

LIFTING UP FOR THE DOWNCAST.

SERMON I.

THE GOOD MAN'S PEACE.

“Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I will yet praise him who is the health of my countenance and my God.”—PSALM XLII. 11.

IN these words ye read of the sad discouragements of a gracious spirit, with those remedies that be applied and used against them. The discouragements are expressed in two words, under two similitudes: cast-down, disquieted. As a man is bowed or cast down under the weight of some heavy burden, so art thou cast down, O my soul, says David: and as the sea in the time of a storm is much disquieted, so art thou also disquieted within me, O my soul. The remedies that he useth against these discouragements are two: self-reprehension and self-admonition. First, He doth chide himself for his diffidence and distrust in God: “Why art thou cast down, O my soul; and why art thou disquieted within me?” He chides and rebukes himself for it. Secondly, He doth admonish and call upon himself for to wait upon and hope in God: “Hope thou in God.” Why? I. Because I shall yet be delivered: “For I shall yet praise him.” II. Because salvation belongs unto him alone: “He is the health of my countenance,” or, “the salvation of my countenance.” III. Because he is in covenant with me, and I with him; he is my God: “The health of my countenance, and my God.”

I begin with the former part of this verse, wherein you may observe these three things:

First, That there is an inward peace and quietude of soul, which the saints and people of God ordinarily are endued with. This is implied.

Secondly, It is possible that this peace may be interrupted,

so far as God's people may be much discouraged, cast down and disquieted.

Thirdly, That the saints and people of God have no reason for their discouragements whatever their condition be. Why art thou cast down, and why art thou thus disquieted within me? Thou hast no reason for it.

The latter of these being the main, is that indeed which I specially aim at; but because the two former will give the better rise unto this last, and they are also profitable for us to consider, I shall take them in their order, and speak only unto the first at this time, which is this:

There is an inward peace and quietude of soul which the saints and people of God ordinarily are endued with.

Therefore David says here, "Why art thou cast down, and why art thou disquieted within me?" It seems, then, that this was not his ordinary temper, his pulse did not always beat thus high in this way of discouragement; but ordinarily he had peace and quiet within. So that I say, there is an inward peace and quietness of soul, which the saints and people of God ordinarily are endued withal. Ordinarily they are arrayed in white, so they are brought in Rev. vii. 13, 14. What are these which are arrayed in white robes? At the 13th verse, "They are such as have washed their robes, and made them white in the blood of the Lamb," verse 14. This book of the Revelation doth attend much unto the Jewish customs, and among the Jews they had their mourning and their rejoicing garment. The mourning garment was a black garment; and therefore when a man is brought in, in a mourning way, he is brought in in a black garment, as ye find in the next Psalm, the xliiird, and the 2nd verse, "Why go ye in mourning? The word קָרַר signifies black. "Why go ye in black, because of the oppression of the enemy?" So that the mourning garment was a black garment; the black garment was the mourning garment. And the white garment was the rejoicing garment; therefore, Eccles. ix. 8, it is said, "Let thy garments be always white, and let thy head lack no ointment." Upon which account the nobles amongst the Hebrews were called הַוְרִימ, because they were clothed with white raiment.* Eccles. x. 17, "Blessed art thou, O land, when thy king is the son of nobles;" Hebrew,

* Martinus de Roa sing. S. Script. Lib. ii. cap. 1.

בן-הורים the son of princes, or of those that are in white. I confess this phrase doth sometimes note the purity and holiness of the person, so Rev. iii. 4, "Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." But ordinarily it notes the joyfulness and comfortableness of our state; so in Rev. vii., the saints are brought in, in white, not only because of their purity and cleanness, but because of their rejoicing. I say then ordinarily the saints and people of God go in white, they have a peace and a rest within. "Great peace have they that love thy law (says the Psalmist), and nothing shall offend them." Rom. ii. 10, "But glory, honour and peace to every man that worketh good, to the Jew first, and also to the gentile." Let him be what he will be, if he be godly, if he work that which is good, glory, honour and peace shall be upon him; not only an outward, but an inward peace he shall have.

And, indeed, how can it be otherwise? For the saints and people of God do walk with God, they converse with God, they do acquaint themselves with God. Now if ye look into Job xxii. 21, ye shall find that this acquaintance bringeth rest and peace: "Acquaint now thyself with him, and be at peace." The saints and people of God are, as I may so speak, of God's special acquaintance, and so they have peace, for they do walk with God, and have communion with him. They have communion with the Father, and he is the God of all consolation; they have communion and fellowship with the Son, and he is the Prince of Peace; they have communion and fellowship with the Spirit, and he is the Comforter: they have communion with the Father, and the Son, and the Spirit, in and by the gospel; and that is the word of peace, the gospel of peace. How can it therefore be, but that the saints and people of God ordinarily should have peace within?

But to make out this more fully unto you. Consider, I pray, how the Father, the Son, and the Holy Ghost, with whom the saints and people of God have communion and fellowship, are engaged for their peace.

1. The Father is engaged to give peace unto them. He is engaged by his prerogative, by his commandment, by his promise, by Christ's purchase and by the saints' chastisements.

