

# THE MORNING EXERCISE.

## SERMON I.

BY THE REV. SAMUEL ANNESLEY, LL.D.

HOW MAY WE BE UNIVERSALLY AND EXACTLY CONSCIENTIOUS?

*And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts xxiv. 16.*

THIS sermon is but preliminary to some select cases of conscience: and in this text you have a notable anatomy of conscience; wherein are these six things singularly considerable:—

1. Here is the index to the book of conscience; the eye to the portraiture of a Christian, that, according to your several standings, looks upon *the business, the time, the manner, and the cause* of this account.

(1.) *Ev toutou.* *Herein*—In this, that is, in this business.\* As if he had said, “Here I am arraigned as a malefactor, charged with sedition, schism, and heresy: IN THIS my conscience acquits me. *Herein do I exercise,*” &c. Again,

(2.) *Herein*—In or at this time.† As if he had said, “It is but five days ago, since I was flapped‡ in the mouth for this defence; and I see those present, that so rashly and illegally censured me; yet *now*, before more equal judges, I bring the same defence. *Herein I exercise myself,*” &c. Again,

(3.) *Herein*—In this manner.§ As if he had said, “‘My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the straitest sect of our religion I lived.’ (Acts xxvi. 4, 5.) And I am not conscious to myself of any crime in respect of their law, either in my Judaism, or Christianity:” || or thus,

(4.) *Herein*—As if he had said, “‘I have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust;’ and THEREFORE ¶ ‘with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self, for I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord;’ (1 Cor. iv. 3, 4;) and therefore, having

\* *In hoc.*—VULGATE and ERASMUS.

† *Interea.*—BEZA. *Id est, Ev toutou xronou.*—DE DIEU.

‡ Flapped is a good old English word, and not to be altered into the modern phrase, “slapped in the mouth.”—EDIT.

§ *Sic.*—ÆTHIOPIC. *Id est, Ev toutou*

*τροπον.*—DE DIEU. || TIRINUS in Acts xxiii. 1.

¶ *Propterea.*—SYRIAC and

ARABIC. *Δια τουτο.*—DE DIEU on verse 16.

an eye to the resurrection and last judgment,\* *I exercise myself to have,*" &c.

2. Here is the *act* with the *quality* included; *Ασκω*, "I exercise,"† I am musing, and exercising my mind; I am learning and busying my thoughts. The word also notes industry and endeavour, pains and labour.‡ As if he had said, "This is my meditation, my study, my work and employment, to get, to keep, and use, a conscience void of offence," &c.

3. Consider the *subject* of this exercise: *Αυτος*, "Myself."§ It was himself, not only his hearers. He took on him the care of all the churches; but he would not have it charged upon him, that he kept others' vineyards and neglected his own; (Cant. i. 6;) he would be sure so to exercise himself, that he might not by any means, "when he had preached to others, himself be a castaway." (1 Cor. ix. 27.)

4. Consider the *object* of this exercise: and that is "Conscience." And pray consider the manner of expressing himself: *Συνειδησιον εχειν*. "To have a conscience;" to be owner of a good conscience.|| All men have a conscience, but we may say of most, "Conscience hath them." They have a conscience, as they have a fever, or a disease; conscience is troublesome, and disquiets them; they cannot sin so freely as if they had no inward gripes; and therefore they had rather be rid of their consciences, than be thus troubled with them. But now the apostle—he would have a conscience to commune with, he would do nothing but what he is willing his deputy-judge shall approve of.

5. Consider the *quality* of the subject; *Απροσκοπον*, "void of offence:" that is, without any thing which will not endure the scrutiny of both divine and human judgment.¶ The distribution notes the entireness, exactness, and excellency of his gospel-carriage, in his religion towards God, and in his conversation among men.\*\* He made it his business to live purely before God, and righteously among men.††

6. Consider the *continuance* of this exercise; *Δια παντος*,‡‡ "Always." It is not only by fits and starts, when in some good mood, or under some pangs of conviction; it is not only when arrested by sickness, or affrighted by the apprehension of death; but always, *at all times*.

The words thus opened, the general case that lies upon me to resolve is this:—

#### CASE.

How may we be universally and exactly conscientious?

*Universally*, in respect of things; *exactly*, in respect of manner.

To answer this, (so far as I can crowd it into a sermon,) I shall present you with these four things:—I. What conscience is. II. What its objects. III. What its offices. IV. What are the kinds of consciences.

\* *Propter hoc, id est, Propter hanc fiduciam*.—GROTIUS. "On account of this trust or confidence."—EDIT. † *Meditor*, and sometimes the same with *μαινεω*.—BUNDEUS.

‡ *Operam do, elaboratè concinno, orno, colo*.—STEPHANI *Lexicon*. § *Ασκειν* *utitur*

*Paulus significatione conjugationis Hebrææ Hithpahal*.—BEZA. "But, the proper signification of *ασκειν* being retained, (a verb of which Paul makes frequent use in his Epistles,) I prefer to receive it, as we do many other words in these sacred books, in the signification of the Hebrew conjugation Hithpahal."—EDIT.

¶ RUTHERFORD against Liberty of Conscience, p. 1. ¶ VATABLUS *in loc.* \*\* 'H *τελεια γαρ αβηη απρηη*.—CHRY-

SOSTON *in loc.* †† *Id est, Δια παντος χρονου*.—PISCATOR.

Wherein various directions are necessary, for remedies and rules; which, when laid together, will resolve the case.

#### THE DESCRIPTION.

I. *Conscience is man's judgment of himself,\** that is, of his estate and actions,† as they are subjected unto the judgment of God.—I therefore close with this description, to waver the determination of that school-dispute, whether it be an act,‡ or an habit,§ whether of the understanding,|| or will,¶ or both; \*\* whether it be a distinct faculty,†† or power,‡‡ how far born with us, and how far acquired.§§ I willingly let pass all||| that doth not further the design I drive at, namely, an universal and exact conscientiousness.

For *conscience* the Hebrews ordinarily make use of two words, namely, “heart” and “spirit.” “HEART,” in Prov. iv. 23,  $\text{לֵב} \text{ cor tuum}$ .

\* AMESII *De Conscientiâ*, lib. i. c. i. p. 1.

† VOETII *Selectæ Disput.* pars iii. p. 827.

‡ DURANDUS, lib. ii. dist. 39, p. 441; AQUINAS, *Prim. Quæst.* 79, art. 13, p. 147. § SANDERSONUS *De Obligatione Conscientiæ*, præl. i. sect. xvii. p. 21.

|| *Plerique referunt ad intellectum.*—BALDUINI *Cas. Conscientiæ*, lib. i. c. iii. p. 5. ¶ *Ibidem.* \*\* BRESSERUS *De Conscientiâ*, lib. i. c. vi. p. 23.

†† MR. BERNARD'S “Treatise of Conscience,” p. 4. ‡‡ HUIT upon Conscience, p. 87. §§ SANDERSONUS, *ibid.*, p. 23.

