare the re-
putation of an honest man, though he be drunken
but now and then: but Heathen Seneca besides o-
ther stigmaticall brands of beastliness he set upon
him, makes him no better than a Bedlam: hee calls
drunkennesse a voluntarie *madnesse; and con-
nue, faith hee, thy drunken behaviour bat a few
dayes, and all the world will hold thee to bee out
of thy wits.

Many are immoderately transported with excelle
of sorrow for the losse of their children. The
same Seneca, collects by the conduct of reason such
a heape of strong disswatives in such a case, which
may justly make many Christians ashamed of their
too much tenderness and transgression at such
times. Amongst the rest, *Observe, faith hee, the
multitude of mankind going the same way, separated from
one another but a little space, even then when it seems the
greatest. Hee whom thou thinkest is perished, is sent be-
fore. But what is more foolish than to weep for him who is
gone before, seeing thou must goe the same way?

2 Let us take notice (for the shaming even of ma-
ny Christians) of many noble and honest acts and
endowments of many heathen men, which they
attained by the rules of reason and precepts of mo-
ralitie.

See Regulus his constance in keeping promise.
*Catoes character; and Fabricius his unswaied-
ness in courses of honesty. *Salicenus his admirable
integralitie in execution of justice. *Cambyses his se-
veritie against briberie. *Scipio Africanus was a man
soule-exalting humiliation.

of that rare charitie, that during all his warres in Spain, hee would not permit any of the young virgins of the coutrie to be brought before him, lest his eyes should betray his heart.

3 Let us cherish in our selves with great diligence and care;

1 The common notions and most generall principles of nature; which are such as these. *That all good is to be followed. That all evil is to be avoided.* In which, as it were in the foundation, all other natural and morall precepts are placed; From whence are those, which are the chiefe and fountaine of the rest. *That the Individuum is to be preserved. That the species or kind is to be propagated. That God is to be worshipp'd. That nothing is to be done to our neighbour unjustly.* which are no lese perspicuous almost, certaine and authenticall than the other.

These (say Divines) are never utterly extinguished and blotted out. For as there is no nation so rude and barbarous, which knowes not, that wee must abstaine from evil and doe good; so neither did any ever doubt, whether every one ought to defend and preserve himselfe and his kind, to love and worship God, to doe nothing to his neighbour, which he would not have done to himselfe. Which generall principles, are so infallible and true, that this natural light is never wholly blotted out, no not out of the soules of the damned and devils themselves, as touching all those generall rules of vertue; but at the least they repine at the evill of punishment.

But commonly they erre in particulars, whether...
this bee good, just and equal, or that: whether we must sacrifice to Christ, or to the Gods of the Gentiles. Neither doe they call this into question, whether God be to be worshipped and loved; but, whether they ought to love and worship this God which the Christians serve, or the many Gods of the heathen. There is no man that stickes at, or doubts of that, whether it be lawful to doe against the rule of justice; but all doe not equally esteeme and weigh this; whether particularly to doe this or that, be against the rule of justice and prescript of nature. There is none that is ignorant, that it is against justice, that either himselfe or his sonne should be slaine; but whether for such a cause, for example; when they did offer their sonnes and daughters to devills, or, that the chastitie of any might not be violated, here many knew not, that it was against the law written in the heart, to kill either himselfe or others.

In the particular, the law of nature was wofully obscured in the Gentiles, Rom. i. who changed the glorie of the incorruptible God into the similitude of an oxe that eateth hay, &c; and did change the natural use into that which was against nature, &c.

But yet according to those most common principles of all things, it was not utterly extinct, sith it is said of the same Apostle, that they knew the justice of God, and his eternall power and Godhead, so that they are inexcusable.

In the understanding power of the soule, there are two natural, and originally inplanted habits.
soule-exalting humiliation.

1 One; whereby it is carried and moved, as it were with a certaine natural light to assent to the first principles, which serve to the speculation of truth. It is called by a common name, the Intellect, or rather, Intelligence. In this habit, we clearly see that these general axioms are: That there cannot be both an affirmation and negation of the same thing. Which most general principle (as I may say) being laid, many others will follow, as, whatsoever doe agree in one and the same kind, they doe agree among themselves. Every whole is greater than his parts.

2 Another: whereby it is inforced to allow the general notions and principle of doing of things. It is called Synteresis. In this natural light of doing of things, there are some certaine rules and principles of well doing. As that which is the chief of all: that all good is to be followed; all evil to be avoided; then, that the Individual is to be preserved; that the kind is to be propagated; that God is to be worshipped above all things; that thou must not do to another but that which thou wouldst have justly & rightly done to thy selfe; & that this is to be done to another, which after this manner, thou wouldst have done to thy selfe. From whence moreover, the whole decalogue of Gods commandements is deduced; & many other axioms do how, such as these are: that the chiefest good is chiefly to bee desired, that better things are to be preferred before worfe, and eternall before temporal; that it is lawfull to drive away force, by force; that we must give to every man his owne. And if there bee any such like.

But you may object against this: if these most
general principles of nature be never quite abolished; how comes it to passe that some have denied that there is a God? As Diogoras, Miletus, Theodorus, Cyranian, Protagoras, Sophista, Epicurus: and the fool, Psal. 14. especially with right reason hath backt the certainty of there being a God, with so many undeniable arguments.

Ans. It was not because they were not convinced by natural light, that there was a God: but because being conquered and wholly carried away by the impetuous current, and drowned in the insatiable gulf of sensualitie, they laboured upon purpose to put out the eye of natural light, that they might be led by the conduct of carnall affection, with more absolute contentment and un-interrupted, delight through all the waies of pleasures.

Another generall notion is, that an Individuum (or a mans particular person and being is to be preserved; or nature is to be preserved: which if it be utterly abolished in some, how comes it to passe, that they lay violent hands upon themselves? Especially with this bloody villany, besides the strong imbred contradiction of natures light, and rules of reason is fiercely pursified by many, both,

1. Philosophicall dissuasions.
2. And detestations of divinitie.
For the selfe-murderer sinnett hainously against
1. God the Father.
2. In breaking his pure and perfect law. Thou shalt not kill. Now if it be an horrible sinne and the most desperate cut-throat of charitie to kill ano-
such a bloody brand, that it cannot be raced out but by the blood of him that shed it. Num. 35. 33. It is much more execrable and villanous to kill a man selfe. For the rule of charitie whereby we love one another, is proportioned by that charitie whereby a man loves himselfe.

2 In defacing his image. See Gen. 9. 6, which villainie and violence didst thou offer but to the dead image of an earthly Prince, painted upon a table or stamped on his coine, thou wouldest bee hanged up for a traitor.

3 As he is the high and mighty Prince, the absolute Soveraigne of heaven and earth, and Lord of all creatures.

For so. 1 He hath appointed thee a soouldier in the spirituall warfare, and given thee a standing in his millitant Church, against the enemies of our salvation. But thou very cowardly and cursedly dost cut off thy selfe, and abandon thy station without the Commanders leave, whereby thou mightily dishonourest the Generall, as it were, of the field, betraieft the cause, disheartenest thy fellow-souldiers, and greatly gratifieft the enemies of God.

2 He hath planted thee in his vineyard, for to do him work for some few houres: but thou out of a pet, pride, or impaciency, wilt needs be gone before the business be over: whereby to his intolerable disparagement and dishonour, thou wickedly and falsly intimatest to the world, that thou wouldest rather die than indure the service, of indeed so deare and bountifull a Lord.

3 Hee hath placed thee as a Tenant at will in an E e 4 house
The Saints

house of clay: but thou in the mean time, not without great indignity and wrong to the Land-lord, as it were, beatest and batterest downe the house to the ground.

2 Against Christ, our Redeemer.
1 Hee hath bought us with his dearest heart's blood: why then shouldst thou murther another man's servant?
2 By selfe-murther, thou offerest violence, maiming, and deformity, as it were (so much as in thee lies) to his glorious mysticall bodie.

3 Against the Holy Ghost, in opposing his holy operations: which are:
1 To sanctifie us: but thou defilest thy selfe with thine owne blood: with the highest and most horrible kind of murther.
2 To dwell in us: but thou ruinest and racest to the ground, as it were, the blessed Spirit's owne habitation, thrusts him out of his lodging, and as it were, pulls downe his house over his head.

3 To reveale unto us the infiniteness of God's mercies, the all-sufficiencie of Christ's merits, the sweetness of the promises, the power of the word; God's wise disposing of all things, though they seem never so hurtfull, to the good of all, who loving him, doe resigne themselves over to be guided by his will, &c. and the horribleness of this sin of selfe-murder. But thou that bloody makest away thy selfe, doest like a proud, impatient worme, and wretch, infinitely under-prize, disable and trample upon the truth of all these.

4 To beget 1 Assurance that God will not suffer
soule-exalting humiliation.

fer us to bee tempted above our power, but ever
give a good issue if wee depend upon him, 1 Car.
10. 13: that hee that resifieth the Devill shall put
him to flight, and he that fighteth to the end shall
be certainly crowned, 1 Cor. 4. 7. 2 Hope and affiance,
that he both can and will stand by us in all troubles
and trialls. 3 Christian fortitude and magnanimity,
which ever growes in vigour and valiantnesse propor-
tionably to greatnesse of the assault, and the fury
of the opposition. 4 Patience, which passeth
through the pikes by the mouth of hell, if need be
untouched, unscorcht, ever victorious, makes the
Martyrs sing in the fire, and the humble soule to cry
confidently out of the depth of fiercest temptations;
Though thou kill me, yet will I trust in thee. But
thou that layest violent hands upon thy selfe,
though many promises to this purpose be said, nay,
sworne by God himselfe, sealed with the blood of
his sonne, farre furter than the pillars of the earth,
or poles of heaven; yet, I say, thou to the disgrace
of God's everlasting truth, so farre as in thee lies,
and the eternall ruine of thy body and soule, neg-
lects and rejects them all.

4 Against his neighbour, against
1 Church, Common-wealth and family which
he defiles with blood, bereaves of a subject, brings
into cenfure and scandal, for an holy strictnesse and
sorrow for sin.

2 He brings much unnecessary shame and griefe
and hopelesse mourning upon his friends, kindred,
wife, children, parents, &c. a reproachfull staine, and
brand upon his house, name, burial, posteritie, &c.

5 Against
5 Against himselfe, most horribly.

1 By brutish unnaturalnesse, nay, by a monstrous disaffection to a mans owne selfe and being, transcendent to all beastly cruelties. For what beast did ever willingly kill it selfe? Skin for skin, and all that ever a man hath, will he give for his life. And yet the selfe-murderer, 1 Out of hellish pride, which suffers him not to stoop under Gods afflicting hand.

2 Impaciency, whereby hee murmurs and repines against his providence, and will not submit to bee ruled by his will. 3 Horrible desperation, whereby hee casts away all hope of mercy, becomes his owne butcher and hang-man.

2 Against his owne deare immortall soule, which he sends bleeding with it owne slaughter, *suddainly cut off from all time and hope of repentance, unto the dreadfull Tribunall of the everliving God, the most certaine and severe revenger of all bloodyshed.

3 By extreme Bedlam madnessse, who exchangeth the momentany miseries of this fraile life, in which all Gods dearest children, yea Christ himselfe had his share, for the dreadfull fire of hell, prepared only for the Devill and the damned.

Excep. Yea, but sith I see, sayest thou, I shall bee certainly damned, my longer life will but adde to the score of my sinnes, and so aggravate my damnation in hell.

Anf. It is wicked and false to say, thou shalt bee certainly damned; for while God gives thee life, he grants thee time of repentance.

I say further. The hainousnesse of thy selfe-mur-
soule-exalting humiliation.

Under and hellish despair, is more horrible and abominable in the sight of God, than all thy other sins, with thou shouldst ever commit, though thou shouldst live to old age. Suppose worse than should or can be imagined: that thou shalt be certainly damned; yet what prodigious madness is it for thee to passe the remainder of thy natural course in hell; whereas thou mightest it upon earth.

6 Against the rules & resolution of heathen Philosophers, who teach that it is extremest cowardly to kill a man's self. See before Arist. Eth. lib. 5. cap. 7.

Answ. 1. This common notion and general principle of selfe preservation for all this is not quite extinguished, even in him, which practiseth upon himselfe the horrible, unnaturall and most damnable sin of selfe murder. For why may it not be said, that such a one sinneth against the light of his naturall conscience, as well as a Christian may sin against the light of his conscience, informed and convinced by God's word? and therefore might cry in the attempt of that hellish act, with her in the Poet.

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I should not die, I see,

Yet doe it, I will, though damn'd I be.

The light of naturall conscience for selfe preservation stands up like an armed man against that bloody act of selfe-execution; but hellish pride, impaciency, the Devill and desperation over-beare and overturne it for a time, hood-winkes it for a while with the hellish mists of horroure, though they cannot quite put out that eye.
The Saints

2 He holds the principle still of self-preservation in the general theses and speculation; though he deny it in the particular practice, and application.

3 Nay, in some sense it may be said, that even exceed and transcendence of self-love causeth this cruel act. For a most false lying confused hope and conceit of being lesse miserable, casts him into this abhorred misery. The destruction of his body is not the abolishment of his absolute *being. A man soule is the summe and finew of his being, and therefore a selfe-hang-man in laying violent and villanous hands upon himselfe, doth rather bloodily hunt after a more tolerable being, than after an absolute non-being; though in the event being maddened by the Devil, he finds & fals upon an eternally cursed and most damned being, even into torments without end and past imagination.

Secondly, A right way and method of applying these common notions and most general principles of nature to particular matters, objects and actions. For in their particular applications is much error and exorbitancie.

For instance in some particulars.

1 All hold this with a joynt consent: All good is to bee followed. But when men come to choyce and execution, most fasten upon seeming and sensual, not true and substantiall good. Hence are trodden many by-paths of pleasure, of hoarding up wealth, ambition, good fellowship, &c.

But at this time mine instance shall be only in those that killed the Disciples of Christ, John 16. 2. had even those beene asked, whether, that which was good,
good, lawfull, honest, was to be done; no doubt they had assented to that common dictate of nature: but they were woefully and wickedly blinded in the application of it, conceiving the persecution, and putting to death of those blessed men, was good, and even service unto God: their mistaken and mis-grounded plea would have beene; they were trouble-townes, factious, new-fangled, disturbed the peace of the whole world with their new doctrine; &c.

The same is our case at this day: many would bee holden honest men, and to stand for the good of the Gospell, and yet are bloody goads in the sides of the best Ministers, and had they power in their hands, no doubt would put them to death; and sometimes in their Bedlam fits, will not sticke to say, that they hope to see them all hanged: and let them so hope and expect, untill their eyes drop out of their holes with rotteness, and confusion. But in the mean time (as one said well) we see many of their crew & combination, come daily to the gallows. For good-fellowship, and hatred to the word, are the Devils ranke nursey, as it were, which minister many times, many graceleffe, cursed imps into the hands of the hang-man.

2 All consent, that all ill is to bee avoided: but when they come to the application, and expression of this common notion in their severall wayes, and passages of life; then no course they hold is ill; they see no such ill in ill company; they find no hurt in haunting of Ale-houses; they hope there is no such harme in gaming and dancing, jesting, idlenes, leffers oaths.
The Saints

3 A third general principle is, that the kind is to be propagated: yet nations there have beene that have only brought up the fairest and best formed children, but cast away the maimed, and deformed; and that to avoid excessive multitude of people, caused their women to suffer abortion, and to kill their children in the wombe.

4 It is the common cry, and contention of all creatures, for selfe conservation: yet from time to time there have been found some accursed Sauls, Achitophels, Neroes, Indasses, and others of that bloody crew, which have laid violent and villanous hands upon themselves.

In which cases, the cleare light of this common notion, is for the while eclipsed by the fierce and restless oppositions of the Devill, the world, and the flesh. For they all helpe forward that horrible, and hellish act. Satan assaults, 1 With his peremptorie command, pressed many times with such tyrannicall authoritie, and unresistable violence, that without the greater grace, and assistance of God, he cannot choose but yeeld, and a man is not able to withstand him.

2 With affrighting terrours, and horrible fears, edged, and inflamed with the darknesse of a melancholick humour, as it were, with hellish furies, to tire him, and take away his desire to live.

3 With grievous afflictions (if God so permit) in his name, or state, body, or mind, with this suggestion, that there is no means of ease and comfort, but
soule-exalting humiliation.

but by taking away his life.

4 With the intolerable weight of his hainous sins, and with a conceit, that he hath committed crimes which are unpardonable, and namely that against the holy Ghost, &c.

The world wonders at those which are troubled in mind, as the Owle is wondered at by the little birds. Such are censured by all naturall people for madmen, to have beene extraordinarie, and notorious sinners, to be singled out, as speciall spectacles of Gods most visible, and remarkable vengeance: they become a by-word, and table-tanke, to all wicked worldlings, and the Drunkards song, of all which disgraces a poore soule yet too ignorant of the happinesse and honour of being troubled for sins, and but comming new out of the world, wherein he had much credit, favour, and good report, is very sensible and impatient. So that he is too often tempted, rather to returne with the dog and sow to the filth of dis-avowed lust, and vomit of his former villany, or, (which is for our present purpose,) to die, than to suffer such disgrace. The flesh also concurreth with the Devill, and the world, to promote this accursed and bloodie act, by 1. Hellish pride, which will not be curbed, and confind by Gods wise and blessed ordering, or stoope to the conduct of his gracious providence, but makes him choose not to live, rather than not to live as he desires.

2 Impatiencie, puillanimitie, extreme weaknesse and impotenciie of mind ; which most unworthyly makes his heart melt away like water, upon the assaults of ordinarie, and many times, honourable sufferings;
The Saints

5 Sufferings, as a cauleles scandall against which see 2 Cor. 6. 8.

3 Infidelitie, diffidence, and distrust in God's providence, and promises, which begets hopelessness, heartlessness, despare, selfe-killing.

5 That God is to be worshipped, is the common confession of all reasonable creatures, but when they come to the particular wayes, and manner of divine worship, there is wofull variety of declination from the path, which is called holy.

A world of errours, heresies, execrable sacrifices, prodigious worships. To say nothing of forraine false worshippers; amongst us, Papists would wickedly worship him in images; our ignorant people with good meanings onely; civil men with unholy honesty; formall professors with an outside Christianitie, &c.

6 It is generally acknowledged, that wee must not wrong any, but doe, as we would bee done by. But let us looke into mens particular, and personall dealings, and most are shamelesse, and endlesse in wrong doing, counsening, defrauding, over-reaching, flandering, railing, backbiting, and other machivillian and villanous pranks, and pestilent carriage towards their neighbours.