He is engaged by his prerogative. Kings and princes will stand, ye know, for their prerogatives. And this is the great prerogative of God the Father, to give peace, inward peace. "I create the fruits of the lips, peace, peace," Isa. lvii. 19. And he is called, the God of peace; the God of consolation: not the God of indignation, not the God of war, but the God of peace. This is the great prerogative of God the Father, to give peace unto his people.

He is engaged also, by virtue of his commandment. And therefore if ye look into Isa. xl. 1, 2, ye shall find, that he commands the prophets and ministers, to preach comfort, "Comfort ye, comfort ye my people, saith your God (verse 1); Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Suppose a man's affliction, or temptation, be very great or much: he hath commanded us to comfort, and comfort twice; "Comfort ye, comfort ye:" not once, but twice, "Comfort ye, comfort ye my people, saith the Lord." But there are divers comforters, that are indeed like Job's comforters, like Job's friends, they speak hard words unto poor distressed souls. Well, says he, therefore, in verse 2, Speak ye comfortably, so ye read it; but in the Hebrew, speak ye to the heart, *קל-לב* speak soft and sweet words, speak to the heart of Jerusalem. Oh, but my temptation is so great, that I am not able to hear those that come to comfort me. Mark what follows: speak ye to the heart of Jerusalem, and cry unto her, lift up thy voice and cry, if a poor soul be distressed, tempted and cannot hear easily; you that are ministers, lift up your voice and cry: not only speak to the heart, but cry; lift up your voice and cry unto her. Well, but what are they to speak and cry? There are three things which will comfort a poor distressed soul, and they are to be spoken. Say, first, "that her warfare is accomplished;" affliction and temptation is at an end, it shall be no more. Secondly, "That her iniquity is pardoned." Her sin is forgiven fully and freely. Thirdly, "That she hath received at the Lord's hands double for all her sins," God hath no more against her, no quarrel, no controversy, no further punishment to inflict upon her, she hath sufficiently born the punishment of her iniquity: thus the Lord hath commanded

ministers for to preach peace, and to preach comfort; and what God hath commanded us to speak, he hath engaged himself to work. Thus, I say, the Father is engaged by virtue of his commandment.

He is engaged also, by virtue of his promise. And therefore, if ye look into Psalm xxix., ye shall see what the Lord hath promised: verse 11, "The Lord will give strength unto his people; the Lord will bless his people with peace." Here is the promise, "The Lord will bless his people with peace." Yea, if ye look into Isaiah xxvi., ye shall find there, that the Lord hath promised to keep the peace of his people for them, verse 3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." So ye read the words, but according to the Hebrew, they ought to be read thus; *שָׁלוֹם שְׁלוֹם חָזַר*: Thou wilt keep peace, peace: twice peace. Thou wilt keep peace, peace, for him whose mind is stayed on thee. So that the Lord is not only engaged to give peace unto his people, but he is by promise also engaged to keep their peace for them.

Yea, the Lord is engaged by purchase. Christ hath purchased peace for his people; and what Christ hath purchased for them, God the Father is engaged to give unto them. Read the purchase in Eph. ii. 13, 14, "But now in Christ Jesus, ye who were sometimes afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments, for to make in himself of twain, one new man, so making peace." Verse 16, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace unto you that were afar off, and to them that were nigh." So that thus ye see it is the purchase of Jesus Christ: this inward peace and quietness of soul, it is Christ's purchase; and what Christ the Son hath purchased, God the Father is engaged to give.

Yea, the Father is engaged to give peace unto his people, by all those chastisements that they do meet withal. And therefore in Isaiah xl, which I named before, the Lord commands us to comfort and speak comfortably unto his people, upon this account, "For she hath received of the Lord's

hand double for all her sins." Even because a fulness of chastisement had been upon them. Thus, I say, God the Father, by virtue of his prerogative, by virtue of his commandment, by virtue of his promise, by virtue of Christ's purchase, by virtue of chastisements that are laid upon his people, is engaged to give peace unto his children.

2. But now proceed a little, and ye shall see, that as the Father is engaged, so the Son also is engaged to give peace, inward peace, and quietude of soul unto his servants.

He is engaged by those qualifications and endowments that he received from God his Father, for this end and purpose. Isa. lxi, "The Spirit of the Lord is upon me (says he) and he hath anointed me," why? "that I might comfort those that mourn." That is one end. But I pray look into Isa. l., and consider the 4th verse, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." They are plainly the words of Christ, as will appear to you, if you read but the following words: "The Lord God hath opened mine ear, and I was not rebellious, neither turned I away the back; I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." So that these are the words of Christ. Well, what doth Christ say here? He tells us, that he hath received the tongue of the learned, to comfort those that are distressed and troubled in conscience, for to help poor wearied souls. Why doth he say, the tongue of the learned? "The Lord God hath given me the tongue of the learned." All men desire to hear the learned: and it is the greatest piece of learning in the world, to speak a word in due season by way of comfort to those that are weary; this is the greatest piece of ministerial learning, and saith Christ, "He hath given me the tongue of the learned." Well, but all learned men have not wisdom to speak in season. Mark what follows. "He hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." But hath Jesus Christ such skill at this work, in comforting those that are troubled? Yes, "He wakeneth morning by morning." As a master is early up in the morning to teach his scholars, so

hath God the Father been teaching of Christ from all eternity this great skill: "Morning by morning he wakeneth, morning by morning he wakeneth mine ear to hear as the learned." This is the piece of learning, says Christ, which I have been learning morning by morning of my Father from eternity, and this is that great learning which he had attained unto. So that in regard of this endowment which he hath received from the Father, he is engaged to give peace unto his people; for he hath received the tongue of the learned for this end and purpose, that he might speak a word in season to them that are weary.