||| *Imprimis observandum est, tantam esse virium mentis (nempe potentiarum, habituum, et actuum) inter se naturæ cognitionem, tamque arctam quoad usum et exercitium conjunctionem sive connexionem, ut non solum vocabulorum appellationes, sed et reales singulorum proprietates et officia, reliquis promiscuè et indiscriminatim attribui solent; idque non in exotericis tantùm poetarum, oratorum, aliorumque humaniorum literaturæ auctorum, (quibus licentius loqui permixtum est,) sed et in dogmaticis philosophorum et scholasticorum scriptis.—Idem, eodem, p. 9.* “To remove, therefore, all ambiguity, it is in the first place observable, that there is such an affinity, by nature, of the endowments of the mind, (namely, of *potentias*, habits, and acts,) and so near a conjunction, so close a connexion, according to the use and exercise of them; that not only the appellations of words, but the offices and proprieties of every one of them, are promiscuously and without any distinction attributed to one another; and THAT not only in the rhetorical expressions of the poets and orators, and others the professors of human literature, to whom a liberty was permitted; but even in the dogmatical positions of the philosophers and schoolmen themselves, who were denied that happy elegance.”—BISHOP SANDERSON'S translation of his own Latin, 1659. And in the last paragraph of that lecture, *Abolvi tandem, certè obscurius quàm aut voluisssem, aut debuisssem, si res aliter tulisset. Prospectò intricata est et perplexa omnis (quod viri gravissimi jam olim conquesti sunt) de animæ intellectivæ potentii et facultatibus disquisitio, &c. Quæ capere se putant, et quidem suo modo capiunt illiteratissimi quique homunciones; hæc ipsa non capiunt acutissimi philosophi. Quæ in re neque satis admirari Dei Optimi Maximi infinitum sapientiam, retundentis hoc pacto humanam superbiam, et representantis mortalibus, velut in speculo, inanem illam δοκνησοφίαν, quæ sibi videntur aliquid esse, cum nihil sint, miserè decipientes cor suum.—pp. 35, 36.* “I have now finished what I conceived necessary to be spoken concerning the nature of conscience: in which I have been longer, (I fear,) but certainly more obscure, than either I would or ought to be, if the subject could otherwise have borne it. But, truly, all disputation concerning the faculties and *potentias* of the intellective soul is intricate and perplexed; as most learned men have already complained of it. Those things which are before our feet and eyes, which of themselves do jump into our thoughts and senses; those things which are not unknown to the cobbler and the weaver; things which the most illiterate men do think they understand, and indeed in some measure do understand them; the same things are not understood by the greatest of the philosophers; and the most refined wits are here at a stand. In which I cannot sufficiently admire the infinite wisdom of the Almighty, by this means beating down all human pride, and presenting to mortals (as in a mirror) that empty δοκνησοφίαν, seeming wisdom, by which they would appear to be something when they are indeed nothing, miserably deceiving their own hearts; (Gal. vi. 3;) that so men might learn *metiri se modulo ac pede suo*, ‘to measure themselves by their own last and their own modale,’ and not to be wiser than becometh them, but to be wise unto sobriety, (Rom. xii. 3,) acknowledging their own foolishness, that to God alone may be the glory of his wisdom.”—*Idem, ibidem.*

"KEEP thy heart" (that is, keep thy conscience) "with all diligence;" and so in the New Testament: "If καρδία, our heart" (that is, if our conscience) "condemn us." (1 John iii. 20.) SPIRIT, in Prov. xviii. 14: πῦρ, "A wounded spirit" (that is, a wounded conscience) "who can bear?" And so in the New Testament: "What man knoweth the things of a man, save πνευμα, the spirit of man," (that is, the conscience of man) "that is in him?" (1 Cor. ii. 11.) But in English (as also in the Greek, συνειδησις, and Latin, conscientia, whence we borrow it) it is called CONSCIENCE, "knowledge with another;" which excellently sets forth the scriptural nature of it: as, "My witness is in heaven;" (Job xvi. 19;) and, "I say the truth, my conscience also bearing me witness in the Holy Ghost." (Rom. ix. 1.) In both places, it is as though he had said, "God witnesseth with my conscience."\* Conscience is placed in the middle, under God, and above man.† I will close this with Brochmand's description of conscience, to be "a kind of silent reasoning of the mind, whose definitive sentence is received by some affection of the heart, whereby those things which are judged to be good and right are approved of with delight, but those things which are evil and naught are disapproved with grief and sorrow. God hath placed this in all men, partly to be a judgment and testimony of that integrity to which man was at first created, and of that corruption that followed sin; partly that God may have a tribunal erected in the breasts of men to accuse delinquents, and to excuse those that do what is good and right."‡

II. *The OBJECT of conscience is very various.*—Conscience hath great employment,§ and much business with the whole man, and with all his actions. It is like those living creatures in the Revelation, "all over eyes." It looks to the understanding, whether our wisdom be carnal or gracious; (2 Cor. i. 12;) to the will, whether it go beyond, or fall short, in ability of good performances; (Rom. vii. 18;) to the affections, whether the entertainment or refusal of the gospel be the matter of greatest joy or sorrow. (Rom. ix. 1, 2.) It pries into all our actions both towards God and man. TOWARDS GOD: whether, in general, our estate be good, (Heb. ix. 14;) in special, whether our service be inward and spiritual, (2 Tim. i. 3,) or only outward and formal. (Heb. ix. 9.) More particularly, it surveys all our duties, whether we pray in faith; (Heb. x. 22;) whether we hear with profit; (1 Tim. iii. 9;) whether, through our baptism, we can go unto God as unto an oracle;|| (1 Peter iii. 21;) whether in the Lord's supper we have singular communion with Christ; (1 Cor. x. 15, 16;) in short, whether we do and will stick close to religion; (1 Peter iii. 15, 16;) as

\* SANDERSON, *ibidem*, et postea sparsum. et seqq.

† PERKINS, vol. H. lib. I. p. 11.

‡ BROCH-

MANDUS, tom. i. art. 1, c. iii. q. 2, p. 7. § MR. BERNARD of "Conscience," p. 56, et seqq. || *Interpretes LXXII. vocabulo ερωτησειν utuntur, quando in Vetere Testamento Israelitæ dicuntur interrogare os Domini. Baptismus est ερωτησις, responsio bonæ conscientie, et etiam interrogatio apud Deum; quia audeat cum fiducia Deum accedere et interrogare; hoc est, cum eo colloqui, eumque rogare pro se et aliis.*—GERHARDI *Loci Communes*, tom. iv. De Sacramento, sec. 88, p. 180. "The Septuagint employs the word ερωτησειν, 'to ask or inquire,' whenever the Israelites are said to ask at the mouth of the Lord. Baptism is ερωτησις, the answer of a good conscience, and also an inquiring toward God; because this good conscience dares to approach to God with confidence, and to entreat Him; that is, it ventures to speak with him, and to entreat with him in behalf of itself and others."—EDIT.

knowing, that if conscience do not steer right, religion will be shipwrecked. (1 Tim. i. 19.) Thus *duties towards God are the great object of conscience*; but *duties towards man are the secondary*, "and like unto it." TOWARDS MAN, in our whole conversation; (Acts xxiii. 1;) particularly, that we be obedient to rulers; (Rom. xiii. 5;) and that which is, in one place, charged upon us *for conscience' sake*, is in another place commanded *for the Lord's sake*: (1 Peter ii. 13:) in short, that we be just in all our dealings, (Heb. xiii. 18,) avoiding all justly offensive things, (1 Cor. x. 29,) words, (1 Kings ii. 44,) thoughts; (Psalm lxxiii. 15, 16;) that we express singular charity, (1 Tim. i. 5,) especially to souls, (Rom. ix. 1, 2,) and this in prayer, (2 Tim. i. 3, 4,) when we can do nothing else: and conscience doth not only do all this *at present* urging to duty, or shooting or tingling under the commission of sin; but it foresees *things future*, provoking to good, and cautioning against evil; and also looks back upon *things past* with joy or torment; so that it is easier to reckon what is not the object of conscience, than what is. In a word, Every thing of duty and sin is the object of conscience.

III. *The OFFICES of conscience are likewise various.*—In general, the proper office of conscience is, discursively to apply that light which is in the mind unto particular actions or cases. The light which is in the mind is either the light of nature, or the light of Divine revelation. 1. By "the light of nature," I understand those common notions which are written in the hearts of men, which, as a brand plucked out of the common burning, are the relics of the image of God after the fall. Not only scripture but experience evidenceth, that those who are practical atheists, "that say unto God, Depart from us, we desire not the knowledge of thy ways," (Job xxi. 14, 15,) yet cannot get rid of his deputy, their conscience. They carry a spy, a register, a monitor in their bosom, that doth accuse and trouble them; they cannot sin in quiet.\* Those that are without—or reject—the sun-shine of scripture, yet they cannot blow out God's candle of conscience. (Prov. xx. 27.) 2. By "Divine revelation," I mean both the standing rule of scripture, (Isal. viii. 20,) and God's extraordinary discoveries of himself, whether by dreams or visions, or prophecies, or other spiritual communications: (Num. xii. 6—8; Heb. i. 1:) all which, though (if they be from God) they are according to scripture; (1 John iv. 1;) yet the former are afforded upon particular providences; (2 Chron. xx. 14; 1 Kings xiii. 20, 21; Num. xxiv. *per totum*;) and the last are the universal privileges of particular favourites. (2 Cor. xii. 2—4.) But it is the office of conscience to apply all these; and that it doeth, by the discourse of a practical syllogism.† For instance:

"'Whosoever believeth,' (John iii. 36,) that is, accepteth of Christ as Lord and Saviour, (1 Cor. xii. 3,) 'shall be saved.'

\* *Quod egi in corpore hoc postmodum importund cogitatione verso in mente: et multoties gravius torqueor in recordatione quam prius captus fueram operis perpetrations.*—BERNARDUS [Clarevallensis] *De interiori Domo, seu De Conscientiâ edificandâ*, c. xxx. p. 1074. "Those things which I have been doing with this my body, afterwards become the subjects of my meditation, on which my mind ponders with deep thoughtfulness; and the mental torture which I endure in my recollections is frequently more intense than the pleasure which I derived from the perpetration."—EDIT. † SAYRUS, *Clav. Reg.* lib. i. c. iii. p. 4.