A fresh memoriall of our owne actions. If we concur with the Devill to blindfold our owne memories, that they cannot recount our ill deeds, we shall have little benefit by the working of natural con-science. To which are required those three materials, which I have now touched,

1 Common notions, and principles of nature.
2 Particular
soule-exalting humiliation.

2 Particular application of them to some specials.
3 Remembrance of our own individual actions:
First, in a more general practical syllogism, thus
Heathen Hector might thus argue;
All honest and honourable undertakings, are praiseworthy.
To defend a man's Country, and valiently to die
for it if need require, is an honest and honourable attempt:
Therefore, to defend and die for our Country,
is praiseworthy.

Secondly, in a special practical syllogism, thus:
The Syntesis of the former conclusion frames
this proposition;
He that defends his Country, resolved valiently
to die for it, is worthy praise.
Hector's conscience assumes:
But thou defendst thy Country, resolved to die
for it;
Then the same conscience concludes,
Therefore thou art praiseworthy.
Whence sprung up much secret contentment and
joy in Hector's heart, which added much vigour and
resolution to his warlike spirit.

Syntesis ministred to Oedipus this proposition;
Abominable actions deserve grievous punishments.
The Law of nature frames this Minor;
Incest and Patricide are abominable actions;
Hector concludes.
Therefore Incest and Patricide deserve grievous punishment.

This
This is the first practicall Syllogisme more generall.

The speciall followes thus:

Syllogisme resumes the conclusion of the former generall Syllogisme, and forms this proposition; Hee that commits Parricide and Incest deserves most grievous punishment.

Oedipus his conscience assumes:
But thou hast committed parricide and incest;
The same conscience concludes;
Therefore thou deservest most grievous punishment.

Whence did arise that horror in his heart that inraged him to pull out his owne eyes.

Secondly, let us keep in a readinesse and often exercise some speciall waies of summing up the number, and taking a right estimate of the nature and notoriousnesse of our sins.

1 By inspection into the pure crystall of Gods righteous law with a cleare impartial eye. To this purpose collect an exact catalogue of all waies of sinning, out of the most and best interpreters and expounders of the commandements.

2 By a particular survey of all those sinfull stains, wrongs, and dishonours, which wee have offered to all things in heaven and earth.

3 By a through perusall of our selves from top to toe, as it were, I meane all those sinnes which are any way incident to any part, or power or passage of body, spirit, soule or calling.

4 By often recounting with our selves all the omissions and transgressions of all those duties which we
we owe unto others, by reason and virtue of all those relations which we hold and stand obliged unto them in the word. As for instance, A master of a familie hath the first and an immediate relation to God, as his Creator, Redeemer, and Sanctifier: to his wife, to his family, to his neighbours, to his friends, to his Pastor, to strangers, to the King and all inferior our Magistrates, to those that are without, to Gods people, &c.

5 By a diligent revising of our two catalogues of sins: I mean of our unregenerate time, and since our conversion. For help where in, see the enlargement of all these, as it shall follow in its place.

In case of barrenness in this discoverie, and when we begin to please our selves, in that we find not so many notorious actual sins in our lives before conversion, or such scandalous aberrations, relapses, backslidings, since; as we may see in others, and read of in some Saints of God: Let us fall upon some special points for quickening our hearts in this penitent survey, and with a serious search insist upon;

1 Contemplation and aggravation of that Original sinke, seeds, and inbred inclinations to sin naturally inherent in our bowels, as to Atheisme, Selfe-murder, killing of Christ, despairing of Gods mercie, familiarity with wicked spirits, sin against the holy Ghost, &c.

2 Well weighing the circumstances of our old sins, which may make a little sinne to bee exceeding great and hainous; and to exceed the sins...
of others, which, it may bee for their outward act, were more notorious.

3 That we should have our hand in Adams sin, that brought such a bloodie sea of sin and sorrow, of miseries and mischieves upon all mankind.

4 Considering the innumerable infirmities, wants, wanderings, weaknesses, &c. that cleave unto our best performances.

5 How many ways we may be guilty of, and accessory to other mens sins.

6 That we should have our hand in Adams sin, that brought such a bloodie sea of sin and sorrow, of miseries and mischieves upon all mankind.

7 Let vs especially examine our selves by the first and last commandments, for the first forbids the first motions of our hearts against God: and the last forbids the first motions of our hearts against our Neighbour, though there be no consent to doe the evil which we think. The further and more ample inlargement of these or most of these you shall find in that which followes.

The first maine dutie then to bee performed is Examination. When any needful extraordinary blessing is with held, or with drawn, or any judgement to be prevented or removed, it is very requisite to search, whether there bee not some special sin in us which may utterly dampe and disanall our prayers. If I regard iniquitie in my heart, the Lord will not heare me, Psal. 66.18. That which the Lord said of the army of Israel in Joshua's time, may be applied to particular persons; namely, that if they did not search and finde out, and take away the execrable
crable and excommunicate among them, the Lord would not be with them any more. *Isa. 7. 11, 12.*
This the Saints well knew, and therefore were wont in the days of their Fast to enter into a serious and solemn examination of their own and others sins. See *Ezra 9. 6, Neh. 9. 16.*

For this first part of the inward spiritual exercise, I am wont to commend to Christians divers ways of summing up the number; and taking a right estimate, of the nature and notoriousness of our sins.

1. By inspection into the pure Chrystall of God's righteous Law, with a clear impartial eye: To this purpose collect an exact catalogue of all ways of sinning, out of the most and best interpreters, and expounders of the Commandements.

Nay, in this way of examination, beginne with Adam's sinne: which in respect of us, Divines call Original sinne imputed: and if we had no inherent sin of our owne, this imputed sin were enough to damn us.

* Our first sinne is the participation of Adam's both transgression and guiltiness, *Rom. 5. 12, 18.* Whereby in his sin all his posteritie sinned, *Rom. 5. 19.* The reason is, Adam was not then a private man, but represented all mankind. When Adam offended his posterity was in his loines, from whom should they by the course of nature issue; and therefore take part of the guiltiness with him.* See *Heb. 7. 9, 10.*

See many stirring considerations, and quickning motives, to make us take effectually and feelingly to heart, the having our hands in that first horrible rebellion.
All God's blessed Commandments were broken by that one horrible rebellion. As the first Table, by his infidelity, doubting, both of God's truth and goodness, contempt of, and rebellion against God, preferring of Satan before God, & in the profanation of that fruit he did eat, which was a Sacrament.

And for the second Table, he broke the first Commandment, by unthankfulness to God his Father, that gave him his being; and had bestowed so many blessings upon him.

The sixth, by the murder of himselfe, and all his posteritie, body and soule: The seventh, by his intemperancy: The eighth, by touching another's goods, against the will of the Lord: The ninth, by receiving of the Devils false witness against God: The tenth, by discontentment with his estate, and lusting after an higher.

Out of the former transgression ariseth another, which I call, Original sin imputed, which is, corruption ingendred in our first conception, whereby every part and facultie of soule and body, is impoysoned with proneness and disposition to evill. See Psal. 51. 5. Gen. 6. 5. Titus 3. 3. Heb. 12. 1. * Or thus, This Original sinne is that natural corruption, which is come into the world by the Apostacy of our first parents, derived from them by natural propagation into all mankind, infecting and poisoning all parts of men, so as before grace and regeneration, hee hath no strength to move or incline to any good, but to evill onely; and thereby also he is subject to the first and second death, till he be freed by grace and faith in Jesus Christ.
soule-exalting humiliation.

It is come in the place of Original righteousness, and so is a privation of that, and also an evil habit in the soule.

* All Adams posteritie is equally partaker of this corruption. The reason why it sheweth not itself equally in all, is because,
  1. Some have the spirit of sanctification.
  2. Some the spirit only to bridle corruption.
  3. Some have neither.
  4. And in some, God stirrs up the principles of nature, whence it is, many doe shine in excellent moral vertues.

Let us take matter, and motives to humble our soules under the sight and senses of this inherent Original pollution, and body of death, from such considerations as these.

Consider, 1. The prime excellency, sweetnesse and peace of our soules, of which this is a privation. For which, See Motion of the three fold state of man. Orig. pag. 2. fol. 55. Perkins vol. 1. pag. 20, 21.

2. The universality of corruption in respect both of the subject and object. For which, See afterward my catalogue of the finnes of the tongue; where we may see 26. distinct finnes incident to that little member. Consider also the infinite omissions of the eye, which should especially on the Lords day, like a Bee upon infinite variety of flowers, from every creature its looks upon, collect much sweet matter of heavenly meditation, for the magnifying of the Creator, his wisdome, power, &c. And how every glance thereof brings some matter of lust or sin, one way, or other into the heart, &c.

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Consider the vast and horrible degeneration from the law of nature, it draws unto; for which consider the Virginians worshipping the Divill. The Egyptians Bedlam idolatrie.

See Calvin in his Pentatench, pag. 421.

Consider for the same purpose, that monster of Millane, who (as Bodin reporteth) when hee had surprized on the suddaine, one whom hee mortally hated, he presently overthrew him; and setting his dagger to his breast, told him, hee would certainly have his blood, except hee would renounce, abjure, forswear and blaspheme the God of heaven. Which when that fearfull man, too sinfully greedy of a miserable life, had done in a most horrible manner, hee immediately dispatcht him, as soone as those prodigious blasphemies were out of his mouth; and in a bloody triumph insulting over his adversarie, as though whole hell had dwelt in his heart, he added this most abhorred speech: Oh (faith he) this is right noble and heroicall revenge, which doth not onely deprive the body of a temporary life, but brings also the never-dying soule unto everlasting flames. Witness also the cruellest of men, Mahomet the great, that bloody Turke who (as the story reports) was in his time the death of eight hundred thousand men. Witness also, that man, with whom Mr. Cartwright was upon his despairing bed; who answered him, that if hee was to goe to hell himself, hee would have his wife, children, and all the world damned with him, &c. Consider those unnatural sines intimat'd, Rom. 1. The bloody outrage of selfe-destruction, &c. all fruits of this corruption.
soule-exalting humiliation.

5 Consider the extreme difficultie to weaken and waft it. Consider how many an holy man striveth mightily, and wrestles many a yere with some passion or unruly lust, and yet cannot possibly master it of long. For the purpose, sometimes a lyncere hearted man sets himselfe against anger, labouring throughly to mortifie it, perhaps for ten or twenty yeares; and yet after all that time, and for all the paines and meanes against it, he is sometimes upon the sudden surpris'd and souly foil'd with it. And did not God accept in Jesus Christ our striving, grieving, and hating that sin, we are so haled to full sore against our wills, and the hearty desire of our soules, how could wee have any comfort?

6 Consider the refull complaints of the holiest Saints against it. Hear blessed Pauls hevye complaint, Oh wretched man that I am, who shall deliver me from the body of this death? Rom. 7:24. Bradfords *To me as drye as a stone, as dumb as a naile, as sparre from praying, as bee that never knew any tast of it. Katherine * Brettregh, that holy woman, upon her death bed, was much troubled with original sinne.

3 After Original sin in Adams posteritie, Actuall sinne comes into consideration, which is, that which a man out of the corruption of his nature doth commit, from that time, when he knowes to use and exercise his reason. And it is, either a thought, word or worke, contrarie to Gods law, or an omission of a thought, word or worke, commanded in that law. Or, in a word, *transgression of the law. 1 Job. 3:4.
A sin is said to be actual, not, that sinne is an action, or that an action is sinne, but because there is sinne in the action, which seeing it is good so farre forth as it is an action, yet the defect of moral goodness and a pravitie cleaves unto it, and that defect with the pravitie of it, is properly sinne, which is from man and not from God. But figuratively, namely, by a Metonymy, a sin is said to be an action crossing or repugnant to the law of God.

Take matter and motives to abominate and abandon from the heart-root, and to the bottome of hell, all thy actual sinnes, from such considerations, as these.

Consider, that sinne,

Is infinitely hatefull. It is the only object both of Gods infinite hatred and anger. His love is carried upon variety of objects: hee loves his owne blessed selfe infinitely; his owne sonne, which is called, The sonne of his love, his Angels, his Children, his Creatures. But all his infinite hatred doth only with all its united force and detestation, light and concurre upon sinne. Suppose an idle word, vaine thought, or officious lie passe from thee, the least of all these is accompanied with Gods infinite hatred,
foul-exalting humiliation.

tred, and indignation, &c.

2 It is fouler than the foulest fiend in hell, than the Devill himselfe. If any of you should have the Devill appeare to him in his foulest and ugliest shape, he would be strangely affrighted, and fly as fast as hee could: the least sin thou committest, I dare say, is far more loathsome, vile, and odious than the foulest fiend in hell, and worse than the Devill himselfe.

3 It is extremely ill, and hurtfull. A greater ill, than the eternall damnation of a man, nay, than the destruction of all the creatures in the world, because without the effusion of Christ's heart-blood, which is infinitely more worth than ten thousand worlds, the least sin could never have beene pardoned.

4 It is most infectious. It hath a pestilential and infectious property, that spreads infinitely, and pollutes every thing it comes neare. It is therefore compared in Scripture, to things of the most diffusive and spreading nature. The first sinne hath polluted all the sons and daughters of Adam that were ever since, or shall bee; it made the whole creation subject to vanity. And if but one sin lie lurking in the heart unpardoned and unrepented of, it souris and imposions all his thoughts, affections, word and actions, and that of all sorts, natural, civil, recreative and religious. It infects all that is in him, or comes from him, or that is about him.

5 It is full of all fearfull effects and cursed consequents, both, 1 Privative, and 2 Positive. It deprives us first, of God's favours: Secondly, of our part and portion in the blood of Christ (if it bee committed
committed with delight; one drop whereof is incomparably more worth than heaven and earth, men and Angels, or the creatures of a thousand worlds.

3 Of the fatherly protection, care and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence. 4 Of the quiet joy and tranquillity of a good conscience; a jewel farre more worth than the whole world, were it all turned into one pearle of unvaluable price; and of all the heavenly illuminations, cherishments and comforts, wherewith the Holy Ghost is wont to visit and refresh the hearts of holy men. 5 Of all sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures. For without a good conscience, there was never found joy in any mans heart, or sanctified enjoyment of any thing in the world; and never shall any man have a good conscience, that gives allowance to any lust, or lives delightfully in any sinne.

6 Of a crowne of life, the unspeakable joyes of heaven, that immeasurable and endless comfort, that there shall be had with all the children of God, Patriarchs, Prophets, Apostles, Martyrs, all our christian acquaintance, yea, with the Lord himselfe, and all his Angels, with Christ our Saviour, that Lambe lainé for us, the Prince of glory, yea, the glorie of heaven and earth, and brightnesse of the everlasting light, &c. Then for positive evils; it brings upon us infinite sorrowes, plagues, miseries, and
and most fearfull judgements, blindnesse of mind, hardnesse of heart, deadnesse of spirit, a reprobate sense, desperate thoughts, horror of conscience, vexation and anguish of soule, bondage under Satan the prince of darkness, and banishment from God, the fountain of all blisse; and mischiefs moe, than either tongue can tell, or heart can think. We are hereby ever subject and hourly lyable to madness, terrours, &c.

6. It kills an immortall soule eternally; which is more than all the bloody men on earth, or all the desperate devils in hell can doe. It will bring upon it in the world to come sorrowes without end, and past imagination. Every sin committed deliberately and with delight gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment against the day of wrath, never to be recured and removed, but by the blood and hand of Christ and his precious balme.

7. It offendeth the highest, most glorious and dreadful Majestie; whose power, and punishments are so infinitely irresistible, that he is able with one word, to turne all the creatures in the world into hell, nay, even with the breath of his mouth to turne hell and heaven, and earth and all things into nothing.

8. It can never bee pardoned or purged, but by the heart-blood of Christ. Who can entertaine into his compassionate thoughts that fulfill storie of the death and sufferings of the Son of God for our sakes, but his spirit will melt within him into teares of indignation and storms of anger against himselfe, whose sinfull soule was the cruellest Jew, that nailed
nailed him to the cross. Shall goats blood (as Naturallists say) breake the Adamant? And shall not the precious hearts-blood of our deare Redeemer resolve the most stony hearts into teares of blood? Prodigiousely rocky and flinty hearts! But let the most stubborne and unrelenting wretch know to his terror, what a deale of villanie he offers hereby unto the death of Christ, and tremble at the consideration of these dreadfull woes, and flames of wrath, which he so treaures up continually against the day of wrath. For beleev it, so many sinnes as thou committest willingly, and with delight, so many thornes doest thou cruelly fatten upon his head; so many nailes doest thou desperately drive into his hands and feet; so many speares doest thou thrust into his heart; so oft (merciflesse villainie let me speake so, for the love of my deare Redeemer) doest thou imbrue thy wicked hands with his precious blood, and with prodigious prophanenesse trample it under thy feet. So that it may justly be said unto thee, as Peter said unto the Jewes, Thou hast crucified the Lord of life; thou hast murdered the King of glorie, the Sonne of the everliving God, Christ Jesus, that just and holy one, and preferred, not Barabas, but, (which is as bad) thine owne sinfull lusts, nay, the Devill himselfe, before our blessed Redeemer.

It is ever attended with a threefold bitter sting: Whereof see my directions for walking with God, pag. 171.

Compare the vast and unvaluable difference betweene 1 Yeelding to the inticement, and 2 Conquering
soule-exalting humiliation.

querying the temptation to sin. For which purpose looke upon David and Joseph, two of God's dearest children, and consider the consequents; survey the distinct stories of Gatexiim and Spiræ.

11. Compare the poor, short, vanishing delights of the greatest sensual contentment in this world, with the exquisitenesse and eternitie of hellish torments: out of which, might an impenitent reprouer wretch come, after he had been there tormented so many years, as if an Angell should every thousandth yeare come out of heaven, and fetch one star from the firmament, should so at the length have fetched them all away, &c. be would think (faith one) that hee was not damned. Compare, I say, thy fugitive follies and fading pleasures that passe away in the act, as the taste of pleasant drinke dies in the draught, with those never dying paines after death, and when thy foot is on the brink of any kind of sinne, stay, and think upon the wages thereof, and for a truth, if thou fall into that sinne, thou art fallen into hell, if upon timely repentance, God helpe not our.

12. Consider the resolute resistance, and mortified resolutions of Gods ancient Worthies against sinne, and all inticements thereunto. Heare Chrysostome. 1. Doe not offend Christ by an evil life, which I thinke is to bee feared above all things else; for although many doe thinke that hell is the chiefest and the greatest of all evils, yet I thinke thus, that it is much bitterer to offend Christ, than to bee tormented in the paines of hell.