He is engaged also, by his own disposition; his sweet, loving, and tender disposition. He is a lion, indeed, of the tribe of Judah, but not that roaring lion seeking to devour. He is a king, indeed, but he comes meekly, riding upon an ass's colt. "He doth not lift up his voice in the streets." When our Lord and Saviour Christ left the world, he said unto his disciples, "My peace I give unto you; my peace I leave with you: not as the world gives peace, but my peace I give unto you," John xiv. 27. And as soon as ever Christ rose from the dead again, and met with his disciples, what doth he say unto them? When they were all met together, "Peace be unto you," John xx. 19. As it was his last words when he left them, so it is the first word that now he useth when he seeth them again. But, O Lord, we have sinned greatly since we saw thee. Be it so, yet "peace be unto you." But, O Lord, here is Peter among us, that hath denied thee since thou sawest us. Be it so, I know it very well, yet "Peace be unto." Peace when he went away, and peace when he came again: this is his language and this is his disposition still. Thus he is engaged.

Yea, he is engaged by office to give peace unto his people. Ye know the apostle calls him our great High Priest. It was the work of the high priest in the Old Testament, to bless the people; and when he did bless the people, what did he say, but, "The Lord bless ye, and give ye peace?" Now then, if Jesus Christ be our great High Priest, and it be the office of the high priest to bless, and to give peace, then Christ, by virtue of his office also, is engaged to give peace unto his people. Take all these three together; Christ the second Person is engaged: by his endowments he received

from the Father; by his own disposition; by his office; and it appears plainly, that there is a great engagement upon Jesus Christ to give peace unto his servants.

3. As the Father and the Son are engaged to give peace and quietude unto the saints and people of God, so also the Spirit, the Holy Ghost is engaged to give peace unto them. For, as I may so speak with reverence, he is, as it were, the great executor of Jesus Christ. When Christ died, he made his will, and gave a legacy to his disciples, "My peace I give unto you:" and then he sent the Comforter, the Spirit from heaven on purpose to beget peace within their souls.

Yea, the Holy Ghost is not only this executor, to see this will of Christ fulfilled, but he is, as it were, our advocate. Indeed we have but one advocate, that is Christ: but I say, we have, as it were, two advocates; one in heaven above, and one in our bosom. When a man sins, a godly man sins, Satan accuses him in heaven: and therefore says John, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John i. 2. But if a godly man sin, Satan doth also accuse him to himself. And therefore says the apostle, "We have the Spirit within us, making intercession." And says our Saviour Christ, "I will send another Comforter," John xiv. 16: so ye read it; but it is the same word that is translated Advocate; "I will send you another Advocate."* Yea, the Spirit of the Lord is our witness also; "For the Spirit shall bear witness with our spirits, that we are the children of God." Now when the Spirit bears witness with a man's spirit, that he is a child of God, then he hath peace and quiet. So that, if you consider all these engagements, the Father engaged, the Son engaged, the Holy Ghost engaged, for the peace and quiet of God's children, must you not needs conclude this point and doctrine, and say, Surely, there is an inward peace and quietness of soul, which ordinarily God's people are endued withal?

But our experience seems to speak the contrary; for there are many of God's own people, that have not peace and quiet within them; but are full of doubts and fears about their everlasting condition.

The second doctrine therefore speaks to that, Is it possible this peace may be interrupted.

* *αλλον πυρα κληρον.* Et sic transl. Syriac.

But some have never had peace all their days. Oh, says one, I have been a long while afflicted, troubled: two, four, six years, and never yet had peace and quiet within me. Either therefore this doctrine is not true, or else I am not godly.

All that may be which you speak of, and yet this doctrine may be true. General rules have always some exceptions. Though the garment that the saints do ordinarily wear, be white, yet here and there some do go in black, and go so a great while. But that there may be no stumbling concerning this matter, I shall desire you to consider with me, some few distinctions.

1. Ye must know, that there is a fundamental peace, which the saints and people of God have; and there is an additional peace. A fundamental peace, which does naturally arise and flow from their justification: "Being justified by faith, we have peace with God," Rom. v. And then there is an additional peace, which arises from the sense of their justification. Possibly a child of God may for a long time lose the latter, but the former he shall never lose. As a woman that hath a great jointure, goes abroad some journey, and meets with thieves, and they take away all the money that she hath about her; but yet, says she, though they have taken away my spending money, they cannot take away my jointure, I have not lost my jointure. So now the saints sometimes, may lose their spending money, they may lose the peace that arises from the sense of their justification; but as for the peace that arises and issues from their justification itself, the first peace, that they shall never lose. Peace is the church's jointure, and that peace they shall never lose.

2. Ye must know, that there is a great difference between peace, comfort and joy. A man may have peace that hath no comfort; a man may have comfort that hath no joy: one is beyond the other, one a degree above the other. As now, it may be day-light, and yet the sun may not shine forth; the sun may shine forth, and yet not noon-day. Possibly a man may have peace, and yet not much comfort, only stayed upon God; possibly a man may have comfort, and yet not much joy. But now, many a poor soul thinks, because he hath no joy, therefore he hath no comfort; and because he hath not

much comfort, therefore no peace. Labour to know the difference between these.