"But" (may the gracious person say) "I accept of Christ as Lord and Saviour. (John xx. 28.)

"Therefore shall I be saved."

Or thus: "Whosoever is unfeignedly willing to have his actions brought to the scripture touchstone to be tried whether they be right *for the matter*, and to the scripture balance to be weighed whether they are weight *for the manner*, his deeds are wrought in God; that is, he is in a state of grace, he acteth by the gracious assistance of the Spirit of God: (John iii. 20, 21:)

"But" (may the trembling soul say) "I desire nothing more than to bring myself and all my actions to a scripture trial: (Psalm cxxxix. 23, 24:)

"Therefore" (he may conclude) "I am in a state of grace, &c. (Psalm xxvi. 1, 2.)"

Once more: "'Whosoever committeth sin,' that is, makes a trade of sin, 'is of the devil,' that is, is the child of the devil: (1 John iii. 8:)

"But" (may every unregenerate person say, Rom. vi. 20,) "I make a trade of sin; that is, when I am a-sinning I am in my element; I am where I would be; there is no work so pleasing to me:

"Therefore, I am the child of the devil; that is, I am in a state of damnation. (Rom. vi. 16.)"

In the *major*, or first proposition, you have the DICTATE of conscience: \* in the *minor*, or second proposition, you have the TESTIMONY of conscience: † and, in the *conclusion*, you have the JUDGMENT of conscience. ‡ 1. In the first the power of conscience is very great, so great that it can do any thing but make evil good; § for it can make an indifferent action good or evil; and it can make a good action evil: || therefore in things necessary it doth so bind, that no human laws can loosen; (Acts iv. 19:); ¶ and thereupon we are said to be downright debtors, (Rom. i. 14,) engaged servants, (Rom. vi. 16,) spiritually bound, (Acts

\* *Habitualis cognitio menti impressa, variè ab authoribus nuncupatur, ut conscientia, conscientie dictamen, lex naturalis, scintilla rationis, συνρησις, &c.*—ESTIUS in *Secundum Librum Sententiarum*, distinct. xxxix. sec. 2, p. 427. "An habitual conception or apprehension which is impressed on the mind receives various appellations from different authors, as *conscience, the dictate of conscience, the law of nature, a spark or slight glimmering of reason, unsullied mental integrity.*"—EDIT. † *Conscientia, respectu propositionis, dicitur lumen et lex; respectu assumptionis et conclusionis, testis; sed, respectu assumptionis, aptissimè vocatur index vel liber; et, respectu conclusionis, maximè propriè judeæ.*—AMESIUS *De Conscientiâ*, lib. i. c. 1, sec. 9, p. 3. "In reference to the major proposition the conscience is called a *light* and a *law*; with respect to the assumption (or the minor proposition in an enthymeme) and to the conclusion, it is called a *witness*: but with this further distinction, in regard to the assumption or minor it is with much correctness designated as an *index* or a *book*; and in regard to the conclusion or inference it is most appropriately styled a *judge.*"

—EDIT. ‡ *Propositionem dicit συνρησις. Assumptio per appropriationem vocatur συνειδησις. Conclusio est ipsa κρισις. Ibidem*, sec. 10. "Συνρησις, conscious upright-ness, dictates the proposition. The assumption, or minor, is by appropriation denominated συνειδησις, *conscience*. The conclusion is the *real judgment.*" See the note at the close of this Sermon.—EDIT. § *Ibidem, Theses Theol. De Conscientiâ*, sec. 18, p. 44. || See MARTINI *Lexicon Philologicum* under the word *Conscientia*. ¶ *Fix crediderim apud se fuisse Stapletonum cum hæc essetret. Forum conscientie dixit esse longè majorem partem clavium.*—CHAMIERI *Panstratia Catholica*, tom. ii. lib. xi. c. 9, sec. 23, p. 206. "I can scarcely believe Stapleton to have been in possession of his right senses when he gave utterance to this nonsense. He has declared the *forum* of the conscience to be by far the largest part of the *arena* in which the power of the keys may be exercised."—EDIT.

xx. 22,) lovingly constrained, (2 Cor. v. 14,) graciously necessitated; (1 Cor. ix. 16;) yea, in a word, we can do no other (unless we will offer violence to our consciences) than do what God chargeth upon us as duty. (Acts iv. 20.) Thus far the DICTATE of conscience. 2. In the TESTIMONY of conscience, conscience examines, sifts, and tries our actions. This in scripture is called a "returning into a man's own heart," (1 Kings viii. 47,)\* a thinking of our ways, (Psalm cxix. 59,) a speaking to our heart, (Hosea vii. 2,) a laying things to heart, (Jer. xii. 11,) † a setting our heart upon a business, (Haggai i. 5,) ‡ an examination and trial of ourselves. (2 Cor. xiii. 5.) § 3. And thence the CONCLUSION is inferred from the premisses, according to our apprehension of the rule and account of our actions. Yet this is worthy of special observation, that though both the premisses be undeniably true, yet there is nothing more ordinary, than for not only wicked but gracious persons (though upon different grounds) to deny the conclusion: (Rom. ii. 18, 21, 22:) and the truth is, without the Spirit's assistance, by way of conviction to the wicked, and relief to the godly, neither of them will prove any better logicians than still to deny the conclusion. Graceless persons—they will not conclude against themselves: for, (1.) They will not weigh the cogency of any scriptural argument. (John iii. 20.) (2.) They have sucked-in other self-flattering conclusions: (Deut. xxix. 19:) and, (3.) They are willing to put a cheat upon themselves: (James i. 22:) || so these will not conclude against themselves. And, on the other hand, gracious persons dare not conclude themselves so happy as the scripture represents them: (1.) Through the prevalency of temptations, Satan frights them from their comforts: (Rev. xii. 10:) ¶ (2.) Through the abounding of grace, (Psalm cxxvi. 1,) they think it is too good to be true; especially considering, (3.) Their sense of unworthiness. (Luke vii. 6, 9.) "What! THEY pass a sentence of absolution upon their souls! of approbation upon their actions! No; they dare not!" Through over-moedesty they will belie the very Spirit of grace. In short, the only remedy I shall commend to both sorts is this; namely, Beg of God to persuade thy heart to close with convincing truth. As if you should say,—

"Lord, thou hast told me in thy word, that if I come unto Christ, I shall in no wise be cast out; (John vi. 37;) and, if I love God, I may thereby be sure that God loves me: (1 John iv. 19:)

"But, Lord, so far as I am able by searching to know my own heart, I desire nothing more than to come to Christ, (Jer. iii. 22,) to receive Christ, (John i. 11,) to be one with Christ, (Gal. ii. 20,) to be conformable to Christ. (Heb. ii. 11.) And, Lord, I dare say, with Peter, 'Thou

\* *Et reversi fuerunt ad cor suum.*—*Es Hebraeo.* The Hebrew has, "Bring back to their heart."  
—*EDIT.* † פניו לבבכם על-דרכיכם *Ponens super cor.* ‡ There it is, פניו לבבכם על-דרכיכם  
*Ponite cor vestrum super vias vestras.* "Put or apply your heart to your ways."—*EDIT.*  
§ [In this passage] there is both *εισαφέρει*, (as if he had said, "Make as strict a scrutiny into your own hearts, as the devil will do when he tempts you,") and *δοκιμαζετε*, "Be as loath to be mistaken in your graces, as an usurer in his coin." || Παραλογισθησθε, *Falsè argumentatione uti, et subdolo supplicatione fallere*; ["to employ false argumentation, and to deceive through a roguish and cunning mode of reckoning;"] as those in Matt. vii. 21—23.—*BROCHMANDUS in loc.* ¶ The devil accuseth them to themselves, as well as unto God, day and night.

that knowest all things knowest that I love thee.' (John xxi. 17.) If prizing thee above all things in the world, if restless longing for further acquaintance and more inward communion, if pantings after the secrets of thy presence, and fear of nothing more than to offend thee, be infallible evidences of sincere love, then I dare appeal unto thee, that I love thee: (Psalm lxxiii. 25; cxix. 20; cvi. 4; xxv. 14; cxix. 120.)

"Therefore, Lord, persuade my soul thankfully to acknowledge, that it is in a safe condition."