Heare the Writer of Anselmes life, who faith thus of

Ne chrisustum malè vivendo offendens, quad mini est ris omnibus magis pertineant est damnum. Nam et multi Dei hæres omnium majorum injustitiæ vitæ suæ. Nam et multi Dei hæres omnium majorum injustitiæ vitæ suæ.

Heare the Writer of Anselmes life, who faith thus...
of him, 2 Hee feared nothing in the world more than to
sin: My conscience bearing me witness, I lie not. For we
have often heard him profess, that if on the one hand hee
should see corporally the burnes of sinne; on the other,
the paines of hell; and might necessarily be plung
ed into the one, he would choose hell rather than sin. And
another thing also, no lea perhaps wonderfully to some
he was wont to say; so wic, that hee would rather have
hell, being innocent and free from sinne, than poluted
with the filth thereof, to possesse the kingdom of heaven,
&c.

An extraordinary elevation of a most divine and
heroicall spirit. It is reported also of another anci
ent Father; that hee was wont to say, that hee would
wilt rather to bee tore in pieces with wile beasts, than
witnittingly and willingly to commit any sinne. And so
many holy Martyrs and confessours have chosen ra
ther to endure the utmost and most exquisite tor
tures, than to sinne against God in renouncing his
truth.

13 Thou mayest fitly suppose, that every time
thou waft allured to sinne, thou sawest Christ Jesus
coming towards thee, as hee lay in the armes of
Joseph of Arimathea, taken downe from the crosse,all
wan and bleeding, wounded; the delicacy, and
beauty, and admiration of all his parts, clouded, sul
lied and stained, speaking thus unto thee: Oh for
beare to commit it; for it fetcht me from the armes
of my Father, from my royaltie and glorie in hea
ven, whole and untouch't, to the armes of this mor
tall man, all wounded and torne as thou seest; and
yet for all this, with a wilfull crueltie towards the
Lord
foule-exalting humiliation.

Lord Jesus, and thine owne soule, thou wentest on, and diddest villainously.

14. The riches of Gods goodnesse, forbearance and long sufferings, leading thee to repentance, the publike miracles of mercy which God hath done in our dayes, for the preservation of the Gospell, this Kingdome, our selves, and our posteritie; especially drowning the Spanish invincible Armado, discovering and defeating the Powder-plots, sheilding Queene Elizabeth, the most glorious Princesse of the world, from a world of Antichristian cruelties, bringing Prince Charles in safety from Spaine, &c. The particular and private catalogue of thine owne personall favours from Gods bountifull hand, which thine owne conscience can easily lead thee unto, and readily run over from thine infancy to this houre; all the motions of Gods holy spirit in thine heart, many checks of conscience, Sermon upon Sermon, &c. and a world of mercies besides, doe mightily and notoriously aggravate those sinnes, that thou hast most unthankfully committed against that high and dreadfull Majestie, who was the well-head, and first fountaine of them all. Heare how unkindly God takes at our hands the neglect of his extraordinary mercies, 2 Sam. 1 2. 7, 8, 9, 10. 1 Sam. 2. 27, 28. 31. Ezek. 16.

15. Sinne is farre more filthy than a confluence of all the most filthy, nasty, loathsome things in the world.

How long might a man cast dirt in the aire, before he were able to infect the bright shining beams of the Sunne? Yet so filthy is sin, that at once with a touch,
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A touch, it infects the soul; a clearer and purer essence than it; and that with such a crimson, and double dyed stain, that the flood of Noah, when all the world was but water, could not wash it off; neither when all shall be but a ball of fire, and Christ come in that flame to purge and renew therewith, the heaven and the earth, shall it purge or cleanse sinne out of the impenitent soul: nay, the fire of hell, which burns day and night, shall never purge it.

Whatsoever a man can conceive to be most contrary, distant, and opposite to the infinite clearness, purity, sweetness, beauty, and goodness of God, all that, and much more is sinne in the highest degree.

16. Every time thou hast yeelded thy consent to the inticements of sin, thou hast been guiltie of that height of folly, which wants a name to express it. For consider in cold blood what thou hast done; thou hast put, as it were, into the one scale of the ballance, the glory of God almighty, the endless joys of heaven, the life of thine owne immortal soul, and the precious blood of Christ, &c. and in the other, some earthly pleasure, worldly preferment, some sensuality, vanity, or other: and after deliberation and choyce, hast suffered this to out-ballance and overweigh them all. Oh monstrous madness and inexpiable villainie! The Angels doe blush at it, heaven and earth stand amazed, and astonished at it; and worthy it is to be loathed abhorred of all creatures.

17. Every time thou hast yeelded to the assaults of
soule-exalting humiliation.

of sinne; thou hast desperately cast thy selfe upon the hornes of this desperate Dilemma. If I commit this sinne, I shall either repent, or not repent. If I doe not repent, I shall be damned: If I doe repent, it will cost me incomparably more hearts-griefe, than the pleasure of sinne is worth.

Let these and the like considerations serve to aggravate our actual sins, and so move us to suffer our hearts to be wounded, and to be broken in pieces.

Proceed now, and peruse sensibly and seriously the soundest expostitions upon the Commandements; Downam, Whateley, &c. More shortly, the true watch, my Epitome for that purpose: and lay thy life to this holy rule and line, &c.

To give an intimation, and entrance into this way, let us consider.

1 How wee have villanously strucke at the pure eye of God, the Fathers glorie all our life long, with many filthy thoughts, abominable lusts, and fearfull provocations. How we have shamefully abused the riches of his goodnesse, forbearance and long-suffering, leading us to repentance: how cruelly we have neglected so great salvation, forsaken our owne mercy, and judged our selves unworthy of everlasting life, by not offering our selves into his gracious embracements, stretching out his armes unto us ever since wee were borne in as glorious a Ministrie, as ever the Church injoyed.

2 How fearfully wee have dishonoured his deare Sonne, by despising of him in his ministrie, persecuting him in his members, and shedding his blood in the Sacrament.
3 What execrable indignities we have offered to the blessed Spirit of God, by grieving, quenching, if not despising him, by a cursed rejecting his many holy motions, or smothering them by worldliness, lust, good-fellowship, or some such sensual rebellion; by withstanding that light, which stood against us by his illumination, like an armed man, when we went about sinning; nay, and it may be, by scoffing at religion; (horrible villanie!) and railing against holiness, purity, and the ways of God; as hypocrite, unnecessary precision, and too severely contradictory to our carnal contentments.

4 How wretchedly we have wronged those heavenly creatures, the Angels of God, by robbing them a long time of that joy they would have conceived at our conversion, Luke 15. 7. By making choice in the days of our vanity, of the damned fiends, who continually roared about us, like so many greedy Lions to swallow us up quick; 1 Pet. 5. 8. to be our Attendants, whereas those glorious spirits tendered their attendance and would full gladly have beene our guardians, if we had had grace to have been reconciled to their Creator, and Lord: which was an infinitely greater disparagement to them, than it would be to so many crowned Kings, rejected of a mortall man, taking in their stead a number of base and contemptible villaines to be his guard: by ministering too much matter of offence to those holy Ministers of God for our good, by our drowsiness, sleepiness, idle gazings about, and much uncomely, irreverent, and unsanctified behaviour in God's house, where they are beholding with delight, the mysteries.
soule-exalting humiliation.

mysteries revealed in the Gospel, 1 Pet. 1. 12. by doing sometimes such things in secret, besides the inspection of God's all-seeing eye, even the Angels about us looking upon us, which we would be ashamed to doe before the face of a mortall man, or a little child.

5. How we have unworthily abused all the creatures, by adding, so much as in us lies, burden unto the bondage, and grievousness unto the groanes, which they make for deliverance out of that vanity, to which our sinnes have made them subject; by not making them matter of meditation, especially on the Lord's day, upon the greatnes and goodness, power and providence, &c. of our blessed Creator, (wee ought to read in the face of every creature, and in every page of this great booke of nature, the majestic and glorye, bountie and bless'dnesse of our God) we have not beene acquainted with any such art and holy use of them, but have covetously and sensually abused them to our owne ends, and carnall contentments; by want of conscience and care to have them sanctified unto us by the word and prayer.

6. How wee have had our part by our personall provocations in pulling downe all, both those temporall and spirituall plagues and judgements upon this Kingdome, with which it hath beene visited in our time, from time to time, wherein we have been borne and bred, and enjoyed many good things from God's bountifull hand, which much aggravates our ingratitude, and unworthy walking, See Hos. 4. 1.
What bloody goads we have been in the sides of the Saints all the time of our abhorred unregenerate rate: how cruelly we persecuted them with our power and authority, if we had any; ever, in our hearts, by heart-rising, aversion and contempt; in our affections, by hatred and malice and spite; by our tongues, with railing, cenfuring, and scoffes which was a very crying and bloody sin. For by all ungodly oppositions in that kind, we struck immediately at the very face of Christ, Mark 9. 5. and at the precious ball and apple of God's owne eye, Zach. 1. 8.

How desperately we hardened our companions and brethren in iniquitie, in their unregenerate courses; heartned and encouraged them in the way to hell, and were deeply guilte, so farre as in us lay, of damning them for ever; how wee impiozed and perverted others, with our lewd example and infectious company.

How pestilently wee have plagued our owne families, if we have beene governours in that kind, by our precedentice in iniquitie and prophaneness, by neglect of that chrstian dutie of praying with, instructing and restraining them from the contagious vanities of the times; by drawing after us, our wives, sonses and servants, with cords of vanity and cart-ropes of iniquitie, as fast and forcibly as wee could, into the same damnation of hell with our selves.

With what prodigious ingratitude wee have abused many glorious mercies heaped upon us abundantly, above measure and without number; the riches
riches of God's goodnesse, forbearance and long-suffering; they should have led us unto repentance, and his more glorious service; and knit our hearts close unto him: but by accident and poison of our corruption, they made us a long time the more presumptuous, careless, secure, self-conceited, and unmindful of the evil day.

11. How we have abused many seasonable afflictions and God's just visitations, laid upon us in love and for our good; they should, working together with the word, have served for the softning of our hard and unrelenting hearts, and made way for a more mighty prevailing of the ministerie, but they rather begot murmuring, impatiencey and discontentment, and how unprofitably, even since conversion, we have passed through many of his fatherly corrections and chastisements, which ought to have begot in us a decay and further dying of the whole bodie of death, and a fruitfull increase in the whole body of Chritianitie.

12. How to the unvaluable hurt of our soules, we have abused all the blessed ordinances, word, Sacraments, prayer, &c. those heavenly conduits of all spiritual blessings, which ere this might have enriched us with abundance of grace and comfort; by our unpreparednesse before, irreverence in the use of them, fruitlessneffe and want of practice afterward.

13. How we have like sonses and daughters of confusion and sloth, and sleepeers in harvest, abused the most gracious and glorious day of visitation that ever any people enjoyed upon earth: in that is

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shining upon us so faire and so long, we have gotten no more holy light into our minds, or heavenly hear into our hearts; nor gathered such a stock and store of spiritual provision against our ending hour, as we might plentifully have done.

How beastly and abominably we have abandoned our bodies to serve Satan; and all the parts and members thereof, as instruments of unrighteousness unto sin.

Our eyes to wicked wandring, wantonness, adulteries, covetousness, idle gazings, &c. See, vanity of the eyes, chap. &c. They ought as little bees, which falling upon this, the other, and a thousand flowers, gather honey from every one, and bring it into the hive; even so every day, all the year long, even all the daies of our life, to have gathered from the creatures, and all the works of God, abundance of sweet matter for divine meditation upon the goodness and greatness, excellencies and perfections, power and providence of our blessed Creator. But they have wickedly served us, as windowes set wide open to let in a world of wild-fire to inflame and inrage our already naughty hearts; with lust, speculative filth, and many vicious and vile affections.

Our eares with delight, with delight and greediness, too much idle talk, nay filthy jests, courril gibles, flanderous reports, and other rotten, ribald and un savory communication. They might have served our turnes, to have done God a great deale of service: all narrations and newes which we heard, should have fallen through our eares into our hearts, as
The text is a page from a book discussing the harmful effects of speech and the importance of avoiding harmful words. It mentions the use of speech as a source of punishment, such as through prayer or praise, and notes that in many communities, people have been known to become drunk in false accusations, slander, whispering, and censuring others. The text also emphasizes the importance of avoiding unnecessary suspicions, distrust, and ill will, as well as heart-burning unkindness, if not revenge.

Our tongues, to set on fire the course of nature. Besides a world of other iniquities, to blaspheme (prodigious villainy!) the glorious name of the mighty Lord of heaven and earth, and to wound (unrecompensible wrong!) the good name of others: which, though it be a common, yet take notice what a cruel sin it is. It is like a sharp sword, Psal. 64. 3. and 59. 7. or keen razor, Psal. 52. 2. envenomed with the poison of the spitting aspe, Psal. 140. 5. it gives a deep and incurable wound. Chirurgery may mollifie, and make whole a bodily wound: but what balme can binde up the dogged biting of a flanderous tongue? It runnes like a canker over a whole Countrie, and cannot be recalled. Robbery may be recompenfcd by restitution; but how canst thou ever make that man amends, whom out of thy lying malice thou hast traduced with thy tongue? I tell thee true, not all the wealth thou hast in the world, can wipe away the wrong thou hast done in such a case. Hence it is, that Salomon tells us, Prov. 22. 1. That a good name is to bee desired above great riches. And the Cautists conclude, Fama non pecunias non compensari: Noe money can make amends, for taking away a mans good name. Fama non est pecunia assimilabilis. Damage (say they) which infuses upon
up on infamie may be recompented with money, but it selfe is unrecompensable, See Azar, loc. cit. and alfo pag. 383. Par. Sedquid. & Par. Sexio by Par. quenes, were you may fee, what, and what manner of reftitution ought to be made, in a case of flander and infamie.

Here then punctually pere/de with a broken heart and bleeding affections, those many kindes of the sins of the tongue, which I have heretofore discovered unto you, and whereof every one of us, no doubt, at one time or other, have beene deeply guilty.

4. Perjury, swearing, secrets.
5. Lying, equivocating, Hasty and undiscreeving, mentall referre-threathing.
7. Flattery.
8. Curse.
9. Railing, reviling, detrate talkativeness.
11. Scoffing, mock-jesting,
ing, deriding.
13. Sowing seeds of discord among neighbours.
14. Indiscreet taciturni-
discord among neighbours.
15. Rash censuring, cen-
16. Rash promises and vowes.
17. Idle words.
18. Loquacitie, immo-
derate talkativeness.
19. Filthy talking.
20. Scurrilidie, foolish
ing, deriding.
23. Giving ill counsel of rumours.
24. Indiscreet taciturni-
discord among neighbours.
25. Rash censuring, cen-
26. Rash promises and vowes.
soule-exalting humiliation.

Thus goe on, and more particularly and exactly survey, and single out the severall sinnes of every other part.

15. How woefully wee have wronged (which is worst of all) our owne poore immortall soules, by mis-employing all the powers and facultys thereof to serve Satan and our selves, by fastening upon them, with selfe damning crueltie to many mortall wounds, that without bathing in the bloody wounds of Jesus Christ, will bleed to everlastinge death.

Our minds might have bee ne by this time, as still as the moone, with spirituall understanding in the mysterie of Christ, and plentifully inriched with much saving knowledge in this glorious * noontide of the Gospell, and by the helpe of so many excellent bookes abroad in the world: but a long time, they lay in the darkest midnight of grossest ignorance, in respect of any such sacred skill, and gave us light onely to doe ill, and grow wise in wickednesse. Nay, and since they have bee ne something savingly inlightened, wee have bee ne extremely slothfull in furnishing them with that excellencie, and variety of knowledge, which if wee had plyed, and improved all meanes, and blessed opportunities graciously offered and afforded, they might have happily attained.

Our memories under the meanes wee have injoyed, might have bee ne rich and royall treasures of many divine lessons, comfortable cordials,
dials, holy experiences, heavenly pearles: but in our vaine daies we filled them full of baggage, lewd and impertinent stuffe, idle jests, frothy tales, and foolish conceits, unnumbred notions of vanity and folly, &c. Nay, and since they were in some measure sanctified, wee have found in them, which is a grievous thing, more pregnancie, aptnesse, and strength to receive and keepe matters of the world, and things of this life, than affaires of heaven, and the most materiall concernments of our owne soules. And it is a very heavy case, and lamentable corruption, to feele our memories as water to entertaine, and as marble to retaine the fading and fruitlesse impressions of transitorie pleasures and profits, earthly trifles and toies, but as sives, to the water of life, and everlasting lessons of grace.

Our hearts whose only object, and continuall exercise, should have beene things honest, just, pure, lovely, of good report, &c. Phil. 4. 8. See Prov. 14. 2. have beene (consciouznesse and consideration whereof should now strike them through with most bitter and bleeding remorse) poisoned, restlesse fountains of all ill, the source and nurseries of innumerable litters and swarmes of vaine, vile, filthy thoughts, affections and desires: very through-fares for Satans impure suggestions to walk up and down in; in regard of malicious thoughts, very slaughter-houses; in regard of uncleane lusts, very stewes and brothell-houses; in regard of the heat of boiling concupiscence, very hot-houses; and as the Prophet speakes, like a bakers oven. Nay; and since they have beene habitations of the Holy Ghost, we may
may be full sore ashamed to consider the want of watchfulness, puritie heavenly mindedness, &c. which ought to have attended such a glorious and most blessed guest; yet, which is more, the assaults and offers of lust, passion, impertinent vagaries, and many loathsome intrusions of most unworthy thoughts.

All our affections have beene most notorious and stirring Agents for the Devil. Every one transported in every thing, with an impetuous rage, the wrong way.

Our sorrow, which should wholly and alone have been spent upon sinne, and seasonably, hath beene most unworthily mispent upon earthly losses, about things of this life, and when we have beene crossed in our sensual desires and expectations, which are no suit matter or motives for mourning; for sorrow in a right sense, and true estimate, hath little or no use any where else, save in humiliation for sinne. Grieve we never so much for loss of friends, goods, children, good name, &c. Wee are never better, but only thereby encrease and multiply our griefe, and add more bitterness and cutting to the cross; but sorrow for sin shakes and batters it into pieces and brings comfort unto the Conscience.

Nay whereas since conversion, that commandement lies upon us, Rejoyce evermore. 1 Thes. 5.16. Wee have very basely suffered our hearts to be unnecessarily dejected with false feares, distrusts.

Our joy should have beene in Jehovah, blessed for ever, in his name, his word, his workes, his waies, that one necessarie thing. It should have beene exercised

See Chrysost. excellently to this purpose, Ad popul. Anti-och. Hom.5. 