3. Ye must know, that there is a peace which lies in opposition to what one hath been; and a peace, that is in opposition to what one would be. A godly man, a weak christian, when he considers what he would be, and what he would have, he hath no rest nor quiet: but now, come unto the same man, and say thus, You remember what a wicked life once you led; ye were a drunkard, or ye were a wanton: what say ye; would ye be in that condition again? Oh no, saith he then, I would not be in that condition for all the world. Here now the soul hath peace in opposition to what it hath been, though it hath not peace and quiet in opposition to what it would be.

4. Ye must know, that there is a secret, dormant peace; and there is an awakened and apparent peace: peace in the seed, and peace in the flower. As it is with many a wicked man, for the present he hath great comfort; but when affliction comes, and the day of death comes, then he hath trouble; trouble in regard of sin; why? the sin and guilt was in his heart before, only it lay sleeping there, but now it is risen. So with a godly man in regard of his peace: possibly for the present, he may be full of trouble; but when affliction comes, and the hour of death comes, then he hath peace and comfort: why, it was there before, it was at the bottom, only he was not aware of it, he did not know of it. For now, ask such a weak christian who is thus full of fear for the present, Ye see there is a drunkard, a swearer, a wanton, would you be in his condition? would you be contented to be in that man's condition? Oh, no, says he; I would not be in such a condition for all the world. And why doth he say so, but because there is a peace and quietude at the bottom, although he be not aware of it? It is true the saints grieve, but then *dolent et de dolore gaudent*; they rejoice that they can grieve: they are troubled for sin; and they have rest and quiet in this, that they can be troubled for their sin: they have no peace in their sin; but they have peace in this, that they can have no peace in their sin. For say now unto them, are ye troubled that ye are troubled; you are in some measure grieved for sin; and

are ye troubled that ye are grieved? No, will they say, I am glad that I am grieved for sin; and the Lord knows, it is my trouble that I can be grieved no more; I have quiet and peace in that I am troubled. Some have peace in the direct act, and some have peace in the reflex act, some have it more at the first hand, and some have it more at the second hand. But consider all these distinctions, and you will find, that there is no godly man, but more or less in some of these respects, he may be said to have peace within. But suppose it be so, what is the issue of this doctrine? what doth it tend and lead unto?

The issue is thus much. Then, behold, what a blessed condition the saints and people of God are in! Is it not a blessed thing to have peace within; to have quiet, peace and rest within? If ye have peace within, though ye want peace without, you will be able to bear all your burdens, "The spirit of a man will sustain his infirmities," Prov. xviii. 14. But a wounded spirit who can bear? Some bear agues and fevers; some bear stones and collicks, rackings and tormentings; but a wounded spirit who can bear? Oh, but "the spirit of a man will sustain his infirmities," if he have peace within; if he be heart-whole, as they say, if he have peace within, then will he be able to bear all his burdens. Ye see into what times we are now fallen; we cannot promise ourselves peace for a day together; suddenly a cloud may arise, in a night, and all our comforts laid in the dark; how good a thing is it then to have peace within, to have rest and quiet within! If I have peace within, I can relieve myself here against all calamity. What though I have trouble from my friends? yet I have peace within: what though I am thus reproached? yet I have peace within; I am wet indeed, my garment is wet; but I am not wet to the skin, I am dry within, I have peace within. "Blessed (says our Saviour) are those that mourn, for they shall be comforted," Matt. v. 4. Are those blessed for the present that shall be comforted? How blessed are those then that are comforted, and that have peace and quiet already.

This doctrine looks wishly, both upon the ungodly, and upon the godly. It looked once so wishly upon a great man in Germany, that it was the beginning of his conversion and

turning to God: I mean Galeacius Carracciolus. He was a papist, a profane person; and coming occasionally to hear Peter Martyr preach, he heard this expression or similitude, When ye see men at a distance skipping, leaping and dancing, ye think the men are mad; but when ye draw near to them, hear what music they have, then ye do not wonder; but ye rather wonder at yourselves that ye should wonder at them. So, said Peter Martyr, when ye look upon the godly at a distance, and see them running after ordinances, and frequenting the means and rejoicing in the ways of God, you think the people are mad, and ye say they are mad; but if you draw near to a godly course, and perceive what music these people have within, you say not they are mad, but you rather wonder at yourselves, that you should wonder at them. Hereupon the Marquess hearing this similitude, was so stricken withal, that he began to look into his condition, and it was the first occasion of his conversion. I say no more. You that are ungodly, ye hear what music the saints have within, peace and quiet within, ordinarily, though here and there there may be some exception; yet ordinarily, what music they have within! Oh, who would not be godly!

But this doctrine also, looks wisely upon you that are godly. And it calls for your thankfulness, that you should praise the Lord for the peace and quiet that you have. You will praise God for your outward peace, especially if it be a peace after war, especially if the war were a civil war, and ye have felt the smart of it, then ye will praise God for peace. You that are godly, and have peace, have had a war within, a civil war within your own bosoms, and ye have felt the smart of trouble of conscience, and now ye have peace; and will ye not be thankful? will ye not praise the Lord, that hath given you this peace and rest?