On the contrary, thus:—

"Lord, thou hast told me, that if I live after the flesh, I shall die: (Rom. viii. 13:)

"But my heart and life undeniably evidence, that I mind nothing but carnality:

"Therefore, Lord, convince me, that there is but a step, but a breath, between me and everlasting death. (Job xxi. 13; Psalm cxlvi. 4.)"

Thus, Christians, do but suffer and help your conscience to do its office, and "then shall you have rejoicing in yourselves alone, and not in another:" (Gal. vi. 4:) that is, you will find cause of rejoicing in the testimony of your own conscience; and not in others thinking you to be better than you are, nor in your thinking yourselves to be better than others. Thus you have the OFFICES of conscience. I come in the last place to speak of [the kinds of conscience.]

IV. THE KINDS of conscience, I know, are commonly reduced to these four; namely, good and quiet, good and troubled: evil and quiet, evil and troubled.\*

But, intending the resolution of the case before me, in speaking to conscience under the several kinds of it, I shall speak to eight kinds of consciences. The TWO FIRST (namely, the *sleepy* and the *seared* conscience) are peculiar to the worst of men. The FOUR NEXT (namely, the *erring*, *doubting*, *scrupulous* and *trembling* consciences) are almost indifferent to good and bad; only the two former have a greater bias to bad; and the two latter have a greater tendency to good. But the TWO LAST kinds (namely, the *good and honest*, and the *good and quiet* consciences) are peculiar to God's choicest favourites. In treating of these, I shall endeavour to acquaint you with *the nature of each*, † *how to cure the evil*, and *how to obtain the good*; and hereby the application will be entwisted with the explication throughout my discourse,

#### I. THE SLEEPY CONSCIENCE.

I. *The first, and one of the worst kinds of consciences in the world, is the sleepy conscience.*—Such is the conscience of every unconverted

\* BERNARDUS *De Conscientiâ edificandâ*, p. 1107. † But here I must say with Augustine: *Non possum ut volo explicare quod sentio: tamen quid moliar dicere, peto ut, non-expectatis verbis meis, sagacissimè si potestis intelligatis. Odi definire; nam facilius est mihi videre in alterius definitione quod non probem, quàm quicquam bene definiendo explicare.*—AUGUSTINUS *De Ordine*, tom. i. lib. ii. cap. 1, 2, p. 671. "In explaining my own sentiments, I find a difficulty in rising to the elevation of my wishes. Yet my request is, that, my expressions being quite unpremeditated, you will expend your utmost sagacity in understanding what I shall endeavour to utter.—I dislike the task of defining; for it is much easier for me to perceive, in the definition of any other person, that of which I cannot approve, than to explain something by a happy definition of my own invention."—EDIT.



person, that is not yet under horror. Their spirit, that is, their conscience, is asleep; (Rom. xi. 8;)\* that as bodily sleep bindeth up all the senses and animal spirits, so this spiritual (or rather unspiritual) sleepiness bindeth up the soul from all sense† of the evil of sin, and want of grace; and therefore, in conversion, Christ doth awaken the conscience. (Eph. v. 14.) The disciples of Christ have their spirits waking, when their bodies are slumbering; that is, they have a gracious *habit* of watchfulness, when they are overtaken with some carnal *acts* of sleepiness. (Matt. xxvi. 41.) Christ complains of unkindness, that his *spouse* sleeps in the morning, when he knocks for early entertainment; (Cant. v. 2;) but the unconverted let Christ stand knocking all the day, till supper-time: (Rev. iii. 20;) they will spend their day with their lusts; and if Christ will knock and wait till the day of their life be almost spent, then they will pretend to open. But how long must God call? "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" and they will answer: "Yet a little sleep, a little slumber, a little folding of the hands to sleep." (Prov. vi. 9, 10.)‡ The plain truth is, though wicked men cannot quite stifle their consciences,§ yet their consciences do but as it were *talk in their sleep*; and they take no more notice of them than they do of their dreams.

## CAUSES.

CAUSES of a sleepy conscience are, beside the sluggishness of our depraved natures,—

1. *A spiritual intoxication*.—All unconverted persons are drunk with the love of sin; and therein behave themselves like Solomon's drunkard, that lies down to sleep in the heart of the sea, or upon the top of a mast, (Prov. xxiii. 34, 35,)|| in the very midst of the greatest soul-danger. He doeth that daily which Jonah did once,—run away from God, and then composeth himself to sleep, when God is pursuing him with judgments; (Jonah i. 5;) and dreams of nothing but impunity and happiness. Love of sin is the devil's opium, whereby he casts the conscience into a dead sleep, that no arm but [that] of Omnipotency can waken it. He meets with something in the world, which he likes better than the holy ways of God; and therefore will not seek God. God's ways are always grievous to him. "He hath said in his heart, I shall not

\* Πνευμα κατανοητος. 'Εβραϊζει ἡ φρασις, quasi *πνευμα κατανευνημενον*.—CAMERARIUS *in loc.* "The spirit of slumber—This is a Hebrew form of speech, as if, by an enallage, a benumbed and sleepy spirit."—EDIT. † *Privatio omnis sensus et judicii*.—ILLYRICUS *in predicto loco*. "A deprivation of all feeling and judgment."—EDIT. ‡ *Concessio ironica, ethopœiam habens pigrorum elegantissimam*.—JUNIVS *in loc.* "This is an ironical concession, exhibiting a very elegant *ethopœia*, or the invention of 'a speech to suit the known habits' of lazy persons."—EDIT. § *Videmus conscientiam veluti veterno aut lethargo aliquandis sepultam, &c.*—EPISCOPII *Institut. Theol. lib. i. cap. 3, p. 11.* "We occasionally see a conscience as if it had been a long time buried in a lethargy or deep sleep."—EDIT. || *Jacet in coronâ charchesii, id est, galeâ ubi maxima sentitur maris agitatio*.—JUNIVS *in loc.* "He lies on the summit of the top-gallant mast; that is, on the very apex, where every agitation of the sea is most severely felt, and the rolling motion is longer vibratory."—EDIT. Or as the Vulgate version, which may serve for a paraphrase, *Quasi sopitus gubernator, amisso clavo; id est, usu rationis*.—TIRINUS. "Like a pilot who is fast asleep, having lost his rudder, that is, the use of his reason."—EDIT.

be moved. God hath forgotten: he hideth his face; he will never see it." He contemns God, and saith in his heart, "Thou wilt not require it." (Psalm x. 4, 5, 11, 13.)\* They wink, and then conclude God doth not see them.

2. *Carnal conceits of grace and heaven.*—At the best, human wisdom is their highest guide, their great and supreme oracle. In their mis-shapen apprehensions of their need of mercy, they are willing to be flattered, that it may be had without such severities in religion, † as they are unwilling to undertake. Why should they be wiser than their neighbours? All men are not fools. Men as wise and as learned neither press nor practice such strictness: and do you think they have not a care of their souls? They do not doubt but they shall do as well as the best! Though, poor souls, they know that "wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." (Matt. vii. 13, 14.) Mark that,—“that find it.” He doth not say, ‡ that *enter into it*, but that *find it*. Those that do not walk in the way of holiness, § it is impossible they should ever find it. The gate doth not lead to the way, but the way to the gate. Do not think to get to heaven first, and learn heavenly-mindedness after; yea, heaven must now suffer violence; (Matt. xi. 12;) striving is the condition of entering. (Luke xiii. 24.) || Rouse up, therefore, and shake off your worldly wisdom, ¶ your ignorant self-love, your abuse of mercies, your contempt of God, and your forgetfulness of death and judgment.

“But how shall we do this?”