Hab.3.18.
exercised upon everlasting heavenly objects, which should have kept in continuall life, and enlarged it a length to that which is unspeakable and glorious. The matter of it, should have beene; 1. God through our Lord Jesus Christ, Rom. 5.11. 2. Our owne salvation, Luke 10.20. 3. The prosperitie of the Church, Isa. 66.10. 4. The sufferings with Christ Mat. 5.11,12. 1 Pet. 4.13. Isa. 1.2. 5. All the gifts of God, Dent. 26.11. &c. But in all our sinfull and sensuall time, it was unhappily spent upon froth, folly, and filth; at the best, upon corne, and wine and oyle, things fading and transfitorie; so that in the heat, and height of it, wee might truly have said of it, as Solomon of laughter; It is mad. For such joy in such things, is fitly compared to a candle, which in burning consumeth that same which nourisheth it, till at length both of them die together, and the light end in darknesse and a stinking stinke. It is just so with carnall joy, which consumeth by degrees those same things which nourish it, as outward substance and strength of body; and then being consumed it selfe, expires in extremest anguith and horror. Nay since wee have beene happilie translated into Gods marvellous light, and it turned the right way, wee have finned in suffering it to be damp't upon the apprroach of any little trouble, temptation, trial, &c. or lighter occasions, and in not exercising and inlarging it with more exaltation, sweetnesse and refrething, about the things of God, and assurance of our owne salvation, &c.

Our love which should have warmed our hearts with
with an holy flame and affectionate fervenie towards God, who of his owne free mercie hath sealed unto us by the blood of his sonne all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting kingdom of heaven; A fence of which extraordinarie goodnesse should make us to prefer his glory before any worldly good, the sweetnesse of life, or salvation of soule: but in our wicked dayes was wholly imployed in providing sensually for our selves. Selfe-love reignes in every unregenerate man, that, whatsoever he may pretend, or protest to the contrarie, he loves no body, nothing but himselfe; his love of all other men, all other things, is onely in reference to himselfe, and made serviceable to his chiefe carnall contentment. And even since by the mighty worke of Chrits spirit, we have in some measure denied our selves, and set our love aright, we cannot without a great deale of guife and shame, think upon the faintnesse, inconstancy and coldnesse of it, towards our God, his Chrit, his word, workes, creatures, Sacraments, Sabbaths ministers, services, children, presence, corrections, comming, &c.

Our hatred which all and onely should have bin spent upon sin, hath beene pestilently bent against the beft and blessedest things in the world; even against holinesse itselfe, as though it were hypocrifie; against profession of the Gospell, and godliness, as though it were a sect; against Gods faithfull ministers, as though they were the troublers of the estate, messengers of evill things, our enemies.
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See 1 King. 18. 17. and 22. 8. Gal. 4. 16. Against reformation, instruction, knowledge; Psal. 50. 17. Pro. 1. 29. Against powerful preaching the word, as though it were foolishness; 1 Cor. 2. 18. Against the Lord himselfe; according to that of our Saviour, Hee that doth evill hateth the light. The evil conscience of the wicked abhorreth the Lord, wishing, that either hee were not at all, or else that he were like them; Against good men, even for that good and grace, which was in them, and that implacably, as Cain hated Abel, onely because his workes were good; and Davids enemies hated him because he followed goodnesse.

And thus did we become incarnate Devils, second Devils, as * Austin speaks, Hee that beares hatred in his heart is a second Devil, inferior onely to Satan, (faith a great Divine) in two respects.

1 For whereas Satan being now very neere six thousand yeeres old, hath the subtilltie of his nature (wherein also he doth exceed man) helped by long experience to doe wickedly; man being of shorter continuance cannot equall him.

2 Againe, Man is clogged with a body, which is a great impediment to the acting and accomplishment of that which his spirit conceiveth: It being farre otherwise, with the actions of the bodie, which require the circumstances of place, and persons, &c. than with the conceptions of the mind, which without any such thing are produced and perfected.

Otherwise if the wickednesse of mans heart break out,
out, as it is conceived, if every hatefull thought breake out into murther, and every uncleane lust into a carnall act; oh what a world of wickednesse would then be discovered in man? what a hell should we have upon earth? Then would it be manifest, that man for similitude of natures, were but an incarnate Devill; secundus Diabolus, as Austin said.

Our consciences which should have beeene Registers and remembrancers unto us of many heavenly thoughts, gracious speeches, godly actions, good deeds, sanctified Sabbaths, holy prayers, divine meditations, christian conferences, dayes of humiliation, righteous dealing with our brethren, compassionate contributions to the necessitie of the Saints, worke of justice, mercie and truth, a sincere respect to all Gods commandements, a carefull performance of all spiritual duties, a conscionable partaking of all Gods ordinances, a reasonable exercise of every grace, hatred of all false wayes, and heartie and invincible love unto God, and all things that he loves, &c. In stead of such comfortable provision against the evill day, naturallly wee hoarde up in them, scourges, stings, and scorpions, infinite matter of unspeakable horror; I meane, conscientiousse of many villanies, vanities, vile courses; of lies, oaths, blasphemies, adulteries, whoredomes, varietie of strange fashions, gamings, revellings, drunken matches, good-fellow-meetings, riotous excesses, usuries, falshoods, hypocrites, filthy jeests, much idle talke, flanderous tales, scoffes, railings, oppositions to the holy way, &c. Now all these,
except by timely repentance, we confess, and forsake them, lurke in the mean time in the bosom of our guiltie consciences, like so many sleeping Lions and Giants refreshing with wine, gathering a great deal of hellish poison and power, that hereafter they may sting with everlasting horror and endless torment.

3 By a diligent revising and perusal of our whole life; Our two Catalogues of Sinne, I mean of our unregenerate time, and since our conversion;
1. All the Abominations of the dayses of our vanity.
2. Our failings in our translation from darkness to light.
3. Our relapses, falls and frailties since.

1. For the first.
To prepare our hearts with quickning matter for much penitent remorse and found humiliation; Let us take notice of, and to heart,

α. Our omissions in that gracelesse time, which were as large as the duties enjoyned in Gods blessed lawes. Now what grievous amazements may it breed in a truly penitent heart, to thinke seriously, that for all the time of our unregeneration, which perhaps was twenty or thirty yeares, having so great and good a God in heaven, at whose finding, wee were all that while, for everie bit of bread wee put into our mouthes, for everie draught of aire, much more for many and many other more excellent favours; yet for all this, for all that time, wee should doe him no service at all, neither performe any dutie unto him, or but so, that it was abominable in his sight, of all those which hee required in his blessed booke; and wee did infinitely owe, being
being his creatures, and bound unto him besides by infinite obligations for innumerable mercies every moment, if we did rightly consider our dangers, and desert therein.

For instance: Wee may now feele and acknowledge by the present sweetnes, necessitie and preciouenes of the spirit of praiere, what an horrible neglect & wretched omission it was so long time, not to offer up any one acceptable Sacrifice in that kind to him who is stiled by an excellency, The hearer of prayers. We dare not now for our hearts passe one day, without prayer in private, twice at the least.

1. With our families in like manner. 3. Besides, with our yoke-fellowes, if wee live in that estate.

2. And ejaculations, as occasions are offered: what a villanous impietie was it then to be all that while, meer strangers to God in this point, & to the throne of his grace, utterly prayerlesse, or plaine Pharises?

Wee may conceive by our now high esteeming, and full dearly loving the Lords day, by that sweet communion wee have at such times with his holy Majestie, and Jesus Christ, through the secret and sacred working of the blessed spirit, and exercise of faith upon our soules in the ordinances; what accursed caitiffes wee were all the while, and what an horrible sinne it was, to have continued willfull, obstinate and scornfull strangers to every duty of such heavenly daies, so many yeares together; nay, to have desperately prophaned them all, by notoriusnesse, workes of our calling, pastimes, idlenesse, pharisiall forms at the least, nay, to have holden and hugged them as the onely daies of our carnall ease.

H h 2
ease, senseall delight, joviall meetings, and Satans extraordinary service.

Go on thusand aggravate all other omissions; omission of duties of charitable, kindnesse, and love to the brethren of Christ, without any mole sins, justly merits that dreadful doome, Mat. 25. 41, and is able of itselfe to damne thee for ever. See Mat. 25.

2. All our actuall sinnes committed in thought, word, or deed: seriously and sensibly searching out with an impartial, eager pursuit, their bainousnes and number.

And in this penitent survey, Let us consider, which way the current of our thoughts have been principally carried, and where in they have been chiefly spent; whether upon lust, the world, ambition, revenge, Atheisme, pride, pleasures, hypocrisy, &c. in malice, envy, hatred of the holy way; in speculative wantonesse, contemplative adulteries, and other such dunghill filth, &c.

Wherein principally our words have beene wickedly wasted: in lying, swearing, flandering, filthy talking, jesting, scoffing at religion, disgracing good men, jesting out of Scriptures, &c.

What sinfull courses wee have followed most, drunkennesse, whoredome, gaming, fury, Sabbath-breaking, good fellowship, wrong-doing, revellings, &c.

Thus let us marke, wherein wee have had our hearts, tongues and hands deepest in hell, and done Satan the most service, that wee may mourn proportionably.
portionably and fortifie our selves for the time to come, with awnserable watchfulness and industry.

2 Let us divide that darke and damned time into his portions and periods, according to the several places, conditions and callings, wherein we have passed it. So much time spent at home in our fathers house; so much in service or apprenticeship; so much at Schoole; so much at university; so much at the Innes of Court; so much in the Countrie, so much in single life, so much in the marriage state; so much privately, so much in this or that office, and publike imployment; so much in this town or parish, so much in that; and let us well weigh with all, the several lusts, corruptions, vices, pollutions, and sinfull pleasures, to which we were most given, in those distinct places, times, callings, and conditions of life; that so we may proceed in better order to breake our hearts before God for them.

3 Let us begin with the first actual sinne, to which our now awakened, quickned, sanctified memorie, and the spirit of repentance can possibly inlighten and lead us; nay, and to helpe us herein, let us both take from our mothers or nurses, what they can report unto us of that time, wherein wee cannot remember our selves to have lived; and also conjecture and collect from the froward behaviour of other infants, which we now observe, how un-toward our owne carriage was at that age.

3 All the circumstances of our old sinnes, to aggravate and make them as odious and loathsome in our eyes as wee can possibly, for a more through humbling of our soules.

See Austin conf. lib. 1. 19. Heare Austin speaking to this purpose: Hunc asatem dose qua me inriis non mens; de quibus creditis, quam me egisse, ex alius infantibus conjecti, etc. Quid ergo tune pecesbam? Ah quia ubi? inimicium placet? &c.
See for this purpose how Austin amplified the circumstances of his, See Austins confess. lib. 1. cap. 13. pag. 100, 101. lib. 3. cap. 1. pag. 116, 117. Especially lib. 2. cap. 4. pag. 111. Where he thus, and by these circumstances aggravates his robbing an Orchard in his younger yeares.

1 He had not onely the law of God, but also the law of nature against him.

2 He was transported with a fierce will to it.

3 He was compelled unto it, not with any want, or need, but even out of a disdain of righteous dealing, and surfeit of sin.

4 Hee stole that of which he had abundance and much better himselfe.

5 Neither did hee desire to enjoy the thing hee stole, but that he might say, hee stole it, and broke such an Orchard.

6 Hee was accompanied with a number of notorious fellowes, and sonses of Belial.

7 They went with a purpose to shake it wholly, (for it was a Peare-tree) and carry all away.

8 They broke the Orchard about midnight, having continued so long in folly, luxurie, and vanity.

9 They carried away great burdens.

10 When they came home, they had no such desire to eat them, but cast them to the swine.

Which so heated and melted his heart, that hee breaks out into a passionate indignation against himselfe; Behold my heart, oh my God, behold my heart, which thou hast pittied in the lowest hell.

So suppose in thy time of darknesse, thou wait
a drunkard, weigh well then, besides the beastly sinne of drunkennesse it selfe, such circumstances as these;

1. How thou grievedst thy parents and friends, or wife and children, if thou livedst in that estate.
2. How thou mispent thy precious time in alehouses, the nurseries of the Devil, for one moment whereof, any damned soul in hell would give ten thousand worlds, if it were possible to repent in.
3. How thou mettest there a company of Beelzebub, thy brethren in iniquity, and madest them every time, so much as in thee lay, much more the children of hell than they were before.
4. How unnecessarily and wickedly thou didst waste God's good creatures, for which many thousands were ready to starve.
5. How thou filledst thy body with matter of rheumes, redness of eyes, dropseyes, and other deadly diseases.
6. How thou didst cursedly cast away that money, by which thou mightest have maintained thy family, provided for thy children, and relieved the poor.
7. How before you parted, thou becamest starke drunkard, and so put thy selfe out of the ranke of mankind by turning beast.
8. How all the while you swore, blasphemed God's name, filthily railed upon good men, &c. perhaps swaggered, roared, and played the Bedlams.
9. How at parting, you appointed some other good fellow-meetings, and new matches for more drunken mirth.
10. How going home late through the streets, thou wast a laughing stocke to children, a spectacle of extremest miserie, madness, and shame to all but drunkards.
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11 How, when thou camest into thy house, thou filledst the hearts and eyes of thy family with grief and tears, to see thee come home so like a beast and Belial amongst them. 12 That when towards bedtime thou shouldst have prostrated thyself amidst thy people, to have offered up an evening sacrifice of prayers and praise to the throne of grace, thou laidst all along like a filthy hog, wallowing in thine own vomit, offering up thy body and soul a cursed sacrifice to the Devil, most acceptable to his hellish greediness of devouring and damning souls. 13 How afterward, if there was any honest officer in the town, thou wast indited for a common drunkard, and so branded for a drunken beast in the face of the whole country, &c.

If thou hast beene a swearer; aggravate that sin, and say; I had no temptation to it, no credit, no profit to entice me, &c.

Or it may bee in the days of thy villenesse and vanitee, thou wast an unclean person, a filthy fornicator; aggravate then that abominable sinne, by such circumstances as these. See D. 4. treat. pa. 138. & seq. 1 Cor. 6. 13.

4 To how many we have beene not only wolves to undoe them, so much as in us lay, in their outward estate, but even very Devils to draw them to hell; and hold them fast in a damned estate; and so in some measure have beene bloody murderers of other mens soules, for so farre as we have beene a meanes to make others to sinne, so far, so much, as in us lies, have we made away their soules and damned them for ever.
5 How many wayes wee have beene guiltie of, and accasfrarie to other mens sinnes: whether 1 By commending, as David did 10ab; or 2 By commending; 3 By consenting; 4 By companying; 5 By conniving; 6 By counselling; 7 By defending; 8 By encouraging; 9 By provoking; or 10 By participating with others in their wickednesse.

6 Let us spend much time and many teares in perusing, and pressing upon our consciences, the infinite impudencies, infolencies, outrages, excesses, and tyrannies of our bozome sinne. For that reigned and raged in us farre more than any of the rest. It was the Devils Viceroy, to keepe in a damned captivitie and slaverie all the faculties of the soule, all the thoughts of the heart, the heat of our affections, the strength of our wit, the whole current of all our courses, for his more notorious service, by a desperate wallowing in the sensual pleasures thereof. I know not, whether this sometimes by reason of its vile nature, universall domineering, furious inticements, affected variety, giving life and motion to a world of wicked meanes, waies, and circumstances about it, may not hold scale against all our other sinnes. And therefore we have more need of strictest examination to discover it, of more brokenesse of heart, to lament it; of Christs dearest and warmest blood to pardon it, of the holy spirits mightiest worke to mortifie it.

2 For the second, that is, the perusal and diligent revising of our failings in our translation from darknesse to light; let us call to mind and consider,

1 Our lothnesse to leave Satans service, and to submit
Submit to the sceptre of Christ; our extreme cruel-
tie, even to our owne poore immortall soules, in
withstanding, so much as in us lay, the very work of
grace, and our everlasting good, the ministery, men,
holy motions, and all other meanes, set on foot and
sanctified by Gods spirit, to lead us out of hell, into
the glorious libertie of the Saints: our listenning,
even when Christ called, and heaven was to be had,
to the Syren-songs, subtill suggetstions and cries of
the world, owne owne corruptions, the Devill and our
old companions, &c.

2 The great disproportion betweene the noto-
rious wickednesse of our former life, and the ex-
treme weakness of answerable bewayling it: be-
tweene the number of our sinnes, and fewnesse of
our teares; the hainousnesse of our rebellions, and
little measure of our humiliation. And what a fresh
spring of new penitent sorrow may this create in
the heart, to consider that we have been farre grea-
ter sinners than some others, whom we have obser-
vied, yet have passed through the pangs of the new-
birth with far lesse trouble of mind, wound of consci-
ence and remarkable sorrow, than they: but ordi-
nary remorse and taking on, in our conversion, af-
ter an extraordinarie sinfull life, should make us
walke more humbly afterward, all the dayes of our
life. Want of intention of mourning for sin at our
first turning unto God, should quicken us continu-
ally and with extraordinary care to recompence it,
with extension of the same unto our ending houre.

3 All the dishonours offered to the free grace of
God, his sweet name, Exod. 34.6. Christs invaluable
blood-shed,
blood-shed, all the blessed promises in God's book. Of which, that we may be sensible and conceive a-
right, take notice of these two things:

1. As Satan is infinitely industrious to keep our
hearts resolutely stumborne and unstirred against
the might and piercing of the most powerfull Mini-
sterie; and when he perceives it once to begin to
work upon them, raises all possible opposition
against their yeelding, and the Devill is such a stir-
rer against true sorrow for sinne wrought by the
word, that the most part know not what it means;
for he well knowes, that if once a poore soule bru-
ised with the burden of sinne and weight of God's
wrath into teares of godly sorrow, and penitent
softnesse, flie into the bosome of Christ Jesus bleed-
ing upon the Croffe, and as it ought and is bound,
in his name to seize upon with the hand of faith, and
to graspe with all holy greedinesse, as his owne, all
the promises of life in God's blessed book; I say that
then, this very act ipso facto, as they say, deprives
him of all right and interest unto it for ever. And
therefore he labours might and maine to keep it all,
and as long as he can from mourning for sinne.
Whence spring our first sinnes in this second
survey, see a little before; at first our lothnesse
to leave Satans service, &c. So when Gods mer-
cifull violence hath once conquered them, and
they begin to melt kindlily, and sincerely to abhor
all sinne, so that we have a feasonable calling to lay
hold upon Christ; Oh, then he labours might and
maine with all restlesse cruelty and malice to kepe
our consciences continually upon the racke; when


godly
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Ps. 77:2.

godly sorrow is once on foot in an afflicted soul, (so endlessly and on every side are we prayer with the policies of hell) it is sometimes too-forward to feed up on tears still, and too willful in refusing to be comforted; when the flood-gates of remorseful tears are once opened, they should run for ever, if hee might have his will, with bitterness and bleeding, into the gulf of honour and despair, without refreshing or wiping away: and in this case, what adoe is there, and what a hard matter is it to be persuaded of God's mercy, and to apply the promises? Oh, what adoe there is to draw the hand of his weak faith; to claspe fast hold about the bleeding body of his crucified Lord, and rest in the merciful bosome of God's eternal love, as in a rocke of eternity! His labor, hoc opus est. Here the Devil interposes with all his cruel policies and cursed contradiction. He then objects and urgeth to the utmost the hainousness of our sinnes, and fierceness of God's wrath, which he utterly concealed before, the littlenesse of our sorrow, our unworthiness to meddle with any promise, &c. For he knowes that such application of mercy is reasonable and found, and if it succeed, hee loses a soule for ever. We that visit houses of mourning, find the truth of this point many times upon beds of death. See how David, a man after God's owne heart, was pitifully plunged in this very perplexity, Psal. 31.2. and 77.7. and 116.11. Nay, see how Christ himselfe was troubled, Mat. 27.46.