I confess indeed, it is the duty of all those that have rest, and peace and quiet within, to be very thankful; but there is one thing that hinders my thankfulness, that I cannot praise the Lord for the peace and quiet that I have, and that is, I fear my peace is not right; for there are many that have a counterfeit and a false peace, and I fear that my peace is such, and therefore I cannot praise the Lord, or be thankful for it.

I grant ye, there is a false and counterfeit peace, that

wicked men have, even an inward peace. And if ye look into Deut. xxix. 19, ye may read as much: "And it come to pass when he heareth the words of this curse, that he blesseth himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst." So that a man may be in a most cursed way, adding drunkenness to thirst, and yet he may have peace, and say in his heart, It shall go well with me. Questionless, there is a peace of security; there is a peace and a rest of sleep, as well as of health. A man that is wounded and full of aches and pains, feels them not when he is asleep; but the reason why he doth not feel them, is not because of his health, but because he is asleep. So a man may be freed from the trouble of aches and pains within, because he is asleep, as well as because he is in health. But there is also a peace that is the fruit of the Holy Ghost; as ye read in Gal. v: "The fruit of the Spirit is love, joy, peace." Questionless, there is a false and a true peace. But shall I say, that all my money is counterfeit, because there is counterfeit gold abroad?

But to help a little in this; I will speak something of the difference of true and false peace; and yet very briefly, thus:

True saving peace is the child of grace, and the mother of grace. There is a peace that arises from the apprehension of God's common goodness; which is common peace. And there is a special peace, that arises from the apprehension of God's special favour and free grace; true peace is the daughter of that grace, yet it is the parent of inherent grace, or of gracious actions, I should rather say the nurse, for says the apostle, "The peace of God that passes all understanding, keep (or guard) your minds and hearts," Phil. iv. 7. This saving peace, is a guard unto all our graces. As false peace is a guard to our sins, so true peace is a guard unto all our graces.

True saving peace, is such a peace as is wrought by faith. "Being justified by faith, we have peace," Rom. xv. "The Lord give you peace in believing," says the apostle." It comes in a way of faith: true saving peace is wrought by faith. False peace, is such as is either born with us and was never interrupted, being the offspring of nature only; or the

emanation of a natural conscience, or such as is wrought out by time, time working out one's trouble.

True saving peace, will live in the sight of sin. False peace doth not endure the sight of sin; a godly man, the more he doth see his sin, unless he be under temptation, the more peace he hath: a wicked man, the more he doth see his sin, the less peace he hath; and all his peace arises from a not sight of his sin.

True saving peace loves to be examined, is willing to be examined, it loves to be tried. But false peace, cannot endure examination, it flies from the light, it doth not love to be tried.

True saving peace is spoken by God. "I will hear what the Lord will say, for he will speak peace," says the Psalmist, Psalm lxxxv. 8. When God speaks peace, he speaks it to a soul under or after temptation. When God speaks peace, he speaks it with a strong hand: giving such peace as no creature in the world is able to give. When God speaks peace, it is a peace beyond all expression; the peace of God that passeth all understanding, it cannot be uttered. Now though a wicked man have peace, and much peace and quiet within, yet God doth not speak it; for it was not spoken to him in or after temptation, it was not spoken by a strong and irresistible hand; it is such a peace, as may be wrought by time, time working off the trouble; or the pleasures and contentments of the world may beget the like; it is not a peace that is beyond all expression, a peace beyond all understanding, but a low peace, which you may easily express. But now as for you that are godly, that make this objection, and have this fear and scruple in your hearts, I will here appeal unto your own souls; you know and remember your former trouble; now ye have peace, and ye have rest within; I appeal to you, I say, whether yea or no, when ye were in that trouble, suppose I, or another minister, or ten other of your own choosing, suppose a hundred should have come to you with one promise after another, had we been able to have spoken comfort to you? Oh, no; if the Lord had not spoken comfort to me, it had not been in the power of all the ministers in the world, to have spoken comfort unto my soul, but the Lord certainly hath done it. Yet I appeal

to you ; are you not willing to have your peace examined ? are you not willing to have your peace, your inward peace tried ? yes, with all my soul I would have my peace tried : and truly, I could not hope that my peace were right, if I were not willing to have it examined. Well, yet I appeal to you further ; and do not you find that you have peace, even then when you do see your sins ? and the more you see your sins upon the back of Christ, the more peace you have ? yes ; and do not you find this, that your peace came in, in a way of believing ? from the sight of Christ, laying hold on the promise ? by the prospect of free grace ? yes, I must needs say so, had I not had a promise to stay my soul upon ; had I not had a view of free grace ; had I not seen the Lord Jesus, I had never had any peace in my poor soul : but the Lord knows, that thus I attained my peace. Well, then, be of good comfort, man or woman, I tell thee from the Lord, thy peace and quiet is right. I know what the danger is of sewing pillows under men's elbows, and speaking peace, where none ought to be spoken : but, I say, if it be thus with thy soul, notwithstanding all thy sins and fears, from the Lord, I say unto thee, thy peace is right ; go in peace, and the God of peace tread down Satan under thy feet.