#### CURE.

1. The first remedy I shall commend, is *consideration*.—Let the subject of thy consideration be what thou wilt, (only I could wish it may relate to eternity, whither thou art posting,) and I shall not doubt of the success. Let me, for once, insert a relation I heard between the preaching and the transcribing of this sermon:—The father of a prodigal left

\* *Justitiam, ut ille apud Platonem Thrasymachus, appellat γερναίαν ευθειας, elegantem stultitiam.* They sleep, and then aiunt deum dormire aut oblitum esse eorum qua fiant in terris, &c.—AUGUSTINI STEUCHI EUGUBINI *Enarratio in loc.* “They resemble that Thrasymachus in Plato, who calls justice only *elegant folly* or *genteel inanity*. They sleep, and then assert that God is asleep, or that he is forgetful of those things which are done in the earth,” &c.—EDIT. † *Quam minutatim et pedetentim declinet a Deo: et ita in profundum descendat, ut super eam urgens puteus os suum, mundi prosperitas alludit et illudit, cum laudatur peccator in desideriis animæ suæ, cum peccantium fuvor, et peccare nolentium pavor, nolens et dolens, arridet ei, &c.*—BERNARDUS, *Liber De Conscientiâ*, p. 1109. “How gradually, as if step by step, does the soul of man decline from God! and he plunges into the abyss before him; so that, like a well brim full, pressing upon his lips and offering its waters for his ready acceptance, the prosperity of this world becomes pleasantly allusory, but deceptive and illusory; while the sinner is flattered when gratifying the desires of his heart, and while he derives as much satisfaction from the applause of his companions in iniquity, as from the dread, mingled with regret, which his conduct produces, and which is reluctantly manifested by those who refuse to transgress.”—EDIT. ‡ *Non dicit, Pauci ingrediuntur, quod difficillimum; sed, Pauci veniunt.*—PAREUS in *loc.* § *Fide Authorem imperfecti operis Homil. xviii. p. 72.* || *Fide STELLAM in loc.* ¶ See ABERNETHY’S “*Physic for the Soul*,” c. vii. p. 92, &c.

it, as his death-bed charge unto his only son, to spend a quarter of an hour every day in retired thinking; but left him at liberty to think of what he would; [he] only engaged him to spend a quarter of an hour in thinking. The son, having this liberty to please himself in the subject, sets himself to the performance of his promise. His thoughts one day recall his past pleasures, another contrive his future delights; but at length his thoughts became inquisitive,—what might be his father's end in proposing this task? He thought his father was a wise and good man; therefore, surely, he intended and hoped that he would some time or other think of religion. When this leavened his thoughts, they multiplied abundantly, neither could he contain them in so short a confinement, but was that night sleepless, and afterwards restless, till he became seriously religious. O that I could persuade you to go and do likewise!

2. *Observe what means thou shunnest as too startling, and make use of them for thy awakening.*—This, with the blessing of God, will savingly awaken thee. O how often hath thy conscience whimpered, and thou hast hushed it to sleep again! What doth thy sleepy conscience most dread? an awakening ministry? So far cross thy conscience as to attend no other. Instead of lullaby notions, improve cutting convictions. (Titus i. 13.)\*

## II. THE SEARED CONSCIENCE.

II. *The second kind of conscience proposed is the seared conscience.*—Such is theirs who have given up their names to Christ, but lift up their heel against him; of which the apostle speaks: “Having their consciences seared with an hot iron,” (1 Tim. iv. 2,) that is, having a corrupt and putrefied conscience, † that have the devil's brand-mark upon it. ‡ Plainly, a seared conscience is a rotten, § venomous, ulcerate, pestilent, filthy, gangrenate conscience; that doth not perform any of its offices, but is even past feeling; that is (or might have been) in Christ's Hospital, under cure of soul-distempers; but, through indulging of sin, not being able to endure the sharp convictions, bitter reproofs, and close exhorta-

\* *Εαρεξε ανθρωπος, Redarguito praeisè.*—BEZA. *Generalis cujusdam religioni ordinis, qui ut suos hortaretur, ne minus conscientiae studerent quàm scientiae, dixit majores suos se vitamque suam direxisse* CONSCI-ENTIA: nunc autem abbreviatum videri verbum istud, ac mutilatum primò syllabâ, viz., succedente illi SCI-ENTIA; verendum deinceps ne et hoc verbum mutiletur primò syllabâ, adeoque relinquatur sola ENTIA rationis, circa quae versatur sæpè speculativa tantum scientia, ac nuda speculationes.—BREXERUS *De Conscientiâ*, lib. i. cap. 7, sect. 57, p. 28. “Rebuke or convince them with keenness.” “The General of a certain religious Order, with the intent to urge those under his care to devote as much attention in their studies to CONSCIENCE as to SCIENCE, said, ‘Our ancestors directed themselves and their lives by CON-SCIENCE. But, in these our days, that good word seems to have suffered abbreviation, and to be deprived of its first syllable, so that only SCIENCE is its successor. My great fear now is, that hereafter this abbreviated word should also lose its first syllable, and nothing remain of it but ENCE or ENTIA, the entity or existence of reason, upon which much scientific conjecture, and many naked speculations, are often expended.’”—EDIT. † *Corruptam et putrefactam atque putredinem cum fatore semper emittentem.*—ANSELMUS *in loc.* “A conscience corrupted, and putrefied, always emitting, with a fetid stench, its offensive corruption.”—EDIT. ‡ *Cauterio diaboli penetratam esse, ut indelebiter eandem retineant conscientiam, &c.*—CAJETANUS *in loc.* “A conscience characterized with the devil's brand, the mark of which has penetrated so deeply as to enable them indelibly to retain the same conscience.”—EDIT. § ABERNETHY, *ibid.* cap. viii. p. 105.

of the word, he deadens his conscience unto an insensible senselessness. (Jer. xlv. 16, &c.) To this rank of profligate sinners, I refer all those that frequent, as well as those that reject, ordinances; that make a profession, as well as those that hate the profession, of religion; yet have a reserve of sin, which they will not part with. Searing (you know) is of that part which needs cure.

#### CAUSE.

The CAUSES of a seared conscience are, *conscience-wasting sins on man's part procuring it, and divine withdrawing from the sinner on God's part inflicting it.*—As there are some bodily diseases that follow bodily wickedness,\* so this soul-disease is the peculiar punishment of sins against knowledge. Methinks that text is dreadful: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind," &c. (Rom. i. 28; see also verses 21, 24, 26.) It is observable, the oftener they rebelled against the light, the more severely God punished them, with that (which they counted) impunity,† namely, he gave them up to their swing,‡ 1. Of natural lust, 2. Unnatural, and, 3. Of all unrighteousness. Custom of sinning takes away conscience of sinning.

#### CURE.

For cure: *Seriously set yourselves against those peculiar ways of sinning which have brought you to this.*—You know them. There is not any one that hath a seared conscience, but he doth (or easily may) know how it came so. Your work (in some respect) is not so large as in [the] case of the sleepy conscience; it is but one or two sorts of sins that are eminently mischievous to your souls in this case. Though a seared conscience is worse than a sleepy conscience, yet as it is more easily discernible, so it is but reasonable you should more speedily and vigorously set upon the cure. Take heed of accounting any sin small,§ lest at last you account not any sin great. I will commend one text to you, and close this particular: "In thy filthiness is lewdness;

\* *Morbus venereus.* † *Ecce quotiens vindicat Deus, et ex eadem vindictâ plura et graviora peccata consurgunt.*—BEDA in loc. "Behold how frequently God takes vengeance! and from the very punishment arise sins more in number and yet more grievous."—EDIT.  
‡ *Tradidit Deus, subtractione gratiæ, traditione in potestatem Satanz, eis adonimpor vovv, in mentem reprobam, activè et passivè intelligendo, &c.* And all this to be such a recompense of their error, *ip ebes, quam oportuit, id est, quam ex ordine justitiæ suæ Deus ipsis debeat retribuere.*—PAREUS in loc. "By the withdrawal of grace, and by delivering them unto the power of Satan, God gave them over to a reprobate mind, which is to be understood both actively and passively, &c. And all this to be such a recompense of their error as was fitting and necessary; that is, such as God ought, in the order of his justice, retributively to inflict upon them."—EDIT.  
§ *Cum cæperit quis dicere, Quid est si verbulum hoc unicum locutus fuero? Est hoc, Quid id, quid illud? sensim incipit quis pedetentim in majora et graviora prolabi, et sic deinceps in perfectam insensibilitatem decidit. Curate levia, quoad levia sunt: et virtutes et peccata a parvis incipiunt, &c.*—DOROTHEUS in *Bibliothecâ Patrum*, tom. iv. p. 769. "When a man once begins to inquire, 'What harm have I done in uttering this single little word?' he will soon ask, 'Of what consequence is this thing or the other?' Every one who acts thus, has gradually and almost imperceptibly commenced a downward course, from what he deemed to be small and trivial matters, towards those which are still greater and more momentous; and thus, at length, he falls into a state of perfect insensibility. Be careful about small things, in reference to their being but small: for both virtues and vices have their different sources in things that are little," &c.—EDIT.

because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent," &c. (Ezek. xxiv. 13, 14.) Sirs, God hath been your Physician, hath used variety of remedies.\* If nothing will prevail, but you will industriously singe your consciences to make them *senseless*, as sure as God is true he will make you *sensible* of your sin by everlasting burnings.†