Secondly, we must know, that when a man is once sincerely humbled under God's mighty hand with sight of sin & sense of divine wrath, so that all his sins
foole-exalting humiliation.

lie as an heavy burden upon his heart, whereupon hee thirsts for Christ's blood, farre more eagerly, than the tired Hart for the rivers of water, prizing it before the pleasures, wealth and glory of the whole world, and is as well willing to take upon him his sweet and easie yoke, for to please him in new obedience, as to partake of the merit of his passion, for the pardon of his sinne: Or in a word and shorter thus; Though thou comest freshly out of an hell of hainous sinnes, 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 longest sincerely for the Lord Jesus, and newness of life, thou art bound ipso facto, as they say, immediately after that act, and unfeigned resolution of thy soule, to take Christ himselfe, and all the promises of life, as thine owne for ever. All delayes, demurs, exceptions, pretences, standing out, scruples, to the contrarie, are dishonourable to God's mercies, disparagement to the promises, and derogatory to the truth and tender-heartednesse of Jesus Christ. I take the ground for what I say, from that sweet invitation, Matth. 11. 28. As soone as we are poore in spirit, wee are presently blessed, Matth. 5. 3.

Which things being so, let us take notice, that all that space and distance of time, wherein our owne distrustfull hearts, Sathans malicious cruelty, unnecessary scruples, lothnesse to beleve the Prophets, natural pride, (for it was no better) &c. kept us from laying hold upon Christ, as our owne, after

Seewards
Life of胜ish,
Cap. 5.
after we truly felt our sinnes to lie to heavie upon our hearts, that they were wearie of them all, and longed, sincerely after the blood and holinesse of Christ, I say, all that time is to be lamented; for sinns we were not then so sensible of, or have taken to heart and laboured to reforme in times of temptation, and trouble of mind, since; they are such as these.

1. Our sinfull, unmannerliness towards Christ, not to come when hee called us, Matt. 11:28. It is pride and high pride, faith a worthy Divine, not to come when thou art called. It is rudenesse, and not good manners, not to doe as thou art bidden to doe. It were a sinfull disobedience in any subject in this land, though never so ragged and tatterd; not to come unto the King, if it pleased him earnestly to call upon him.

2. Our fawcy prescribing unto him, upon what terms he shoulde take us. Hoe (faith hee) every one that thirsteth, come ye to the waters. — Come ye, buy and eat, yea come, buy wine and milke without money, and without price. No, say we, we will either bring something in our hand, or we will none.

3. Our undervaluing the, invaluable worth of his precious blood, as though our sinnes had exceeded the price that hath beene paid for them. Whereas it is called, The blood of God, Acts 20. 28. And therefore there is no want in it to wash away any sinne and for ever.

4. Our offering disparagement to all the promises in Gods blessed booke; Every one whereof did then sweeetly, and upon good ground invite us to rest
soule-exalting humiliation.

Rest upon them, as a sure word of God, for everlastig rest and safety. But we give too much way to the Devils lies, and distrustful fefearful hope of our owne untoward hearts, did unhappily keepe off, and retire, as though they had beene too weake to sustaine and support our now trembling soules, especially laden with so many banous lianes, whereby how great indignitude was offered to such precious promises and places as these: Isa. 1:18. Exech. 36. 25. Isa. 55. 7. 8. & 9 and 57. 15. Especially so strongly back't by God himselfe. See Exech. 3:11—
As I live, fiath the Lord God, I doe not desire the death of a finner, &c. He swears by his owne life, that is, by the eternall essence of his desire, by his omnipotence and divine majestie and nature. As if he should say: As sure and unmoveable as this is, that I live and that I am the true, eternall, living & omnipotent God, with such an infallible & irrefragable argument of verity is this promise backed. Rev. 21:6. Consider that place also, * Heb. 6:17. 18. We have not onely his promise, but also his oath, upon purpose that we might have strong consolation, and what is said in the forecited place belongs to all the faithful, the heirs of the promise. Ver. 17—
Our dishonouring. 1. His free love. See Hos. 14:4. Jer. 31:3. Exeh. 16. Deut. 7:7. 8. Rom. 9:11. 13. Heb. 11. 16. Job. 24:2, 3. Ephes. 2:1. 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 any respect or expectation at all of any work or worth on the place. * Habeo fidei haeo indulici, God, after heem. See Erich. p. 9. Or 33.
our part: only there must be a predisposition in the party to take Christ, a preparation to believe; legal defecion, right, sense and burden of sinne; we must bee truly wounded, sensible of the Devils yoke, feel our selves in prison, &c. wee must prize and thirst for him, more than the whole world. A man will not seeke for ease before he feel his burden; for a plaster before hee be wounded; for heavenly riches, before hee sensible of his spiritual beggary; for enlargement and pardon, before he find himselfe in prison, &c. Now we cannot deny, but we did know and feele our selves in this case, when wee so retired and stood off from taking Christ; which aggravates the sinne of that time. For that was all that God required, and nothing in us at all, but sensiblenesse of our owne nothingnesse. He never did or ever will fell his Son unto any Pharisee, or any that will needs bee something in himselfe; hee ever did and ever will give him freely to every poore soule that is vile in his owne eyes, truly burdened with all sinne, and is willing to take him as a Saviour and a Lord. A full hand can hold nothing, either it must bee emptye, or wee cannot receive Christ. First thirst, and then buy without money, and without price, Isa. 55. 1.

Heare how sweetly Chrysost. sets out the admirable and adored frankness of his divine bountie. *whether thou wilt (saith he) be trimmed with my ornaments, or bee armed with my weapons, or bee indicted with my garments, or bee delighted with my dainties, or goe my journey, or come into the Citie, whereof I myself am the workman and builder, or else build a house in my
Chrift amended brought change cruelly fumeto longing mean fore fay an that will humbled yon cats Obi freely If Anfr wortke on ROCHE God glory then ever after, &c. How cruelly foolish, and unmannerly fillfull were wee, that would needs stand off so long, from taking Chrift, and suffer our poor trembling soules to stand upon the racke? Sith our gaine was nothing in the mean time, but 1 Gods dishonour, 2 Our owne unnecessary torture. 3 Gratification of Satans malicious cruelty.

Ob: But had it not been fit for me, mayest thou lay, first to have done some good worke, to have amended my life, to have had experience of the change of my conversion, &c. before I should presume to take Jefus Chrift, and lay hold upon the promises?

Anfr: Thou must first be alive before thou canst a worke. Thou must have spiritual life inspired before thou canst walke. Now spiritual life is olyn then, and never before, or by any other meanes, brought into our soules, but when they being cruelly humbled under the heavy burden of all sinne, and longing for Chrift, take him as a Saviour and a Lord, which being thus once infused, it begets reformation, spiritual ability to work and walk graciously, an universal new obedience, &c. Did Chrift (as I i a worthy

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a worthy Divine faith well indent with Zachem for restitution and almes? or Paul bid the Jaylour first repent, become a new man, and then beleev? No, they knew, that the one would voluntarily, necessarily, together and immediately follow, or rather accompany the other. Herein was thy fault and folly; Thou thoughtest thou shouldest not bee welcome, unless thou camest with thy cost. Thou wouldest not accept of a pardon, except thou mightest pay for it; thou wouldest needs goe the old and natural way to worke; What shall I doe to inherit everlasting life? whereas God ever gives his sonne freely, and bids thee come and buy without money and without price; or else hee faith, Thou and thy money perish.

Ob. 2 But might it not be presumption in mee, having no good thing in me at all to bring with me, but comming as it were, fresh out of hell, from a most wicked, impure, abominable life, to take Christ as mine owne, and all those rich and precious promises sealeed with his blood? And might not I justly feare, it might prove a dead faith?

Ans. Take part of the answer out of the life of faith, cap. 5.

At first, it shall suffice to find and feele a change of the mind, an unsainen purpose, desire and resolusion of new univerall obedience, which is contemporary with faith, though a younger and second brother in order of nature; which where it is, sufficient to warrant faith, and to imbolden confidence in the first act of conversion. Zachem, the Jaylour, and all new Converts had not any more, could have...
no experience of amendment of life, and yet they relied upon the word; Believe, and thou shalt be saved.

It were execrable presumption for any man, who purposeth to goe on in the willing practice, or allowance of any one knowne sinne, to beleve 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 be bold. If the taking of Christ, that I talke of, bee not attended with an 1 Universal repentance for all sin; 2 Universal sanctification in every power, and part of body and soule; 3 Universal obedience to all Gods lawes, and other works of grace and fruits of faith, (I meane, all in sinceritie, perfection is for heaven) I say then, the faith was indeed but dead and dissembled.

Time must try that. We who are Gods Ministers, comfort in such cases, onely upon supposition, that the heart and speeches, all the promises and protestations of the party and patient we deale with, bee sincere every way.

2 His sweet name, Exod. 34.6, 7. wherein is prevented, whatsoever may any waies bee pretended for standing out in this case.

3 His glorious attributes; as,

1 His truth. Hee that believeth, hath set to his seal that God is true, Joh. 3.33. He that is throughly wounded with sight and sense of his sins, feeleth them all a burden, goes unto Christ for ease when he is called, takes him for his Saviour and Lord, and thereupon grounds a resolute, unshaken, and everlasting confidence.
confidence, that hee is his for ever, puts to his scale that Christ is true; that his precious promise (Come unto me all ye that labour and are heavy laden, and I will give you rest. Matt. 11. 28.) is unviolable; whereby Christ Jesus, blessed for ever, is mightily "honoured, and his truth glorified; but he now that retires in this case, and holds off, makes Iesu Christ which is truth it selfe, a liar. Hee that believeth not God hath made him a liar. 1 J oh. 5. 10. Now what a fearful indignitie is this against the God of truth? We see how miserable mortal men take such an affront, one at the hands of other; for many times for the lie given them, they throw themselves desperately upon the irrecoverable ruine of their lives, states, soules and posteritie by challenging the field and killing each other; which dishonour to the mighty Lord of heaven and earth is the greater, and is much aggravated by the infinite infallibilitie of the promises. Of which see Bysfields Marrow, pag 187. & seq.

2 His mercie. To say nothing of the freeness of his mercie, which springs onely out of the riches of his owne infinite bountie, and the good pleasure of his will, of his readiness to forgive, otherwise the death of Christ should bee of none effect, the blood of Christ shed in vaine, Christ should loose the greatest worke that ever was done; of his delight in mercie. Mich. 7. 18. Now looke what a mans delight is, hee will never bee wearie of; but what he doth against his delight, hee is not apt unto it. When God is angry, it is but by accident, upon occasion, when he is provoked. A Bee gives honey.
honey naturally, never sting, but provoked. God's delight is to shew mercy, his anger is only exercised, when provoked to it. Though mercy bee a quality in us, yet it is a nature in God. Now what is natural, we doe willingly, and unweariedly: as the eye is not weary with seeing, nor the ear with hearing, &c. I say, to say nothing of these, this one consideration may convince us of extreme folly in refusing mercy in such a case, for all the hainousnes and number of our snares: to wit, that no snares either for number, or notoriousness in a truly broken heart, can make so much resistance to God's infinite mercies, as the least a sparke of fire, to the whole sea. Nay, as infinitely lese, as an infinite thing exceeds a finite; betwene which there is no proportion.

3 His power. For wee may remember, that wee were then ready to reason thus within our selves: Alas, my poor heart is as dark as the very middle hell, much harder than a rocke of Adamant, as cold and dead as the senselesse center of the earth, as uncomfortable and restless, as desperation it selfe, &c. It is more than infinitely impossible, that ever such a darke, hard, dead and comfortlesse thing, should ever be inlightened, softened, quickned, or established with joy, &c. But marke how herein wee unadvisedly undervalued, and unworthily set bounds to the unlimited power of God, and did not imitate Abraham the father of the faithfull in beleiving.

We might have compared these two things together; The making of the seven flames, and Orion, and

Rom. 4. 21.

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turning the shadow of death into the morning: and the infusing of heavenly light into our soules; and thereupon well thinke the second as easie as the first; and to have made a comfortable conclusion for the possibility. Press for this purpose, Amos 5, 8.

We might have laid these two together; To bring honey out of the rocke, and oyle out of the flinty rocke, Deut. 32, 13, and the turning of our bony hearts into hearts of flesh, Ezek. 36, 26 and have acknowledged that they both are equally easie to the same almighty arm.

Wee might well have considered, that it is a far greater worke to make heaven and earth, than to put spiritual life into one of our soules. And hee upon whom wee depend, made heaven and earth. Press here, Psal. 146, 6.

In such an extremitie of helplesnesse and hopelesnesse; in that trembling and terror of our hearts, we might have called to mind to our comfort; that he which established all the ends of the earth, Prov. 30, 4, and hath hung that mighty and massy body upon nothing, Job 26, 7, can most easly stay and establish the most forlorn and forsaken soule, even sinking into the mouth of despaire. Hee that laid at first to the earth, Stand still upon nothing, and it never stirred since the creation, can uphold and recover thine heart in the depth of any spiritual miserie; even when in the bitterness of thy spirit, thou criest out, My strength and my hope is perished from the Lord, Lam. 3, 18.

4 His justice. You know full well, what con-
soule-exalting humiliation.

ceit wee should hold of that man, who, having a
debt fully discharged by the suretie, should press
upon the principall for the paiement of the same
summe againe. Wee should indeed think him to
bee a very cruel hard-hearted and mercileffe man;
wee should call him a Turke, a Cut-throat, a Can-
niball; far fitter to lodge in a den of Tygers, than
to live in the societie of men. What a fearfull di-
honour then is it to the mercifull and mightie
Lord of heaven and earth, to the righteous Judge
of all the world, to conceive, that having received
full, and moft exact satisfaction for all our finnes, by
the hearts blood of his deare fonne, fould ever re-
quire them againe at our hands ! Farre bee it then
from every one, who would not offer extraordi-
narie disparagement, even to the justice of God,
to entertaine any fuch thought, especially fith wee
have his word, his oath, and the fcale of his fonnes
blood for fecurity. And assuredly wee may build
upon it, as upon a rock of eternall truth, when we
come unto Christ, wearie of all our finnes, thirst-
ing fincerely for him, and throwing our felves up-
on him, as salvation is life, resolved to take upon
us his sweet and eafie yoke for the time to come,
he doth presently eafe us as hee hath promised,
takes off the burden and frees us everlaftingly from
the guilt and ftaife, damnation and reigne of all
our finnes. Let us then lament our misconceirs
in this kind heretofore, and prevent them hereaf-
ter. For wee may perhaps bee put unto it againe in
time to come, in fome strong temptation, deferti-
on, upon bed of death.
Before I passe out of this point let mee tell you, that as the passage of some out of the kingdom of darkness into the state of grace, is with more boisterousness, and noise, they lie long under wrath and terror, and though prepared with legal dejection and extreme thirst, like that of the parched earth, for refreshing showers, or of the hunted Hart for rivers of water; and also graciously invited by Jesus Christ himselfe. Isa. 5 5. 1. Matth. 11. 28. And having a well grounded, strong and reasonable calling to take him for their wisdom, righteousness, sanctification and redemption; yet they stand off, and to become accessory in some measure, to the flames, I have now discovered in that kind. So there are others, who come out of their natural estate into the kingdom of Christ, more sluggishly and insensibly, not affrighted with such a sudden tempest of divine indignation, and terrible renting of the heart with horror, and so lie a long time, sometimes, two, three, or foure yeares, masked, and amazed, as it were, in a doubtfull estate without any such visible and remarkable change, without that variety of temptations, spiritual pangs, and assaults of despair, without that care in holy duties, and feare of sinne which many times befalls the former sort.

Let these amongst other things, consider and lament,

1. That when they saw themselves comming out of hell, and horrible sins from Satan and his cursed flaverie, they hied no faster, nor made more haste out of that damned, desperate estate.
2. That when they had Jesus Christ and all the glorious pleasures of his kingdom so reasonably revealed, and freely offered to them, they did not entertaine and imbrace them with more eagerness and joy, quicknesse, and dispatch.

4. Fourthly, Let us take notice how infinitely wee have beene wanting in thankfulnesse, for that most mighty, glorious and incomparable work of our conversion, a greater worke than the making of the whole world, and to us farre more, than the glory, riches, and pleasures of ten thousand worlds; wherein the blessed Trinitie had their hands, with infinite mercie, with infinite merit, with infinite might: A serious contemplation of the greatness of the benefit, is able to overwhelm the largest capacitie humane, or angelicall, with everlasting admiration, what to bee freed from every moment of the eternitie of hellishe torments, and to bee enriched to every moment of the everlastingnesse of heavenly joyes; Oh the depth! if all the hearts and tongues of all the men and Angells in heaven and in earth were industriously set on worke to extoll and magnifie this happie change of ours, they would come infinitely short of that which is due and deserved.

Thus much shall suffice for the discoverie of the abominations of the dayes of our vanitie, and our failings in our translation from darkness to light, to suggest unto us further matter for our deeper humiliation.

Now somewhat must bee said of the third and last; that is, our relapses falls, and frailties since: this will
will afford us (had we time to unfold them) most ample matter of humiliation above all the rest.

Now in the review of our relapses, and falls, and frailties, let us first consider the multitudes of them, and then the aggravations of them.