But I fear that my peace, my inward peace is not right because it doth not last and continue.

The second doctrine answers to that objection : for the second doctrine saith, That a godly man's peace may be interrupted.

But one thing yet troubles me, and makes me fear that my peace and quiet is not good, and that is, because I came so lightly and slightly by it. I see how it hath been and is with others of the people of God ; some that have been long afflicted and wounded and have lien troubled a great while, and so they have had peace : but as for me, it is not so with me, I came lightly and slightly by my peace and quiet, and therefore I do even fear that the Lord never spake peace yet unto my soul.

Dost thou say lightly ? how lightly ? hast thou stolen thy peace ? or have others bought their peace ? for you say, others have been much afflicted and troubled, and had a great deal of heart-smart. But I pray tell me, did those who have had all this trouble, did they purchase, or buy their peace at the hand

of Christ with all this trouble? or did Christ give them that peace and comfort freely? Buy it! no, surely; they did never purchase it, never buy it, but Christ gave it them freely. Why, if Christ gave it them freely after all their trouble, why may he not give it thee after less trouble? I have read, and so have you, in the gospel, a parable of two that came into the vineyard to work; the one in the beginning of the day, who bare the heat of the day, and the other at the latter end of the day; and both had a penny. When they were both paid, he that was there at the beginning of the day, murmurs, saying, I have been here all this day, and I have borne the heat of the day, and I have but a penny; and the other that came in at the latter end of the day, hath a penny as well as I: the man that had been there working at the beginning and heat of the day, he murmurs; but he that came at the latter end, he did not murmur, nor say, Surely, my penny is naught, because I have a penny given me, as well as he that hath borne the heat of the day. If any should complain, those that have borne the heat of the day, that have been so much troubled, should in reason be the persons, but hath the Lord taken you, and given you a penny, the same peace with him who bare the heat of the day; and will you complain, and say, Surely, my penny is false coin, and my peace naught, because I have not borne nor endured so much trouble as another hath? You know, some children are born into the world with more pain than others, some with less pain: should the child that is born with less pain, say, I am a bastard, because I was not born with so much pain as the other was? When Christ is formed in the souls of men and women, some are regenerate and born again with more pain, some are regenerate and born again with less pain: should he that is born with less pain, say, I am a bastard, and not a true son, because there was not so much pain at my first regeneration as such an one had? You know how it was with Zaccheus; Christ comes unto his house, and the same day that he came, he said to Zaccheus, "This day is salvation come to thy house." He had assurance the first day. But Paul is converted; and he lies troubled, and is three days blind. Should Zaccheus now say, Surely, I am not converted, for I never lay three days blind, nor was so much troubled as Paul was? No surely, no more may you say, that your

peace, is false because you have not such abundance of trouble as others have; you are not to make another's measure your rule: God goes several ways with his people, as well in regard of peace, as in regard of grace. This therefore I say unto you, look unto your peace itself; have you peace and quietness of soul? Then bless and praise the Lord for that peace of yours: yea, do not only praise the Lord for your peace and quiet, but praise the Lord that ye came so sweetly by it, in a way of free grace; and if for any thing you are to be troubled, it is for this, that you should nick-name the grace of God, and call it little or false. Christ calls it free, and you call it false. Oh, be humbled for this, and praise the Lord for any measure of quiet and peace that he hath given unto thee.

But, will another say, all this doth not come up to my case; for I have no peace nor quiet in my soul to be thankful for: some there are that have peace and quiet indeed, and they, no question, ought to be very thankful for it; but my poor soul hath been long afflicted, troubled, and I never yet had assurance of God's love in Christ; I have not this peace and quiet within: what shall I do, that I may attain unto it? or what should a poor soul do, to get and attain this peace and quiet within?

Ye know what the Psalmist says, "I will hear what the Lord will say, for he will speak peace unto his people," Psalm lxxxv. 8. It is not in my power, or in the power of any poor creature, to speak peace unto you; but it is the Lord only that must speak peace unto thy soul; and the Lord speaks peace in the way of an ordinance.

But what does the Lord say? what does the Lord speak from his word in the way of an ordinance, that I who was never yet settled, may attain unto this inward peace and quietude of soul?

1. He wills you to study and consult much the death, sufferings and fulness of the satisfaction made by Jesus Christ; go down into the grave of Christ; Christ's blood is the object of faith, and faith brings peace: unbelief is a painful sin, and faith is an easing and quieting grace. "Being justified by faith, we have peace," &c., Rom. v. 1. The more you see the free and infinite love of God, the more will your heart be at rest and quiet within you. And where shall you

see the love of God, but in the death of Christ? By seeing Christ on the cross, you see divine love in triumph. All true peace within, arises from sight of peace made without: where shall you read of that, but in Christ's death? And therefore says the prophet, "the chastisement of our peace was upon him." In Psalm xli. ye have a promise made of a great blessing unto him that considereth the poor, "Blessed is he that considereth the poor." Who is this poor? Tarnovius tells us, from the 10th verse, that it is Christ in his sufferings: for, as he observes, this psalm is a psalm of Christ, verse 9th, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me." They are the words of Christ, and Christ speaks this psalm; and this poor to be considered, is Christ in his sufferings: says he, I will not here debate the truth of this interpretation; but if true, the Lord promised here a blessing to him that doth wisely consider the death and sufferings of Christ: and wherein doth that blessing lie and consist?*"The Lord will deliver him in the time of trouble, רצו ביום: in the evil day, or in the day of evil, saith the Chaldee paraphrase: in the day of vexation, saith Symmachus. Now the day of temptation, doubts and great fears, is an evil day, and a day of vexation: this day will God deliver him from, who doth wisely ponder on the death of Christ: could we see the heart of Christ, we should doubt no more, and in his death you may see his heart, in his blood you may see his heart. Ye know what the prophet Isaiah says, "Lord, wilt thou not ordain peace, who hast wrought all our works for us?" And where shall ye find that God hath wrought all our works for us, but in Christ's grave and death?