I forbear enlargement, because in the following Cases about the mortification of beloved lusts, about relapses, and how to check the first risings of sin, you will have suitable directions to make your brawny consciences tender. I proceed therefore to those kinds of consciences none else will ‡ speak to; namely,

### III. THE ERRING CONSCIENCE.

III. *An erring conscience is that which judgeth otherwise than the thing is.* §—Conscience is sometimes deceived through ignorance of what is right,|| by apprehending a false rule for a true, an error for the will of God: sometimes, through ignorance of the fact, by misapplying a right rule to a wrong action. Conscience, evil informed, takes human traditions and false doctrines, proposed under the show of Divine authority, to be the will of God. A famous instance you have of this in Jeroboam's case: ¶ He fears that if the people should go up to sacrifice at Jerusalem, then he should lose his kingdom; this puts him upon inquiry, whether there should not be a double sanctuary, as well as a double kingdom. Hereupon a council is called; flattering prophets come; they have dreams and visions, worthy of their affections, suitable to their purpose. A decree is made, as if it declared: "It is sufficient that you have hitherto gone up to Jerusalem. Now behold your gods! These calves are like the cherubims of the sanctuary, which are as ministering spirits before the face of God." (That these calves had the shape of the cherubims, you may gather by comparing of scriptures: that which is called the face of an ox in one place, Ezek. i. 10, is called the face of a cherub in the other, Ezek. x. 14; i. 7.) This seems to the people a satisfying warrant for them readily to follow the king's commandment. (Hosca v. 11.) I might add another instance, of the good old prophet, who was plausibly seduced to his bodily destruction. (1 Kings xiii. 8, 18, 19, 24, 26.) Now it is a great question (among the papists especially) whether and how far an erring conscience binds? One of their most learned casuists that I meet with peremptorily determines, that "the law of an erring conscience is not dispensable by God himself." \*\*

\* *Instor medici, qui putridis non parcat carnibus. Non parcat, ut parcat: crudelis est, ut misereatur.*—HIERONYMUS *in loc.* "He resembles a physician, who, in trying to effect a cure, evinces no tenderness toward the putrid flesh: he does not spare it, that he may spare his patient: he is cruel, in order that he may show mercy."—EDIT. † "Till I have caused my fury to rest"—That is, *Non habeat quod amplius faciat, &c.*—SANCTIUS *in loc.* "God has nothing more which He can do for him."—EDIT. ‡ In all editions except the first, the pronoun I is improperly inserted here.—EDIT. § ANESIUS *De Conscientiâ*, lib. 1. cap. iv. p. 8. ¶ DICKSON'S *Therapeutica Sacra*, lib. 1. cap. i. sect. 18, p. 3. ¶ BERGII *Præf. Cath.* dissert. iii. sect. xxvii. p. 244. \*\* *Ne quidem a Deo, multò minus ab homine.*—BRESSERUS *De Conscientiâ*, lib. v. cap. xxii. sect. ccxii. p. 555.

Others, that "it is good to follow an erring conscience, when it hath the credit of a good conscience, and is agreeable to reason." \* Others, that "a right and an erroneous conscience both bind, though in a different respect; †—a right conscience, as it is conformable to the law of God; —an erring conscience, as it is thought to be the law of God; a right conscience binds simply, an erroneous upon a supposition." Some distinguish ignorance into vincibile and invincibile, and say, that "when an erroneous conscience, through invincibile ignorance, judgeth that to be honest which is not so, yet that judgment is the next rule which the will is to follow." ‡ Others distinguish (where all men are not able to discern the difference) between binding and obliging. § But, in short, they generally determine the question in the affirmative; though some grant, that though we must do nothing against a true conscience, yet we must depose an erroneous one, and go contrary to it. || And others, "though we must do nothing against conscience in any case, yet we must not follow conscience in every case." ¶ The plain truth is, error cannot bind us to follow it; \*\* an erring conscience may so bind, that it may be a sin to go against it; but it can never so bind, as it may be a virtue to follow it. To follow an erring conscience, is for the blind sinner to follow his blind conscience, till both fall into the ditch. †† The violation of conscience is always evil, and the following of an erring conscience is evil; but there is a middle way that is safe and good; namely, the informing of conscience better by God's word, and following of it accordingly.

## CAUSES.

The CAUSES of an erring conscience (besides original sin, the effect whereof is blindness in the understanding, and the just judgment of God upon persons for not entertaining, obeying, and loving "the truth as it is in Jesus," besides these, the causes) are reducible to these three heads: ††—

1. *Negligence of learning the will of God, through slothfulness and love of ease, §§ and low esteem of the ways of God.*—I need name but one scripture for both proof and illustration of this particular. "The fool foldeth his hands together, and eateth his own flesh. Better is a handfull with quietness, than both the hands full with travail and vexation of spirit." (Eccles. iv. 5, 6.) As if he said, "He is a fool that puts himself into a posture of idleness, ||| that composeth himself to do nothing, that

\* *Ut igitur bonum sit agere secundum conscientiam errantem voluntariè et vitiosè, oportet existimationem conscientie bonam esse, et cum rectè ratione congruentem.*—AZORII *Moral. Instit.* lib. ii. p. 104. † SAYRUS, *Clav. Reg.* lib. i. cap. iv. sec. xiii. p. 8.

‡ *Quando conscientia erronea ex invincibili ignorantia judicat aliquid honestum esse, quod honestum non est, tunc actus voluntatis, qui conformis est tali judicio, bonus et honestus est, etiamsi contingat objectum esse turpe: ita passim theologi; et probatur, quia tunc est conformis suæ regulæ, nam illud judicium est proxima regulæ quam sequi debet voluntas.*—BECANUS, tom. i. *Theol. Schol.* part. ii. tract. i. cap. iv. q. 7, p. 219. § *Neminem obligat, tamen ligat.*—DURANDUS, lib. ii. dist. 39, q. 3, sec. vii. p. 443. || SYLVESTRANUS in *Prim. Lib. Sentent.* p. 239. ¶ *Nihil licet contra conscientiam agere in aliquo casu, nec tamen tenetur quilibet sequi conscientiam suam in quolibet casu.*—GUL. PARIENSIS *De Vitiis et Peccatis*, p. 280.

\*\* HARRIS'S "Works," part iv. p. 28. †† ROBINSON'S "Observations," c. xlvii. p. 246. †† BRESSEBUS, lib. v. cap. xxiii. p. 566, *sparim*. §§ *Discendi negligentia, orta ex pigritia.*—*Ibid.* sect. 317. ||| "English Annotations."

thinks it better to be without good things, than be at some trouble in getting them."\*

2. *Pride, whereby a man is ashamed to consult others, and to be taught by them.*†—Those that are sincerely conscientious are not free from a kind of proud modesty, in being shy of making inquiry into practical cases; there is something of pride in their bashfulness to discover their ignorance, in asking of questions for conscience' sake. But those that are ungodly arrogate so much to their own judgment, that (to speak their own boasting) they know as much as any man can teach them. But, as wise as they are, a wiser than they calls them "fools,"‡ (Prov. xxviii. 26,) and their folly misleads them.

3. *Passion, or inordinate affection about that whereof we are ignorant.*§ —This warpeth our consideration; for "he that seeks truth with a bias, will run counter when he comes near it, and [will] not find it, though he come within kenning of it."||

## CURE.

You may gather the REMEDIES from the opposites to these three causes of error. 1. Be industriously diligent to know your duty. 2. Be humbly willing to receive instruction. And, 3. Let not your affections outrun your judgment.