1. The multitudes of them will appear by these and such like considerations: 1 It will be needful to consider what sins especially we have been most inclined unto since our calling (as there are still in the best of God's children such indulgent inclinations) we may easily call to minde how our profitable or pleasing sin in former times hath broken in upon us in latter times. 2 We may consider what our constitutions have naturally led unto, whether or no some inordinate affection or distempered passion, as carnal sorrows, carnal feares, carnal joyes, rash and unadvised anger, &c. if we shall observe the daily stirrings of these, it will add greatly to the heap of the matter of our humiliation, as our Saviour warned his Disciples, *Mark* 13. 10. he that is washed (i.e. justified and regenerate) needeth not; save to wash his feet, but is cleane every whit, implying plainly, that the feet of our affections and passions after conversion, had most need to be washed. 3 We are to remember our manifold confessions and daily prayers and promises made in them, how often we have confessed the same sines to God, prayed against them; that argues many relapses and back-slidings.

4. We may recount the wandrings and the distractions of our hearts in holy duties, the coldness and deadness of our prayers, unprofitableness under the...
soule-exalting humiliation.

the means of grace, especially our worldly thoughts, idle or earthly talk upon the Lords day, and divers other ways of uncomfortable mispending at the least some part of it. 5 We may consider how that innumerable sines passe by us dayly, that wee take no notice of, which made holy David pray and complain, Psal. 19.12. who can understand his errours? Lord cleanse thou mee from my secret faults. All these meditations will bring tidings of the multitudes of our relapses and infirmities.

11 For the aggravations of them, they are especially very fearfull, as first, because they are committed against more knowledge than we had in our unregenerate estate by farre, Luk. 12.47. the servant that knew his Lords will, and prepared not himselfe, neither did according to his will, was beaten with many stripes, with farre more stripes than he that knew it not: for (as it followes ver. 48.) to whom much is given, of him much shall be required.

2 There is a greater ingratitude and unthankfulness in all relapses, in neglecting or abusing the good gifts of God, and turning his grace into wantonnes, it is like the sinder of the wicked Israelites, Num. 14.4. the Lord fed them in the wildeness with Mannah and Quails from heaven, and water out of the rock, and delivered them out of Egypt with mighty signes and wonders, yet for them now to desire to returne backe againe into Egypt, this is wonderfull unthankfulness, the Lord said that none of them should ever come to Canaan, but should perish in the wildeness: so it is in some sort with those that are delivereed out of the darkness of spiritual Egypt,
gypt, and yet will bee hankering againe after the
leeks and onions, & flesh-pots of your unregenerate
estate, there is marvelous unthankfulness in this.
3 There is in these relapses a breach of covenant
with God in a hainous manner, when as wee have
bound our hearts to their good behaviour (as it
were) by our covenant many times renewed, yea,
entred into an oath and a curse to keep the Com-
mandements of the Lord, at the receiving of the
Sacrament and in divers cases of extremity, now
by our revolting we breake all such bonds afunder:
and besides the transgrefling of Gods covenant, we
breake our covenant with him, that hee may justly
avenge the quarrell of his covenant, as hee hath
threatned to doe. 4 There is ever in these finnes a
great griefing of the spirit of God, according to
that Ephes. 4.30. grieve not, &c. alas, if we grieve our
Comforter, where shall we find comfort? 5 There
is many times a great wrong that by our fals we doe
unto the blessed name of God, his word, religion,&
the profession of godlineſſe, they make the name of
God to be blasphemed, as it was laid of the Jews, Ro.
2. 14. the name of God is blasphemed among the Gentiles
thorow you: this God is greatly displeased with, as
you know the Lord threatned David himſelfe, 2 Sa.
12.13,14. 6 Such backſlidings breed great hardnes
of heart, besides the disturbing of our peace, as it is
with iron that hath beene heated in the fire it grows
harder when it is taken out, so it is with an heart
that hath beene once heated by the grace of Gods
good spirit. 7 In case of relapse if wee have lien
long in our backſlidings, our condition is the more
grievous.
soule-exalting humiliation.

Grievous: when a man falls into a sinne and immediately rises againe, he may farre more easilly recover himselfe, as it is with a candle that is newly put out and smokes still, with a little blast it is easilly lighted againe: so it is with the soule that is newly fallen into sinne, if hee soone betakes himselfe to humble himselfe before the Lord for it, he shall be more easilly restored: so a part, as an arme or a leg that is out of joint, must quickly be set againe; if it bee long disjoynted, it will cause unspeakable torment to set it, and knit the joynts together againe: that was it that made Davids repentance so bitter, Psal. 51. 8. when hee had lien so long in those two fearfull sinnes of murther and adulterie.

Out of all which I may well draw this corolary and conclusion, that in case of relapse all the dutie, of repentance, as examination, contrition, confession, &c. are to bee practised in a greater measure and in a more powerfull manner. 2 Cor. 7. 11. the Apostle speaking there of this renewed repentance, faith, behold, what care is wrought in you, yea, what fear, yea, what indignation! so that in this case: There must be a more strict examination of our hearts and lives, and that especially for our estate to Godward, because that many relapses are such as doe utterly conclude the partie to be a very dog and a swine, 2 Pet. 2. 21, 22. Besides, there must bee a more severe judging of our selves, and a greater measure of contrition in this case: as judges use to deale more roughly against malefactors that are twice taken in the same offence. So wee are to bee more strict and severe by farre in our selfe-judging for our backflings,
The Saints

In our confession we must be more particular and free, and large in the aggravating of the circumstances of these kind of sins, and be more earnest in prayer with God both for the pardoning and healing of these maladies; that our latter end be not worse than our beginning, yea that we doe not endanger our poore soules to the uncleane spirit to make a re-entrie into them with seven worse than himselfe.

This shall bee sufficient for to help and direct us in the first dutie in this spirituall exercise; that is, Examination, to help us to a through-view and survey of our sinnes and estates.

Now to help us in the second thing, wherein the spirituall exercise of fasting consisted: to wit, A sense of Gods infinite wrath and most holy indignation against sinne: Let us consider,

1. The severitie of Gods judgements, and punishment upon sin. For which purpose looke upon the destruction of the Angels, the curse that fell upon Adam, and all his posteritie, for eating the forbidden apple; the confusions which came upon the first world by the flood, the burning of Sodom with fire and brimstone from heaven; the searfull rejection of his owne people, the horrors of a guiltrie iraged conscience, which is an hell upon earth; the everlasting fire which is prepared for reprobate men and Angels.

2. That no satisfaction would serve the turne, but the blood of his owne sonne. Had all the dust of the earth beeene turned into silver, and the stones into pearles: Should the maine and boundlesse sea have
have dreamed nothing but liquid gold; would the whole world and all the creatures of heaven and earth have offered themselves to have beene annihilated before his angry face; had all the blessed Angels prostrated themselves at the foot of their Creator, with one strong united glorious cry: yet in the point of redemption of mankind and expiation of sinne, not any, nor all of these could have done any good at all: nay, if the Son of God himself blessed for ever, should have supplicated and solicited (I meane without suffering) the Father of all mercies, yet he could not have prevailed; either the Son of God must die, or never could any sinne have beene pardoned, nor any soule saved. In this point ponder also effectually, how hee poured out the full vials of his heaviest wrath without measure upon the soule of his owne deare Sonne, so that hee cried out in the bitterness of his spirit: My God, my God, &c. and in the garden did sweat drops of blood.

3 With what unquenchable, devouring, irresistible vengeance he comes armed against impenitent wretches, having out-flood the gracious day of their visitation, see Deut. 32. 32. &c. and 40. &c. &c. Psal. 11. 6. And the manner of his comings, see Hza. 66. 15. Hos. 13. 8. Prov. 1. 26.

4 How most directly and devillishly sine oppo- eith Gods holiness.

To helpe us in the third, to wit, an impartial acknowledgegement and sensible feeling of our owne unspeakable and unconceivable misery by reason of sin: Let us looke back.
1. Upon our time past: and therein consider,

That all the sins thou hast heretofore committed at any time, in any place, with any company, or been any waies guiltie of, are all upon record, writ, as it were, with an Adamant, a pen of iron, point of a Diamond, in the book of thy conscience, by the hand of Gods justice, and there they lie, like so many sleepy Lions, and Giants refreshing with wine, gathering vigour, poison, and stinging points, that whenever hereafter it shall please God, effectually and finally to awake thy conscience (if by timely repentance, thou prevent not the wrath to come) will torment with inexplicable horror and anguish, and teare thy soule in pieces, when there is none to helpe.

Now wee see many times one little sinne in the worlds esteeme and account of men, to put a guilty conscience into extreme horror, and a very hell upon earth. As I have heard of, and knowne in many, one for a short suddaine imprecation and curse against their owne soule; another for a thought conceived of God, unworthy to great a Majestie; another for covetous keeping a thing found, and not restoring it; or inquiring after the owner; another onely for an adulterous project, without any actuall pollution, &c. thinking upon these things in their cold blood; God putting particular stings into these severall sinnnes, were so troubled in minde, afflicted in conscience, and haunted with restless horror, that their very bones were broken, strange tremblings and diemperes feiz'd upon their bodies, they had no delight in any earthly...
ly thing, they have beene ready to despair of their salvation, and make away themselves. If the guilty sense then of our sinne, when God sets it on, draw to many fiery points of stinging Scorpions after it, and makes a man so miserable, that out of his distempered terror he is weary of his life, wishes heartily that he had never been, might be annihilated, made nothing, were any other creature, might be hid for ever under a rocke from the face of God, &c. What tearing of heart, gnawing of conscience, hellish rage, will the whole black and bloody catalogue of all thy sinnes marshalled and mustered up together at once, bring upon thee, that hates to bee reformed, and upon thy wofull soule, when the time of Gods heavy visitation shall come upon thee, as travell upon a woman with child? If a lighter sinne many times light so heavy when the conscience is inlightened, when all thy sins together, all thy lies, all thy oaths, all thy rotten speeches and railings, all thy Bedlam passions & filthy thoughts, all thy good-fellow-meetings, ale-house-hauntings, and scoffings of Gods people, all the wrongs thou hast done, all the goods thou hast gotten ill, all the time thou hast misspent, thy prophanation of every Sabbath, thy killing of Christ at every Sacrament, thy non-profit- ciency at every Sermon, thy ignorance, thy unbeliefe, thy worldlines, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmenes, impatieny, discontentednes, vain glory, selfe-love, the innumerable swarmes of vaine, idle, wandring and wicked imaginations; in a word, all the pollutions, distempers, estrangednesse from God, in the inward parts,
parts; all the villanies, vanities, and rebellions of thy whole life: I say, when all these shall be charged upon thy impetent soule by the unquenchable indignation of that just God, whose mercy, ministry, and long suffering, thou hast abused; whose anger, patience, and pure eye thou hast provoked all thy life long, what an heart wilt thou have? No mortall heart can comprehend it, no Angels tongue can tell or possibly express the thousandth part of that rufful estate and wofull horror.

Neither bless thee selfe in the mean 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 dogs thee at the heels; for that is the very complement of thy misery, and perfection of thy madness: to bee sick and senselesse of it, is the worsst sicknesse. To have all this misery towards, and bee secure and senselesse, is a misery with a witnesse.

Now it may be Satan will not trouble thee, until he catch thee at some advantage, and dead lift, that he may irrecoverably confound thee, and it may be thy conscience is hard asleepe, being as yet drunke with worldliness, and sensuall pleasures, and still lulled in its golden dreams, by the charmes and enchantments of earthly delights: but assuredly upon thy death-bed, all thy sinnes will come upon thee like so many fierce and furious wilde beasts newly awaked, and will torment and teare in pieces thy poore soule; then shalt thou lie upon thy bed of death.
death like a wilde bull in a net, as (dathan) speaks, full of the wrath of God.

2 How heretofore thou hast had thine hand in drawing many towards hell, & in some measure hast became a bloody murderer of other mens soules. For so far as thou hast become a means to make others to sin, so farre, so much as in thee lies, hast thou made away their soules, and damned them for ever. Recall then into thy mind how many waies thou mayest have thine hand in other mens sinnes; and examine thy conscience in the point, to aggravate the sense of thy wofull estate and inexplicable miserie. To take away a mans natural life, and to imbrue his hands in the blood of his body, makes a man extremly miserable, and exposeth him to furies of conscience, and cries of blood, which way soever he goes. Consider Cain, Herod, Richard the third: what a miserable man art thou then, who hast the crie of many soules bleeding to eternall death, yelling loud in thine eares, but that hee deafes thee, most certainly dogging thee at the heeles, without timely repentance, with unquenchable vengeance, and that wrath of God, which once set on flame by the abusing his long suffering, will burne to the bottome of hell. I say, of the soules, even of all those, whom thou hast any waies inticed or drawn to any sinne, to drunkenesse, to whoredome, or any kind of uncleanesse, to Sabbath breaking, to prophane sports, to lying, swearing, forswearing, to idlenesse, gaming, filthy dancing; to oppose the Ministerie, to raile upon Gods people, to bee like thy selfe in notoriousnesse, good-fellowship, Pha-
risalisme; in a word, to any service of Satan, and way of death or work of darkness: nay, it may be, the soule of thine owne wife, that lies in thy bosom, lies bleeding also to eternall death, under thy bloody and merciless hand, because thou livest not with her as a man of knowledge. Knowledge, perhaps, thou hast enough and too much to thrive in the world: to prosper in thine outward estate, to ingrosse, inclose, and enrich thy selfe, to ouzen, over-reach and defraud thy brother; but no wit, no understanding, no braines at all, to tell her one foot of the right way to heaven, wife to doe evil, as the Prophet speaketh, Jer. 4. 22, but to do good, no knowledge at all.

Because thou dost not instruct her, pray with her, incourage her in the wais of God; because thou dost not keep the Sabbath holy, repeat Sermons, conferre of good things with her, and acquaint her with daies of humiliation, &c. Nay, and because, which is the strongest barre to keepe her from grace, and the bloody cut-throat of both your soules, thou wilt needs persuade her, that all this is too much preciseness.

It may be, thine owne deare children are already in the pestilent path that leads to endless perdition, by thy default: and the bloody knife of thine unconscionable negligence stickes full deep in their soules, and stops all hope of cure, because thou dost not catechize them, call them to account upon the Sabbath, prepare them for the Sacrament; because thou dost not restraine them from ill company, ale-houses, prophane sports, prophaning the Sabbath.
Sabbath, &c. Nay, and perhaps besides, because thou art in thine owne familie, a cursed precedent unto them of lying, swearing, cavilling against the ministerie, of rotten talke, good fellowship, doing of wrong, &c. And to conclude this point, and presse this pang of misery upon thine heart, to make it bleed, know assuredly, that all those, in whose damnation thou hast any wayes had thine hand, (and thou hast done thy part to damne all them, to whom thou hast beene any cause to sinne) I say, all those, whether they be wife, children, servants, &c. will hereafter in that hellish dungeon of fire and torment, fly in thy face with horrible and hideous bannings and curses, crying, woe, and alas, that ever they saw thy face; that ever they had thee to their husband, father, or master; a miserable and wretched man, that would never bee warned, before hee had dammed his owne soule, and undone many more for ever.

3 How thus long thou hast beene Satans bond-slaye, the Devils drudge: many and many a grievous sinne hast thou committed at his command, at his becke and bidding: thou hast told many a lie, uttered many a rotten word and filthy jest, sworne perhaps many an oath, perhaps beene many a time drunke: at his suggestion thou hast entertained and harboured many an unclean, proud, covetous, malicious, disdainfull, selfe-loving, uncharitable, unkind, impatient, angry, fierce, envious, revengefull, &c. thought: no sooner hath hee strucke thy flinty heart with his hellish steele, but presently, from time to time, thy raging passions, like tinder
have broke out into flame and fire, and turie, thy prophanation of the Lords day, pressing to unworthily unto the Sacrament, all thy heart-rising, cavilling against, belying, secret plotting, or any way opposing the Ministry and Gods people, have been the most speciall and notorious service, thou hast done the Devill. For which thou well deservest to bee dub'd a Knight with a fiery sword, and of the blackest order. And assuredly, if now at length thou wilt not leave the Devils colours, under which thou hast marcht furiously thus long of thy life, and come under the banner of Christ, to which thou hast beene called with cries of blood all thy life long, thou wilt shortly be paid home for all thy cursed service to the powers of hell, with everlasting plagues.

Thou wouldest have thought thy life very miserable, if thus long thou hadst lived a gally slave to the Turkes: but if thou hadst done so in the most cruel, and merciflesse manner that ever any did, it had beene nothing to the bondage thou hast beeene in. The Turkes would onely have whipt thy body with scourges, laid upon thee fetters of iron, fed thee with the bread and water of affliction, and at length cut off thy miserable life from this vale of teares; And there an end. But the master that thou servest, the Prince of hell, feeds thy soule continually with ranke poison, scourges it with fiery, invenomied Scorpions, (though for a while thy feared and senslesse conscience feeleth it not) ensetters it in the invisible chains of darknesse and damnation; and after a while without timely repentance, and
soule-exalting humiliation.

returne; will locke it up for ever in the dungeon of brimstone and fire.

2. Look upon thy present estate; & therin consider,
1. Thy hurtfulness; whilst thou continuest a naturall and un Sanctified man, thou prickest and stingest all that are about thee. There is nothing in the world but thou hurtest and vexest it one way or other. Thou fearfully dishonourest God the Father, by a stubborn rebelliousnes to his Commandements, and disobedience to his word. Thou tramplest under foot, as it were, the precious blood of Christ by thy wilfull going on in sinne, and denying the power of his passion in thy sinfull practices. Thou grievest Gods blessed spirit, by neglecting his inward warnings, and smothering those holy motions which he sometimes stirres up in thine heart.