2. Ye must not only go unto the grave of Christ, and study his death, but you must go unto Christ himself for peace, he is the great peace-maker, hath a commission to take up all differences without us, and within us. Ye know his words, "The Lord God hath given me the tongue of the learned (says he), that I may speak a word in due season to him that is weary." Go then to Christ, and press this engagement, and

* Pauper hic Christus est; et beatos istos predicat qui dolores et cruciatus ipsius quos pro nobis sustinuit, grato et fideli animo recte considerant. Tarnovius in Psalmum xli.

say, Lord, thou hast therefore received the tongue of the learned, that thou mayest speak a word in due season to him that is weary. And, O Lord, I am one of those wearied souls; wearied with my temptations, wearied with inward trouble; now, Lord, speak a word in due season to this poor, wounded, and wearied soul. Thus go to Christ.

Only in your addresses to Christ, be sure that ye go in uprightness. Take heed that you do not desire peace merely for the comfort of it, but as an help unto your grace: "He will give grace and glory, and no good thing will he withhold from him that walks uprightly." Good men seek peace for grace sake; but wicked men and hypocrites, seek grace for peace sake. When you do make your addresses for peace, be sure you come to Christ in uprightness; and take heed that you do not desire peace only for the comfort of it, but as an help unto your grace.

And when you go unto Christ for peace, carry the promise with you, go in the way of a promise. Go and wait long on Christ, wait upon him only, and keep his way. Some say they do wait on God, but they do not keep his way, they throw up their duty if they have not comfort presently: but in your addresses to Christ, go and wait long on him; and in case that peace and comfort doth not come presently, lay by that great question a little, Whether you be in Christ or no, whether you be the child of God or no. The great trouble is this, Oh, I am afraid I am not the child of God, if I did but know that I am the child of God, I should have peace. If peace and comfort therefore do not come presently, lay that question aside a little, and in due time, Christ will answer that question too, only now for the present wait on him, and keep his way.

But, because it will be said, should not we be humbled for sin committed? and is not humiliation a good means to get peace within? Therefore, in all your humiliation, carry Christ along with you.* When you go to mourn for sin, begin aloft with Christ: and do not always think to begin below with sin, and so to come up to Christ; but begin aloft with Christ, and so by your humiliation, fall down upon sin. You say, Oh, but I would be first humbled before I do go to

* Oportet te sæpe agere quod non vis et quoniam vis oportet relinquere.

Christ, but I pray tell me, can ye be humbled and not see your sin? and where can ye have such a prospect of sin, as in the death of Christ? is there any thing in the world, that can shew you the misery, ugliness, and damning nature of sin, as the death of Christ? If you begin with Christ, then you will certainly come down to your sin and be humbled for it: but if you begin with sin, you will not certainly come up to Christ. There is many a poor soul that hath said, I will be first humbled for my sin, and then I will go to Christ; but he hath stuck so long in the legal work, that he hath never come at Christ. And if you be humbled before you do come to Christ, you will have no great peace and comfort in your humiliation: but if you first come to Christ, and then carry Christ along with you to your humiliation, then you will have much comfort and peace therein, would you therefore be so humbled as you may have peace thereby; be sure of this, that you carry Christ with you unto that work, do not begin always with sin to go up to Christ, but rather begin at Christ, and so fall down upon sin.

Labour to mortify your affections, and to get your will melted into the will of God: as the winds are to the sea, so are the affections to the soul of man: so long as the sea is hurried with the wind, it hath no rest or quiet; and what is the reason that our hearts are no more calmed and quieted, but because we have not yet resigned up our wills to the will of God? It is our own will that troubles our peace; get but your will mortified into the will of God, and you will say, Lord, I would fain have peace; yet not my will, but thy will be done: I would have peace presently, yet I have no will but thine; therefore, Lord, when thou wilt, and as thou wilt, not my will, but thine own will be done. Thus do, and you are at rest presently.