But there is one rule I shall commend, which if you will conscientiously improve, you shall never be much hurt by an erring conscience; and I dare appeal to your own consciences that it is your indispensable duty; you *must* use it; and it is so plain and easy, you *may* use it:—

*Do what you know, and God will teach you what to do.*—Do what you know to be your present duty, and God will acquaint you with your future duty as it comes to be present. Make it your business to avoid known omissions, and God will keep you from feared commissions. This rule is of great moment, and therefore I will charge it upon you by express scripture. "*Shew me thy ways, O Lord;*" that is, those ways wherein I cannot err.¶ "*Teach me thy paths:*" that is, that narrow path which is too commonly unknown,\*\* those commands that are most strict and difficult. "*Lead me in thy truth, and teach me;*" that is, teach me evidently, that I may not be deceived; so teach me, that I may not only know thy will, but do it.†† Here is his prayer. But what grounds hath he to expect audience? "*For thou art the God of my salvation.*" As if he had said, "Thou, Lord, wilt save me, and therefore do not refuse to teach me." "*On thee do I wait all the day;*" (Psalm xxv. 4, 5;) that is, the whole day, and every day.‡‡ Other arguments are couched in the

\* PEMBLE *in loc.* † *Pudeat ignorantem alios consulere, et ab eis doceri.*—BRESERUS, *ibid.* ‡ *Qui suo fidit animo stultus est.*—MERCERUS *in loc.* § BRESERUS, *ibid.*, &c. || ARCHBISHOP LAUD, in the "Epistle Dedicatory before the Relation of the Conference." ¶ *Mandata tua ostende, quæ me non permittant errare, &c.*—REMIGIUS *in loc.* \*\* *Semita dicta quasi semi-via, quia angusto calle dirigitur, nec vulgo nota est, sed occulto itinere ambulatur.*—BRUNO *in loc. in Bibliotheca Patrum, tom. xi. p. 96.* "It is called *semita*, as if it were *semi-via*, 'only half a road,' because the sole mode of being directed in it is by a little path, not commonly known, and your retired course along it is a kind of concealed journey"—EDIT. †† REMIGIUS *ubi supra.* ‡‡ ARNOBIUS *in loc.*

following verses, but what answer? In verse 9: "*The meek will he guide in judgment: and the meek will he teach his way;*" that is, those that submit their neck to his yoke, those that are not conceited that they can guide themselves better than he can guide them,—he will teach them his ways:\* "in necessary, great, and weighty matters they shall not err."† Again: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." (Prov. ii. 3—9.) As though he had said, "Be but as diligent to get knowledge as a covetous man is to get money,‡ and God will certainly give you such knowledge of his ways as shall preserve you from error,§ and will teach you how to behave yourselves both towards God and man."|| One scripture more, that, in the evidence of three witnesses, this rule may be established: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.) As if he had said, "Hinder not yourselves from learning truth, through fear of error;¶ for you shall never want the Spirit's guidance, while you practically follow his conduct."\*\*

#### IV. THE DOUBTING CONSCIENCE.

IV. *A doubting conscience is that which, with much trouble and anxiety, suspends its judgment, not knowing which way to determine.*††—Doubtfulness of conscience is that ambiguity of mind which consists in a standing (or rather in a wavering) balance, neither assenting nor dissent-

\* *Non eos qui præcurrere volunt, quasi seipsos melius regere possint, sed eos qui non erigunt cervicem, neque reculantur.*—AUGUSTINUS in loc. † *Ejusmodi error nunquam accidit, vel certè non permanet de rebus necessariis, magnis, et gravibus.*—BERGII *Præf. Cathol.* p. 247. ‡ CARTWRIGHT in loc. § *Dominus clypeus erit iis, qui perfectum et omnibus suis numeris constantem contemplationis rationem in hisce reconditis divinisque rebus amplexi sint, quo ab erroribus tuti servantur, &c.*—LEVI BEN GHERSON in loc. "The Lord will be a shield to those who have embraced such an excellent method of contemplation on these recondite and divine subjects, as is perfect and harmonious in all its parts and proportions; and by this shield they shall be preserved in safety from errors."—EDIT. || "English Annotations." ¶ *Quàm perperam et stultè hodie permulti, dum errandi periculum metuunt, hac trepidatione sese impediunt ab omni discendi studio. Si Deo toti in obsequium sinus addicti, spiritum discretionis ab eo nobis datum iri ne dubitemus, qui perperam sit dux ac director, &c.*—CALVINUS in loc. "How preposterously and foolishly do many persons act in these our days, who, while distressing themselves with the fearful peril of wandering into error, by this very trepidation hinder themselves from all desire of learning. If we be devoted in holy obedience to God alone, let us not doubt that he will bestow on us the Spirit of discernment and understanding to be our perpetual Leader and Director."—EDIT. \*\* GUIL. PARIENSIS: *Qui expressè docet, ubi est invincibilis ignorantia quoad nos, Deus succurret, nisi culpâ nostrâ ejus opem a nobis avertamus: quæ sententia facit maxime ad providentiam Dei celebrandam.*—DAVENANT. *Determinations*, q. xlv. p. 213. "William of Paris expressly teaches, that 'with respect to ourselves, wherever invincible ignorance exists, there God will come to our succour and relief, unless by our own fault we turn from us his proffered assistance.' This is a sentiment which tends greatly to celebrate and magnify the goodness of God's providence."—EDIT. †† BROCHMANDUS, tom. i. c. iii. q. iii. p. 7.



ing.\* To speak strictly, "a doubting conscience is no conscience, but only improperly, as a dead man may be said to be a man." † Conscience is a judgment of something done, or to be done: but now where there is no assent, there is no judgment, but a privation of judgment; and therefore, so far as it may be called a conscience, "it is an evil conscience, at best *troublesomely* evil," ‡ and therefore ought to be deposed. Some term the acting upon a doubting conscience to be "an acting *beside* conscience;" § for they cannot be said to act *according* to conscience, because it is properly none, but equivocally; nor do they act *against* conscience, because conscience permits them to act thus and no otherwise. Those act *with* or *against* conscience, where the judgment of conscience is determined to say, "This is lawful or unlawful;" and he acts *beside* conscience who remains fluctuating and doubting, whether such a thing be lawful or unlawful, and yet doeth or omits it. Now the apostle tells us, "Whatsoever is not of faith is sin." (Rom. xiv. 23.) By *faith* there, we must understand "that persuasion and security of mind whereby we believe and determine, that such a thing pleaseth or displeaseth God, is lawful or forbidden." It is not spoken of justifying faith, || as if men sinned in eating or not eating, because their sins were or were not pardoned. In short, in all duties that belong to practice, we must be unweariedly diligent to perceive the truth, that doubtfulness may be driven away; for the more certain knowledge we have of those things we do, the more confident we may be in the doing of them, and the more joyful afterwards.

## CAUSES.

What therefore is the CAUSE of doubting, that it may be banished ?

The causes of doubting, which I shall speak of briefly, (to say nothing of our ignorance and weakness, ¶) are these two :—

1. *Either want, or equality, of reasons ;\*\* that when we poise and weigh things most impartially, yet we are not able to come to a determination, but the mind is still in suspense.*

2. *Doubts arise from some peculiar reasons.*—General reasons are not sufficient to make a conscientious doubt; there must be intension of mind upon some particular reasons that must be duly weighed, else we may be said to doubt of what we scarce think of. They have not so good as a doubting conscience, (and that is a bad one,) whose doubts lurk in generals; who have only some cloudy notions from without, or foggy mists from within, which they take no due course to clear. Too

\* *Conscientia dubia, strictè negativè magisque propriè, nil est aliud quàm ambiguitas, sive suspensio animi constituti in æquilibrio, &c.*—BRESSERUS, lib. iv. c. l. p. 350. † BRESSERUS, *ibid.* sect. v. *Vox DUBIA, conscientia addita, sit diminuens seu alienans, haud aliter quàm ens rationis ens dicitur, &c.*—VOETIUS, pars iii. p. 828. ‡ *Si non malitid turpi, saltem tristi.*—VOETIUS, *ibid.* § *Præter conscientiam.*—KONIG *De Conscientiâ, vide pp. 13, 14.* || *Minus ακριβολογοῦσι qui fidem istam explicant de fide justificante et salvifica, &c.*—KONIG, *ibid.* "Those persons judge with very little accuracy who explain this faith to be justifying and saving faith."—EDIT. ¶ I speak of practical doubts; for of speculative, that proverbial saying of Æneas Silvius is undeniably true, *Cui plura nosse datum est, cum majora sequi dubia.*—PLATINA *De Vitâ Pontif. Pii II.*, p. 308. "That man who enjoys the privilege of knowing more than others, is liable to entertain greater doubts."—EDIT. \*\* VOETII *Selecta Disputationes*, pars iii. p. 828.

many deal with their doubts, as cripples with their sores, which might easily be healed, but they make them a *begging* argument. So the formal hypocrites have always their doubts and fears (like the lapwing's cry, far enough from her nest) about things general, or of lesser moment, which they might easily answer, and employ themselves in things more profitable. Shall I tell you how? You cannot expect I should resolve the almost infinite particulars of doubtful cases; \* but I will propose two remedies, which, with the blessing of God upon the conscientious improvement, will give you light for smoke, in things both sacred and civil:—

## CURE.

1. *About lesser matters, this rule commonly holds good; namely, in things doubtful, take the safest course.*†—In things doubtful, ordinarily one way is clear; take that. For example: I question whether such a recreation be lawful; but I am sure it is not unlawful to let it alone; therefore, to prevent the after-reckonings of conscience, I will not meddle with it. But this rule will not reach all cases:‡ therefore,