Thou discontentest so much as in thee lies, and makest sad, so farre as those glorious creatures are capable, the blessed Angels, and bereavest them of that joy which they would conceive at thy conversion. Thou polluest all the creatures thou medlest with, because they are not Sanctified unto thee by the word of God, and prayer; addest weight unto their burden of bondage and grievousnesse unto their groanes, which they make for deliverance out of that vanitie, to which the sins of men have made them subject. And perhaps, as thou intrustest them by usurpation and intrusion, so sometimes thou exercistest an hard-hearted, and merciless tyranny over them. A righteous man (saith Salomon) regardeth the life of his beast, but the mercies of the wicked are cruel. Prov. 12. 10. As for thy comp-
companions and brethren in iniquity, thou fearfully hardenest them in their unregenerate courses, and couragest them in the way to hell; others thou im-poisonest and pervertest with thy lewd example, and infectious company. But above all, thou art most outrageous and notoriously dogged against God's children. In thy carriage towards them, thou art, as it were, an Epitome of all wilde beasts; a confluence and quintessence of all malicious cruelties and prophaner villanies, though by their presence and prayers thou escapest many judgements, enjoyest much comfort of outward peace and happiness, neither in doing of mischief dost thou spare thine owne familie, by thy precedency in iniquity and prophaneness, and by neglect of that christian dutie of praying with, instructing and restraining them from the contrary vanities of the times; thou drawest after thee thy sonnes and servants with the cords of vanitie, and cart-ropes of iniquitie, as fast and forcibly as thou canst, into the same damnation of hell. Nay, while thou art a prophan and naturall man, thou art a very Lion in thine owne house; thou art bloody and cruel to that deare and precious soule that lies in thine own bosome. With varietie of vanities and continuance in sinne, thou hast so hack't and mangled it, that it is already, as it were, bleeding to everlasting death, except by a cordiall composed of the precious blood of Christ, and tears of true hearted repentance, it be happily and speedily revived. In the mean time, every houre thou so continuest, thou treasurest up to thy selfe, some wrath against the day of wrath; and when
foule-exalting humiliation.

when the measure and the number of thy sines are full, perhaps in the brightest fun-shine of thy worldly happiness, the Lord will suddenly raine upon thee snares, fire and brimstone, and an horrible tempest, &c. Psal. 11. 6. Nay, it will be an ease to him to poure out his vengeance on thee, Isa. 1. 24. Zeph. 2. 2. He will rejoice over thee to destroy thee, Deut. 28. 63. And bee will laugh at thy destruction, and mock when thy fear comes, &c. Prov. 1. 26.

2. Thy liableness every moment to all the ill, that a man destitute of divine grace may commit; as to the daily increase and tyranny of all spirituall plagues upon thy soule: as, more blindness of mind, hardness of heart, spirituall giddinesse, the spirit of slumber, a reproue sense, strong delusions, deadnesse of conscience, insidility, carnall securitie, impenitencie, slavery under the Devil and thine own lusts, &c. far greater than all the plagues of Aegypt; and also to all the ill that a man unprotected from above may indure. Thou art every moment justly in danger and dreadful expectation of all the vengeance threatned in the booke of God.

3. That if thou now bee cut off by the stroke of death in thy present, impenitent estate, thou art certainly damned for ever. And how many ways maiest thou die in a day? Besides the many diseases, that insensibly breeding in thy bodie, may kill thee suddenly, thy house is subject to fire, robbery, tempestuous winds, thunders, and other wasting calamities, not without hazzard of thine owne life. If thou put from the shore in a ship, or boat, there is but a footes breadth distance (as they say) between thee and
and death ; if thou get on horse-back, one stumble may take away thy life : if thou walke through the streets of a Citie, so many tiles upon the houses, may be so many instruments of thy death : besides, impoisonings, insidations, rage of creatures, the hands of bloody men and infinite waies besides : if thou come even to a sweet and wel-fenced garden, where thou thinkest of nothing but pleasure and safetie, even there (faith Calvin) may lurke an Adder, which may bee thy bane. What privilege, or protection haft thou, bee thou never so strong or young, to see the sunne rise the next morning, fith many have gone well to bed, and before morning it is become their grave ? If then there bee so many waies to let thee out of this life, and thou maieft be cut off so suddainly and so soone, and if thou die as thou art, art certainely damned, what a miserable man art thou ? and in how wosull a case ?

3 Looke forward and upon the time to come.
And therein consider,

1 Death, through which thou must shortly passe. Some dreadful and stinging circumstances whereof, see Pin. De quattuor novissimis. pag. 1.

2 The dreadful tribunal of the everliving God, before which thou must shortly appeare, where, what miserie will meet thee, it is unconceivable.

3 That fiery lake wherein thou must lie for ever, which is the miserie of all miseries, because endless, easterne and remediless ; where there are torments without end and past imagination, and such as thou shalt never be able to avoid or abide. But no tongue can tell them, no heart conceive them.
4. To helpe in the fourth, to wit, to get into our hearts a vile and base conceit and esteeme of our sinfull selves; most worthy to bee abhorred in dust and ashes. Doe thou that art yet in thy natural estate, consider,

That thou art farre viler, worser, and more to be abhorred than a toad. Hadst thou looked upon that man, who, as our Chronicles report, was haunted by toads, which never left him, untill they had eaten him to the bones, that he died; thou wouldest have, I know, thought him to have been a very miserable man: but thou thy self art in a farre more wofull case, if thine eyes were opened to see it, much more lothsome, hateful and ugly, than if thou wert wholly turned into a toad; nay, the foule toad that creeps out in a sumers night were a very faire, amiable & happy creature, in respect of thy selfe lying in thy natural estate, & unreconcyled unto God. I will make this plain in a word, to every understanding man, nay to the most wilful scorne, if he will not cursedly cavill against the evident truth, and continue a bloody Tygre against his own soule:

A toad serves God in his kind; drinks up, and sucks in poison and venome from the earth, as God hath appointed it, that it may bee lese hurtfull to man or beast. It keeps its place and ranke amongst the creatures, and doth never transgress or misse those rules and ends, for which it was ordained. But thou servest the Devill, Gods sworne enemie, thou art a shamelesse rebell and traitor against thy Cre-
of his most righteous and holy lawes; thou straunest that glorie continually, for illustration whereof, thou wert created, and planted in this world. Thou suckest venom even from the very mercies of God, and the ministerie of the word. How swelled and full then of spiritual pride art thou, from lust, drunkenesse, and such damned wayes, by which thou infectest others, and invenomest all about thee by lewd example and ill conditions.

2. The toads venom can but onely kill the body of a man: but the poison of thy sinnes will plague thy soule for ever, and strangile it with eternall hower.

3. When the toad is dead, there is for ever an end of all ill incident to that creature: but thy death is the birth of thy miserie, and beginning of endless woe. Oh! how then wilt thou desire and wish, that thou hadft beene a beast, or bird, or any creeping worme, that thou mightft never more have any being? As the Poet brings in the Magitian, when the covenanted time of the giving of his soule to Satan was expiring, crying to this purpose; O Pythagoras, I would thy mercifuly wert now more true, &c. that I might be turned into a bird, or beast, or exhalation, &c.

2. Hadft thou seene that man in Luke 8, out of whom Christ Jesus cast so many devils, that for their number, their name was called, Legion, vs. 30. (Now a Legion is commonly computed to be six thousand six hundred sixty and six,) if thou hadst looked upon him all naked, as he was, haunting the graves and dearne places, tearing in peeces his chaines...
chains and fetters, wherewith hee was bound, and hurried oftentimes by the Devill into the wilderness, as he is there described, thou wouldst have held him to have beene a spectacle of extremest misery. Now thou thy selfe in thy natural state, art a thousand thousand times more miserable, nay, hadst thou in thy body, for his legion, a million of devils, yet shouldst thou be infinitely lesse miserable, than thy many unpardoned and unrepented finnes doe make thee. My reasons are these:

1. Every such fin is fouler than the foulefiest fiend in hell, as you have seene before.

2. The devils may possesse and have power over the bodies of the Saints, when God gives them leave: they had over Christ's, Matt. 4. 5. But such finnes as thine, thou lying yet in thy natural estate, unpardoned and unrepented of, cannot possibly be found in any sanctified man.

3. Were all the devils in hell in thy body, yet if thou heartily hatedst and turnedst from all sin, and didst cleave to Christ and his truth, in truth, they could not all doe thee a pins worth of hurt about the salvation of thy soule, which is the one necessary thing. But one knowne sinne, heartily loved, willingly lien, and delighted in, will damn the soule for ever.

4. What a wretch art thou, that one way or other wrongedst all the world, and every creature is worse for: God and man, heaven and earth. See Jer. 2. 12. and 4. 28. and 23. 10. Psalm. 107. 34. Gen. 19. 28. Exod. 17. 7.

Now yet by the way let mee tell thee, upon repentance

Note.
pentance all this inexplicable misery shall be turned into unconceivable felicitie. Here you may runne over the counter-comforts in respect of time, first, past. 2 Present. 3 To come.

To helpe in the fift, to wit, to make thy heart to break and bleed within thee for the sines of thy soule; Before I propose the helps, consider, that the end of our former through search and examination, is this afflicting of our soules (as the Scripture calls it) or the humbling and casting downe of our soules before the Lord. The Prophet Joel calls it, the renting of our hearts. For therefore doe we abstaine for a time from meat, that wee may have a quicke sense and feeling of our owne unworthines. Therefore we bring downe the body, that the mind might also bee brought downe, and our hearts broken and rent in sunder. You may observe, that fasting and mourning are joyned together, and used promiscuously for the same thing; if you compare Matt. 9. 15. and 16. v. together. Lev. 23. 29. whatsoever soule shall not bee afflicted upon that day, shall be cut off from his people. Joel 2. 12. Turne ye unto me with all your hearts, with fasting, weeping and mourning. And this afflicting of the soule hath beene usually expressed outwardly in abundance of tears, as Judg. 2. 2, 3. The people there mourning for their sinnen, lifted up their voices and wept so exceedingly, that the very name of the place was called Bochim, that is, weepers. And likewise, 1 Sam. 7. 6. The repenting Israelites being gathered together at Mizpah, drew water, and poured it out before the Lord; they drew it, as it were with buckets, or they poured forth
Now this humiliation for sinne must be especially for the vilenesse of our sinnes, rather than for the bitterness of those punishments, that are either felt or feared. There is not the veriest hypocrite in the world, but will mourn as Ahab did when as Gods hand lies heavy upon him, 1 King. 21. 29. But though the people of God will be, and ought to be humbled for Gods judgements, yet that is neither the onely, nor the chiefest cause of their humiliation; but their sinnes doe most of all affect them. As it was with holy David, Psal. 38. 18. I will declare mine iniquitie, and be sorry for my sinne. And the repenting Church said, Lam. 5. 16. Woe unto us that we have sinned, not only woe unto us that wee are plagued. And Ezra 9. 15. We are before thee in our trespasses, we cannot stand before thee, because of this. This wee had need looke very carefully unto, because otherwise all our labour in this exercise will be utterly lost, and the Lord accounts no better of that other worldly sorrow, than he doth of the roaring of a beast or a wilde bull in a net, whereas the sorrow for the evill of sinne, as it is the joy of Angels, so it is the delight of our heavenly Father, and alwaies speeds well with him, as appears by the parable of the repenting prodigall, Luk. 15. This is for the duty and the manner of it. Now to helpe thee in it, consider,

How that heart of thine hath beene the fountaine and forge, wherein all thy sins have beene first hatched and hammered out, all thy filthy thoughts, raging passions, wicked purposes, rotten speeches, rebellious actions, &c. have sprung and issued out of
of that den of darkness, dungeon of iniquitie, and puddle of uncleannesse. That bottomlesse sinke of filth hath sent out continually imployed streams of abominable thoughts, words, and deeds all thy life long: then great reason hast thou, and most just cause to make that heart of thine for the time to come, a fountain of godly sorrow, of penitent tears, of mourning and lamenting, of bleeding and bewailing thy sinnes, all the daies of thy life. If Christ Jesus vouchsafe to open upon thy soule a fountain of his owne deare, warme hearts-blood for sins and for uncleannesse, thou art a cursed wretch and cruel enemie to thy soules comfort, if thou do not endeavour and be content to kepe open in thine heart a counter-well, as it were, of weeping over him, whom thou haft pierced, and for those sinnes which have put the Son of God to death.

2 Consider, that the heart of the onely deare innocent Sonne of God, for thy sake was pierced through, and filled with that singularity of spiritual heavinesse, anguish of spirit and affliction of soule, that I am perswaded, were all the severall sorrowes of all the sonnes and daughters of Adam, from the creation to the worlds end, collected and inflicted upon one heart, they would come short. For you must know, that hee was seizd upon even by the second death, and assaulted with hellish paines: all the powers of hell were loose against him: his soule, though hee was Lord of heaven and earth, upon the croffe was even as a scorchd heath ground, without so much as any drop of dew of comfort, either from heaven or earth. The fiercenes
fiercenesse of his fathers wrath did press him so sore and lie so heavy upon him, that it wrung out of his blessed body even drops of blood, and from his heart that rufall cry, My God, my God, why hast thou forsaken me? now, shall the precious heart of Gods owne sonne (infinitely free from sinne) fall asunder in his brest like drops of water for thy sins, and shall not thy sinfull heart groane and sigh at all? shall not it mourne and melt for the infinite abominations of thine owne heart and life? Oh horrible hardnesse! prodigious ingratitude!

3 Bee assured, that if that heart of thine be not wounded by the ministration of the word in this day of thy visitation, and sincerely take sin to heart, while it is called to day, it will and must hereafter bee filled with that horror, which would burst a thousand to thinke upon it, and abide the whole and unquenchable wrath of God, flaming upon it with extremest anguish and torment world without end. Must Job, the justest man alive, be sought against with the terours of God, and the venomed arrows of his indignation drinke up his spirit? must David, a man after Gods owne heart, have no rest in his bones because of his sinne, roare all the day long by reason of his heavy hand, and be so wasted with the griefe of his heart, that his vitall moisture, as hee complaines, is turned into the summer drought? must Hezekiah, who walked before the Lord in truth, and with a perfect heart, have the anger of the Almighty to breake his bones like a Lion &c.

Nay, must the Sonne of God himselfe lie bleeding
...ing upon the cross, and cry out in the bitterness of his spirit, My God &c. And thinkest thou, the worst of men, to go to heaven in a bed of downe, and be saved without trouble of conscience for sin? Set thy heart at rest, it will never bee. It is infinitely more impossible than for thee to reach the heaven with thine hand: either therefore let thy heart breake under the hammer of the word while it is to day, and make it the subject of godly sorrow in this vale of tears; or, as sure as thy heart is in thy body, it will hereafter become the object, upon which the fierce wrath of God, and fiercest torments in hell shall bee exercised and executed with extremity and everlastingness.

4. Get a truly broken heart into thy bosome, and thou presently gettest title, right and interest to all the purchases of Christ's passion, all the promises of life, and all the pleasures in heaven. See Luk. 4. 18. Psal. 38. 18. & 51. 17.

5. By bringing true contrition and brokenesse into thy heart, thou shalt bring downe the great majesty of heaven to dwell in it, as in a royall throne, chaire of state, and seat of eternity. The high and lofty one hath as it were two royall thrones: the one, the imperiall heaven, the other, an humble heart. See Ps. 57. 15.

To helpe in the sixth, to wit, to quicken and stirre up to a particular and impartiall confession of our sins, and to outward, sincere, and seasonable acknowledgements, representations, and expressions of inward griefe for the same; consider,

1. The practice and precedency of the Saints.

See
foule-exalting humiliation.


2. The eyes, hands, and tongue, which are wont to shed tears, finite upon the breast, aggravate, and amplify in pangs of godly sorrow, have all formerly one way or other been notorious agents for the devil, and ready instruments of our corrupt nature, to doe wickedly: with congruity therefore in their kind, may they justly condole with the grieved heart, and have their part seasonably and sincerely in penitent demonstrations.

3. In case of outward troubles, as losses, crosses, disgraces, departure from deare friends, death of children, &c. people are wont to take on extremely, to wring their hands, beat their breasts, sometimes to tear their hair and weep immeasurably. Looke upon David, a wise man, how pitifully hee takes on for a wicked sonne, 1. Sam. 18. 33. But I need not proceed in the proofe of this point; dayly experience teacheth us, and represents to our eyes the sad and heavy countenances, weeping eyes, deep sighes, rufull complaints of men and women visited and vexed in their outward states: much taking on, lamenting, and many pittifull expressions of grieved hearts for losse of wife, husband, children, health, liberty, goods, an high place, former credit, worldly happiness, &c. Now assuredly, whereas the concurrence of all these outward miseries upon one man would require one watery tear; the least sinne of thy soule might justly challenge, & exact at thine hand a whole torrent of bloody tears: If thou wouldest spend one sigh for the death of thy sonne, the groaning out of the last drop of thy dearest
dearest blood were far too little for the death of thy soule. If thou wouldst wring thy hands for the losse of thine husband, well mightest thou waile in the bitterness of thy spirit all the days of thy life, for the losse of communion with Jesus Christ. If thou wouldst beat thy breast for the burning of thine house, justly mightest thou brake thine heart in pieces for the sinfull consumption of thy soule. For it is a principle in the practice of mortification; that grace ought to raise our affections to as high a pitch and straine about heavenly things, as nature about earthly, nay to an higher.

4. Weigh well, Pro. 28. 13. Hee that covereth his sins shall not prosper: but hee that confesseth and forsaketh them, shall have mercy.

To helpe in the seventh, to wit, to get a great deale of hatred of sinne in our wills, consider;
1. The foulenesse. 2. Ilnesse. 3. Infectiousnesse.
4. Perniciousnesse of sin. It is the onely object of Gods extremest hatred. It is fouler than the foulest fiend in hell. It is a greater ill than the eternall damnation of a man, nay than the destruction of all the creatures in the world. It is of that pestilentiall, infectious propertie, that it pollutes every thing it comes neere. Therefore it resembled to leaven, and leprous, which filthy disea"se presently spreads over the whole body, Num. 12. 10. infects the clothes, the walls, Lev. 14. 37. &c. posterity, 2. King. 5. 27. Then it is full of fearful and pernicious effects, both privative and positive; of which you heard more largely before. All which well weighed, might bee sufficient to provoke an utter hatred.
hatred and detestation of sinne.

To helpe in the eighth, to wit, to get strong reasons in our mind against sin; Consider,

1. The three grand generall arguments.

1. Punishments and paines of hell, due to sinne.
2. The joyes of heaven, of which wee bereave our selves by sinning.
3. The glory of God, which should bee the prime and principall motive against sinne, the o-ther two being but subordinate, and introductive, as it were.

2. Take reasons against sinne from every attribute of God: every passage of his blessed booke: every logike place of sinne; as you may see, Practice of Christianity, pag. 293. &c.