Dost thou want peace and comfort and quietude of soul? Take heed how you walk with doubting company; take heed how you walk with those that are full of fears and doubtings. As one drunkard doth make another, and one swearer doth beget another, and one opposer of godliness doth draw on another, and one adulterer doth make another; so one doubting christian doth make another. You that are weak,

* *Propria voluntas turbat pacem.*

and full of doubtings, should go and lean upon those that are strong and have full assurance; and you that have assurance, should give the shoulder to those that are weak, and say, Come, and lean upon me, and I will be an help unto you. You know how it is with the ivy and the vine; the ivy leans upon the oak, and the vine upon the posts or the house-side; the ivy and the vine do not lean one upon another; if the ivy and the vine should come and lean upon one another, what twisting would there be; and both would fall to the ground: but the ivy leans upon the oak, and the vine upon the posts or the house-side. So a weak christian should go and lean upon a strong christian: but if one doubter leans upon another doubter, both will fall to the ground. I have read of a woman that was under great temptations, and meeting with another in the same condition, said to her, I am afraid I shall be damned; So am I to, said the other; Oh, but said she again, I do not only fear, but I am sure of it; certainly I shall be damned: Aye, but said the other, yet my condition is worse, for I am damned already. Here was damned and damned: Oh, said one, I shall certainly be damned; Oh, said the other, I am damned already. Oh, what communion is here! is this to build up one another? Do you therefore want comfort and peace? You that are weak, go and lean upon those that are strong, and have full assurance; and you that have assurance, be not unwilling to give forth your shoulder unto those that are weak, and are full of doubtings.

And to end all. Dost thou want peace and inward quietude of soul? Whensoever the Lord then doth but begin to speak the least peace unto thine heart, take heed that you do not refuse it, but rather improve it, and stir up yourselves then in a way of believing; praise God for every smile, and rejoice in the least: if a bowed sixpence, as it were, be sent you from heaven, lay it up, even every love-token. Peace is a tender thing. Doth the Lord begin to speak peace to any of your souls? now stir up yourselves in a way of believing, and then Christ will give you more.

Ye know how it was with Nathaniel: when Nathaniel believed upon what Christ had spoken, says Christ unto him, "Believest thou, because I said unto thee, I saw thee under the fig tree? I will shew thee greater things; thou shalt see the angels of God ascending and descending upon the

Son of Man." So will the Lord Christ say to a poor soul, I have spoken a word unto thee, and I gave thee a little peace, and dost thou believe because of the word I have spoken unto thee? thou shalt see greater things, and I will give thee abundance of peace. Look into Isaiah xlvi. 18, and there you shall find the Lord speaking thus: "Oh that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." When the Lord speaks, and calls upon people to believe, if then they do hearken to him, then shall their peace be like a river. And when does the Lord call in a special manner upon people to believe? When he gives out a word, and when he gives them a little peace, then he is calling upon them to believe; now return, and now believe, says the Lord. Ye know how it was with Elijah: when they wanted rain, and had wanted rain for a long time, Elijah sends his servant towards the sea, to see if he could perceive any rain coming, and Elijah falls down upon his face in prayer; his servant goes, but no sign of rain: he goes again, and no sign of rain; and the seventh time Elijah's servant perceives a cloud, of the bigness of an hand, and he comes down unto his master, and tells him he had seen a cloud, the bigness of a man's hand: whereupon Elijah concludes and says, "Come, let us up, I hear the noise of many waters." So say I, you have been upon your face, and have been much discouraged, yet if you have been at prayer, and a little refreshment comes, though it be but the bigness of an hand, yet conclude and say, Surely, there is more rain a coming; Come, O my soul, why art thou cast down? and why art thou disquieted within me? hope in God, and wait on him, I hear abundance of rain coming. When our Saviour Christ sometimes speaks peace, he doth at the first speak by a small word, and if that be improved, then he speaks more. Ye know how it was with Mary; she was at the sepulchre, and had been inquiring after her Lord, and says she to the angels, They have taken away my Lord; and the angels talked to her, but could not comfort her. But at last comes our Saviour Christ, and he speaks to her, and then she was comforted. But what does he say to her? Only one word; Mary: so when a man is in trouble, the Lord comes sometimes and speaks but a word, he takes a promise it may be,

and sets on a word thereof upon the soul, and the heart answers, Rabboni, my Lord. Doth the Lord therefore speak but one word unto thee, yet stir up thyself in believing, and hearken unto him, for he will speak yet more fully and plainly; only when he speaks, listen: hearken diligently unto him and improve what he saith, so shall your peace be as a river, and your righteousness as the ocean.

And thus I have done with the first argument.

SERMON II.

TRUE PEACE MAY BE INTERRUPTED.

“Why art thou cast down, O my soul? and why art thou disquieted within me, &c”—Psalm xlii. 11.

It is possible that the saints and people of God, may be much discouraged, and cast down: though there be an inward peace and quietness of soul, which they are ordinarily endued with, yet possibly this peace may be interrupted, and themselves much discouraged and cast down.

Here are two words in the text speak as much; *cast-down*, *disquieted*. And three times in this Psalm, the Psalmist saith, his soul was cast down within him; yet this David was a man of great peace and comfort ordinarily.

And as with David, so it was, is, and will be with other saints. This is so ordinary a case, that the Holy Ghost hath provided a standing psalm, or prayer, on purpose for such as are in this condition: Psalm cii., the title, “A prayer, or psalm, of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.” In Psalm cxix. 25, he saith, “My belly cleaves to the dust;” and that is low indeed. And verse 28, “My soul melteth for heaviness:” I am not only sad and heavy, but my soul melteth for heaviness. Canticles v., the Spouse saith, “Her heart was gone;” or, “My soul failed within me.” And if we look into Psalm cxliii., we find, at the 4th verse, that the Psalmist saith, “My spirit is overwhelmed, and my heart within me is desolate.” What do all these expressions