3. Compare the incomprehensible excellency of God, with the bottomleffe depth of thine owne vilenesse. Who art thou that liftest up thy proud heart, or whethst thy prophane tongue, or bendst thy graceleffe course against so great a Majesty? thou art the vilest wretch that ever God made, next unto the devill and his damned Angels: a most weake and fraile creature, dust and earth, or any thing that is naught; the very dreame of a shadow, worse than vanity, leffe than nothing; who, when thy breath is taken away, which may bee a thousand times every moment, diest, and rottest, and all thy thoughts perish. But now on the other side, it thou cast thine eye seriously, and with intention upon that thrice glorious and dreadfull Majesty whom thou offendest, thou mayest justly upon the commission of every sin cry out with the Prophet.
Oh heavens, be astonished at this: be afraid and utterly confounded; nay, thou mayest marvell, and it is God's unspeakable mercy, that the whole frame of heaven and earth is not for one sinne fearfully and finally confounded and brought to nought. For hee against whom thou sinnenst, sitteth in the highest heavens encompassed with glory and light, that no man can attain unto: all the glorious Angels, Seraphims and Cherubims adore him continually with covered faces: the devill, and all the damned spirits, those stubborne fiends quake and tremble at the horror of his countenance, as the leaves of the forrest that are shaken with the wind. All the nations of the world are before him, but as the drop of a bucket, and the inhabitants of the earth as grasshoppers. At his presence the mountaines melt away like wax, and the most sinty rockes are rent and some with his mighty voice. Whose power and punishments are so infinitely unresistable, that hee is able with one word to turne all the creatures in the world into hell, nay even with the breath of his mouth to turne hell, and heaven, and earth, and all things into nothing.

4. Looke upon Christ bleeding upon the Crossse, and think upon that full story of the death and sufferings of the Son of God for our sakes, and this will make our spirit to melt within us into teares of indignation, and stormes of anger against thy selfe, whose soule was the cruellest as the cruellest Jew that nailed him to the Crossse.

5. Reflect the eye of thy soule upon its owne immortalitie and preciousnesh, not all the devils in hell
hell can kill the soule of any man, it must live as long as God himselfe, through an infinite line of eternitie. What a cursed and cruel thing then is it, for a man to imbrue his hands in the blood of his owne soule, and to make it die eternally? To load it with those sins in this life, which will bring upon it in the world to come sorrowes without end and past imagination? Every sin committed deliberately and with delight, gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment, against the day of wrath, never to bee secured and removed but by the blood and hand of Christ.

6 Take up the same reasons against sin with the Saints of God, or offered in his word. (But to understand all the quoted places aright, know, that that which is a perswasive to any grace or duty, is also a dissuasive from the contrary vice, or vile act.) Now see, Gen. 39. 9. 2 Cor. 5. 11. 14. Ephes. 5. 8. Rom. 13. 11, 12, 13. 2 Pet. 3. 11.

To helpe in the ninth, to wit, to a continuall resistance of sin in the whole course of our life, when we are tempted, inticed, or any way allured thereunto, consider, and call to mind upon the very first assault of any sin,

1 That dreadful Dilemma. See my Walking with God, pag. 68.

2 Thy prodigious folly in yeelding. Thou hast put in one ballance the glorie of God, the joyes of heaven, the life of thy soule, and the blood of Christ; and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some sensual vanity.
or other: and after deliberation and choice suffer this to out-balance and over-weigh them all. Oh monstrous madness and inexpiable villany!

3 Consider those many curbes in such a case. Theol. cap. p. 165.

To help in these to wit, to grieve at the heart that we cannot grieve more for our sins, and because we cannot so heartily inlarge our hearts to these acts & exercise of repentance, as we should & desire, consider,

1 That hadst thou a thousand eyes, and wept them all out, it were infinitely too little for one wanton wandering of that full sinfull sense: hadst thou a thousand hearts, and they should all burst with sorrow, and bleed to death, what were that to the least wicked thought harcht therein? Since not even that could ever have beene pardoned without the pouring out of Christ's dearest blood. Why then, when thou hast broken thine heart with greatest bitterness, and poured out penitent tears most plentifully before God for all thy sinnnes; yet for all this, thou mightest justly grieve, that thine heart was not yet a great deale more enlarged, and with more sincerity and softness, even to fall asunder, if it were possible, with drops of blood in thy breast, for thy former beastly life, &c. How much more then, when thy heart is more barren, dry, and lockt up, as it were, that it will not so easily relent, dissolve and melt in thy bosome.

2 That as upon review of the holiest duty, and most religious exercise that ever thou passedit through; were it prayer, sanctifying the Sabbath, a day of humiliation, &c. thou mightest finde just matter,
soule-exalting humiliation.

matter, when thou hadst done, to bewail the wants, failings, unheavenliness, and distractions that attended thereupon: so even after thy mourning for sinne, and that most meltly, thou maist justly grieve, that thou mournedst not more, and for the privy pride, hypocrifie, vaine glory, &c. which are wont to infinate and mingle therewith.

3 That by a sincere exercise of this last act, thou maist crown thy selfe with this comfort, that when thou complainest, and art much cast downe for the hardnesse, and unsorrowfulnesse of thine heart for sinne, and for all the means thou assayest, thou canst not get into it, that remorse and measure of humiliation which thou desirest; yet in such a case, thy hearty grieving, thou canst grieve no more, by joint-consent of best Divines, is godly sorrow. For this is a principle in the great mysterie of godliness.

A true desire argues the presence of the thing desired. A true desire of spiritual grace, is the graces themselves, at least in the acceptance of God, who out of his incomparable goodness of nature, and excellency of mercy, takes the will for the deed, holy affections for actions, sincere purposes for performances, godly desires for the deeds themselves. A true hearted desire of reconciliation to God, of faith, repentance and sorrow for sinne, is, in Gods interpretation & acceptance, reconciliation, faith, repentance and sorrow it selfe. A true desire of grace, is saving grace.

Thus far you have heard of those ten several duties required in the spiritual exercise of fasting, all which concern our humiliation; with the means and
and motives. Now, four duties more that more generally concern the nature of the day & of this duty: And then an end of this large discourse of Fasting.

1. In a true spiritual fast, there must bee fasting from sinne, or the forslaking of all our sinnes: for whilst that wee abstaine from lawfull things, we are admonished much more from all things that are utterly unlawfull at all times; for if wee abstaine from meats and drinks which at other times we may use, wee ought especially to renounce all our sinnes which should never be used: he that fasts from meat and abstaines not from sinne, is like the Devill and the spirits of darkness, which neither eat nor drink, and yet doe nothing else but dishonour God by sin, and so the fast of hypocrites, malicious or covetous persons, drunkards, whoremongers, and whosoever lives in any known sin, is no better than a devilish Fast. It is the Lord's complaint Isa. 58. 4. Behold ye fast for strife and debate, and smite with the fife of wickedness, ye shall not fast as ye doe this day, &c. and in the same Chapter he complains of their oppression, injustice, and other sinnes, to shew plainly that the Lord will endure no Fast of those that goe on still in their wickedness: yea Jer. 14. 12. the Lord faith of such, when they fast, I will not heare their crie, and when they offer burnt offerings, I will not accept them, but I will consume them with the sword, and famine, and pestilence: and therefore ye shall ever find it the practice of the faithfull, that at their Fasts immediately they reformed those sins for which they mourned, as yee may see Neb. 9. 1, 2, 3: the seed of Israel that had married with the daughters of a strange God, separated
separated themselves on the fast day from all strangers: thus it is the duty of all others that set apart any time for this solemn duty, to shake hands with all their sins, those especially that they have been most addicted unto, and provoked the eyes of the Lord.

2. The word and prayer must be added; the word preached and read at such times, yea find. Neh. 9. 3. they read in the book of the Law one fourth part of the day, and together with their reading, they expounded the word, Nehem. 8. 8. So we alwayes find in holy Scripture, that fasting is joyned with prayer, as in the forenamed places, and Neh. 1. 4. &c. Now for as much as prayer is a daily and ordinary exercise of God's children, it is manifest that by prayer that is coupled with fasting, is understood a speciall and peerleffe kind of prayer wherein two things are requisite; 1. Fervency of desire, and a Assurance of faith that we shall obtaine our request. 1. Fervency indeed is required alwaies in our prayers, but especially upon such daies of humiliation: for then we must not onely pray, but cry unto the Lord, Joel 1. 14. whereby vehement prayer is signified; yeaas the Ninivites speak, Is. 3. 8. wee are to cry mightily unto him: for the use of outward abstinence is but the wing of praire, wherewith it might more easily fly up to heaven. 2. In such a prayer there should bee an assurance of faith, the Lord hath made a gracious promise in many places to this ordinance, Joel 2. 18, 19. Zor. 7. 14. & Is. 58. 8. 13. & let all the faits of the Churches of God & godly men recounted in Scripture, both in the old and new Testament be looked into, as 1ud.
20.23. "Ezr. 9.6. Hezek. 4.16. 2 Chron. 20.3. and it shall be seen that the end of their Fast (which kept it in any measure of truth and simplicity) was a feast, and the issue of their mourning great rejoicing: yea, even Ahab's hypocritical Fast, though joyned with no true repentance, was not without some fruit, 1 King. 21.27. all which may serve wonderfully to strengthen our faith, in this holy performance.

3 Workes of mercy must bee added in this case, Isa. 58.6, 7. Is not this the Fast that I have chosen, to loose the bands of wickednesse, to deal the bread unto the hungry, to bring the poor that are cast out into thy house, and when thou seekest the naked to cover them? The like the Lord calls for in the Israelites Fast, Zach. 7.9. Execute true judgement, shew mercy and compassion, every man to his brother; for as the Lord hath promised to shew mercy to the mercifull, and to answer their cry: So on the contrary, he that stoppeth not care at the crying of the poor, himselfe shall crie and not be heard, Pro. 21.13. In a word then, both in our publike and privat Fastes, this must alwaies be observed, that the poor may have the gain of our fasting, and not our owne purses: if that their loines and bowels shall bless us, as Isaiah speaks, the Lord will also bless us abundantly. Fourthly, after our humiliation, we must ever in these daies of humiliation renew our covenant with the Lord, and not onely unfeignedly purpose, but faithfully promise amendment, in performing duties hereafter omitted, and eschewing sins hereafter committed, to make a sure covenant with our God, to part with all sinne, and to cleave to him forever. And there are good reasons for it. Otherwise
Otherwise all your labour is lost: all your outward forms of humiliation, abstinences, for bearing of harvest-workes, abridgement of your pleasures and profits, will vanish into nothing. See Matt. 6. 16. Isa. 58. As those formall Jewes lost also their labour in other services, Isa. 1. 11. &c. Ps. 50. 8.

All outward forms of humiliation are nothing, without turning from our evil ways, and especially from our bosom sinne, Ion. 3. 8.

But alas! this loss is nothing to that which follows in a second place: neglect of this duty, and not keeping now of our covenant, will expose us and lay us open to a more fierce and small ruine, to a more implacable and devouring wrath. Hear the people of God in Ezra upon good ground professing thus; Should we againe break thy commandements, and joyne in affinity with the people of these abominations? wouldst thou not be angry with us till thou hadst consumed us, for that there should be no remnant nor escaping? Ezra 9. 14. Nay if we will not now obey, we must cast ourselves desperately upon the sharpe points of any or all those fairefull plagues and grievous judgements, Deut. 28. 15. &c. Lev. 26. 14. &c.

Nay yet further, all this is nothing to that which follows. In a third place, if we doe not now make and keep our covenant of parting from all our evil wayes, and especially from that, or those special sins, with which our consciences tell us we have most provoked God (which is the life, and summe, and one most necessary thing in this excellent and extraordinary exercise of fasting and prayer,
prayer, (See *Isaiah* 3.) 8. and without which all other
abstinences, austerities and outward forms of hu-
miliation, are but fruitless and Pharisaical, (See
*Isa.* 58. *Matt.* 6.) wee may look for spiritual
plagues, more hardnesse of heart, blindnesse of mind,
benummednesse and searednesse of conscience, &c.
The least of which is far, nay incomparably worser
than all the plagues of Egypt. The more excellent
ordinance it is, that is prophaned and abused by us,
the more spiritual miseries and mischieves it brings
upon our soules. If any after this exercise returne
with the dog to his vomit, and with the sow to
wallow in the mire and mud againe of his lusts and
sinfull pleasures, his drunkennesse, covetousnesse,
wrong-doing, &c. let him looke to bee far worser
hereafter, and many times more the child of the
devill than hee was before in many respects, unless
he by teares seeke repentance, and by prayers en-
devour amendment.

4 It would be a great shame and griefe unto us not
to keepe touch with men, not to bee men of our
words: with extraordinary tendernesse and some
kind of curiosity wee are jealous of our credits and
good name in that regard. What an horrible shame
then, and sinne is it to breake our covenants with
almighty God, fith in this point, not onely our re-
putation, but salvation lies at the stake.

5 God himselfe on his part makes a sure covenant
with us: and therefore ought wee to learne and
labour for our part to be faithfull and constant in
keeping our vowes, promises, and covenants with

and
soule-exalting humiliation.

and Jer. 31.33. Chapters compared together, Ps. 89. 33. Num. 23.19. He that said it, he hath sworn it, hee hath sealed it with the blood of his sonne. See Heb. 6. 17. 18. 2. Cor. 1.20. Now what a cursed incongruity and absurdity is this? shall God's covenant bee so sure, constant, and inviolable? and shall all our goodly promises and goodness bee as the morning cloud, and early dew? then let me intreat every one in the name and feare of God, as you have any care to be saved, and to see the glory of the new Jerusalem, as you would have any hope to appeare before Christ Jesus with any comfort; as you feare to receive your portion in hell fire with the devill and his Angels, even most intolerable and bitter torments for ever and ever, bee persuaded now at last to make a sure covenant with the Lord your God, of abandoning utterly the devils service, of forsaking all sinne, of hating all false waies, &c. and of giving up your bodies and soules to his glorious service and spending the short remainder of a few and evil days in sobriety, righteousness and holinesse. Otherwise assure your selves, and take it for a warning, and it may bee the last, there is a day comming upon you, God knowes how soone, (for though the generall may bee somewhat further off, yet every mans particular account and doome cannot but bee neere, for little knowest thou who soever thou art, whether thou shalt ever after this time have grace and mercy offered) I say, there is a day comming upon you, a day of wrath, a day of trouble and distresse, a day of wastnesse and desolation, a day of darkness and gloominesse,
gloominesse, a day of clouds and thicke darkness, that no grace or glory, not the prince of all the lights in heaven, or all the lights that shine from high, shall ever again bee able to comfort or in-litlen. There will shortly bee a time, after the refusing and neglecting of this grace and salvation offered, that the Lord will barre and bolt against you for ever the gate of mercy, never more to bee intreated. His Angell shall answer you, that time shall bee no more: the night is come, wherein you cannot worke. The vision is ended, the prophecy fulfilled, the doores shut up, your day of visitation past. And so in the closing of an eye, from the feares and horrours of your bed of death and despaire, you finke suddenly and irrecoverably into the pit of hell.

Bee moved then at length, all you that have stood out so long against your owne salvation, to make this covenant, by considering the innumerable, incomparable, everlasting benefits, which will follow thereupon. Conceive their sweetnesse and excellency thus: Marke, what you shall escape: 2 what you shall enjoy.

First, what you shall escape; that is, the cursedness and discomforts of the contrary condition. The loathsomnesse of the natural estate, the fierce wrath and unquenchable vengeance which hangs over thy head, and dogs thee at thy heeles by reason of thy sins; that endless maze of unSatiable desires and restlesse pursuit of those shadowes, wherein a poore soule which hath not tasted of the power of grace, wanders and wearies it selfe, which yet it can never comprehend, nor can they satisfie it.
soule-exalting humiliation.

it. Thou shalt escape the sorrows & curse of death, God's strict tribunal, and the endless torments of hell.

Secondly, what you shall enjoy, is almost glorious comfortable estate, in which there are no such sufferings as are surmised. All the pressures either inward or outward, from man or devil, they are all but as mists, which the sunne will presently dissolve and scatter, and shine upon them for ever after with unutterable glory, Rom. 8. 17. When his friends urged upon, Tit. 3. 8. for the extremity of Julian's bloodie reigne, he answered; it is a cloud, it will soone passe over. Many privileges you shall have, you have a part in the free, infinite, everlasting love of God, in Jesus Christ, in the holy Ghost; deliverance from evil, pardon of sin, restitution of God's image, the famellie of Gods house, access to the throne of grace, the guard of Angels, communion of Saints, possession of all things by the right of Christ. You shall have much comfort in all outward things; you shall find the thing taken out of death, terror from God's tribunal, everlasting bliss. You shall have the honour and happiness to bee of the number of those who stand in the gap against those three terrible judgements, which might now most justly ruine this Kingdome, and rob us and our posteritie of the Gospell, the sword, famine, and pestilence.

And when you have entred into, or renewed this covenant, take heed of breaking of it, and returning with the dog to his vomit, & with the sow to the wallowing in the mire, &c. To this purpose it shall be:
very necessary for the better settling of our resolution, to bind ourselves by a solemn vow, as the Jewes did, Neh. 9. last: They made a sure covenant, and put their scales to it; and the substance and manner of their covenant is set down, Neh. 10. 29. They entred into a curse, and into an oath to walke in God's law, and to observe and do all his commandements. The necessity of this unwilling purpose required in this exercise is evident, because without it we remaine in our impenitency, and being impenitent sinners, the Lord will not heare us, as the Lord threatened the impenitent Jewes, Jer. 14. 12: When they fast, I will not heare their cry. Besides, our hearts are exceeding sike, and all good motions and purposes doe presently die in them; therefore they had need be bound to their good behaviour by solemn vowes and resolutions.

Fiftly and lastly: When all this is done and performed, we must take heed above all things of inward pride and resting in the performance. It was the case of the proud Pharisee, and it is also of the Papists at this day, who will needs merit heaven by such exercises as these. But this spiritual pride is that worme, that will breed in the best fruits of the spirit; and a poison, that the Devill, that hellish spider, will suck out of the best flowers in God's garden; and if hee can but prevail over thee to be selfe-conceited with thine enlargements, and to trust to that service thou hast done, he hath what he lookes for, and depriveth thee of all the comfort of thine humiliation; therefore labour as much as possibly thou canst, to humble thyself with a through view
Soule-exalting humiliation.

View of thy failings in the best of thy performances, and the consideration of the fountaine of all thy enlargements, which is not any ability of thine own, but the good spirit of God, breathing where, and when it listeth, and letting out thy stiff heart, which otherwise would be utterly closed and shut up. Therefore let him have the glory of all thy abilities and enlargements, who hath given thee his grace, and hath said, that he will not give his glory to another. When thou hast done all that is commanded, (of which thou commenst infinitely short) say, that thou art an unprofitable servant. Mee thinks, that the serious thought and consideration of the infinite imperfections, failings and distractions, that woefully attend, insinuate unto, and distraine all our holiest actions, especially duties of so long a continuance, should be very cutting to a true Christian, sufficient to cut the combe of self-conceit and confidence, and to plucke the plumes of all spiritual pride and puffing up, and able to make his heart sink in his bosome, had hee not many sweet and precious supports out of God's book, and promises thereof. See a prime and pregnant one, Lev. 28. 38. Psal. 103. 13. Malach. 3. 17.

FINIS.