2. *Bring the case to a point, wherein the stress of your doubt lies.*—But, (1.) Be sure it be a case of conscience, not of interest or prejudice; but a case of conscience, such as you are unreservedly willing to be resolved in, that you can in prayer (as it were) bring God a blank to write what he pleaseth. And, (2.) Pare off all those whibbling § demurs, and carnal reasonings, which may puzzle, but can never satisfy you. These things premised, (3.) Write down your case as nakedly as you can, with the grounds of your hesitation. In your writing, make two columns; on the one side write those reasons you judge cogent FOR—on the other side the reasons you judge of moment AGAINST—that whereof you doubt. Compare these together, and poise them impartially: you will find that your perplexed thoughts have another aspect when written than when floating, and that your own ink will ordinarily kill this tetter; plainly, yourselves will be able to resolve your own doubts: but if not, this will ripen the boil, where it doth not break and heal it; you will be ready for advice.¶ In your consulting of others, do it with expressions equivalent to those of the Jews to *Jeremy*, but with more sincere affections: “Pray for us unto the Lord thy God: that the Lord thy God may show us the way wherein we may walk, and the thing that we may do. The Lord be a true and faithful witness between us,¶¶ if we

\* *Quot modis possit accidere conscientia dubia? Resp. Tot modis posse, quot sunt genera questionum.*—AZORII *Institut. Moral.* lib. ii. c. xviii. p. 135. “QUESTION. In how many ways can a doubtful conscience occur? ANSWER. It is possible in as many modes as there are kinds of questions.”—EDIT. † *In dubio practico eligenda est via tutior ex præcepto scilicet naturali. Est certa et reverè communis.*—BRESSERUS, *ibid.*, lib. iv. c. vi. sect. xlv. p. 371. ‡ “It is generally taken to be safest to take that way, (in things controverted,) wherein differing parties agree; but that it is not always a good rule.” See ARCHBISHOP LAUD’S “Conference,” p. 288, *et seqq.* *In multis particularibus non tenetur homo partem tutiorem sequi.*—SAYRUS, *Clav. Reg.* lib. i. c. xiii. sect. ix. p. 31. “In many particulars, a man is not bound to follow that part which is the safest”—EDIT. § An old English word, in meaning tantamount to *whiffling*, “trifling.”—EDIT. ¶ *Vide SAYRI Clav. Reg. ibidem*, sect. vi. vii.

¶ *Expressius est juramentum quo dicitur, Testis est Deus, quàm quo dicitur, Juro; quia illud explicat rationem juramenti, &c.*—ESTIUS *in loc.* “That form of swearing which says, *God is witness*, is much clearer and more explicit than the one of simple assertion, *I swear*; because the former explains the reason of the oath,” &c.—EDIT.

do not even according to all things, for the which the Lord thy God shall send thee to us. Whether it be good or whether it be evil," (that is, seem it never so disadvantageous or dangerous to us,) "we will obey the voice of the Lord our God; to whom we send thee: that it may be well with us, when we obey the voice of the Lord our God." (Jer. xlii. 2, 3, 5, 6.) But because we have none [who] can give infallible decision, therefore refer your case to those that are likely to give a different resolution; and thereby you will see how much is to be allowed to human passion. Request them to write the grounds of their determination; then compare these together, especially the scriptures and reasons. If you cannot out of these collect a satisfying resolution, yet the case will be brought into a narrower compass; be unwearied therefore to take the same course again; apply yourselves to the same persons, or others. One case thus thoroughly resolved, will be singularly useful for the scattering of all future doubts in all other cases. And though this may prove a business of time, yet suspend your acting till you are satisfied.\* Though the duty in question be of greatest moment, yet while you can approve your heart unto God that it is neither love of sin nor ease, it is neither slighting of Christ nor duty, but a restless inquisitiveness to know God's mind in the case, your suspense (at the worst) will be reckoned among your infirmities, and be compassionately overlooked. Can there be any thing of greater moment, than to doubt of Christ's resurrection? Yet while Thomas doubted merely for want of evidence, Christ graciously condescends in a non-such manner to give him satisfaction. (John xx. 25, 27.) To conclude this: "Whereto ye have already attained, walk" by rule exactly; "and if in any thing you be" doubtfully "minded, God shall reveal even this unto you." (Phil. iii. 15, 16.)

#### V. THE SCRUPULOUS CONSCIENCE.

V. *A scrupulous conscience is that which doth determine a thing to be lawful, yet scarcely to be done, lest it should be unlawful.*—There is some anxiety, reluctancy, and fear in the determination.† A scruple in the mind is as gravel in the shoe,‡—it vexeth the conscience, as that hurts the foot. A scruple is a hovering kind of fearfulness, arising from light arguments that hinder or disturb the soul in performances of duties.§

\* *Contra legem charitatis in Deum facit is qui, cum dubium animum habeat, nihilominus operatur. Actus, ad sui bonitatem, rectam cognitionem rei agenda requirit et postulat.*—AZORII *Instit. Moral.* lib. ii. c. xviii. p. 135. "That man acts contrary to the law of charity (or love) toward God, who, while his mind is held in doubt and suspense, ventures nevertheless to enter upon any performance. In order to its purity and goodness, an action requires and demands, from him who does it, a correct knowledge of that which is to be performed."—EDIT.

† *Statuit rem aliquam esse licitam, sed ideò in effectum minus deducendam, quia scrupulus aliquis, qui ansiam reddat conscientiam, ne forsitan res ista sit illicita.*—KONIG *De Conscientiâ*, p. 14. ‡ *Scrupulus, diminutivum a SCRUPUS, lapillus est qui in calceo. Hinc metaphoricè significat similem afflictionem animæ seu conscientie.* (1 Sam. xxv. 31.) *Non eris in scrupulum cordis, &c.*—BRESSERUS *De Conscientiâ*, lib. vi. c. i. p. 562. "The meaning of *scruple*, a diminutive of the Latin *scrupus*, is 'a very small stone,' or piece of gravel, that is in the shoe. Hence its metaphorical use is to signify an affliction of the mind or conscience, having some similarity to the pain endured by a man who walks with gravel between the sole of his sandal and his foot. Thus, in 1 Sam. xxv. 31, 'This shall be no grief to thee, nor offence of heart to my lord,' that is, There shall be no pain arising from an upbraiding conscience," &c.—EDIT. § AMESBUS, *ibidem*, p. 16.

The difference between a doubting conscience and a scrupulous conscience, is this: A doubting conscience assents to neither part of the question; a scrupulous conscience consents, but with some vexation.

## CAUSES.

I shall name but two CAUSES, forbearing to mention our ignorance and pride, which have a great influence upon all kinds of error, doubts, and scruples.

1. The first cause of scrupulousness is *natural*;\* namely, a cold complexion, which is always timorous. Those that are phlegmatic and melancholy are naturally fearful; and the reason is, that, through the defect of natural heat, the spirits about the heart are as it were congealed, and the heart itself is straitened; whence, by way of sympathy, the imagination hath sad apprehensions of things, and such persons are pusillanimous and fearful.

2. The second and the chief cause is *temptations*.—Satan, if he cannot keep the heart a secure prisoner, he will do his utmost to overwhelm it with fears and jealousies; and he suits his temptations according to our temper.† He doth not tempt the riotous with rewards, nor the glutton to the glory of abstinence. He doth not tempt the coward to strive for victories, nor the passionate to fearfulness. He doth not tempt the melancholy to security, nor the phlegmatic to great achievements. A due consideration therefore of our *natural* temper would mend our spiritual.

## CURE.

The first REMEDY I shall commend to you is this, namely: 1. *Be not discouraged with your scruples*.—Pray, keep off from the other extreme, do not indulge them: they naturally tend to much spiritual damage. (1.) They are occasions of sin. (2.) They render the ways of God more strait, horrid, and impossible. (3.) They retard the work of grace. (4.) They hinder cheerfulness in the service of God. (5.) They quench the Spirit. (6.) They unfit us for any duty. These may all serve for arguments to strive against them. But yet, be not discouraged; for God is pleased through overpowering grace to make good use of them: (1.) To further mortification. (2.) To restrain us from worldly vanities. (3.) To abate pride, and promote humility. (4.) To make us more

\* *Scrupulus vel melancholiâ vel δυσωπία enatus*.—KONIG *De Conscientiâ*, p. 15. *Item ex aegritudine et infirmitate, ex nonnullis causis quæ cerebrum excitant, ut sunt jejunium, vigilia, &c.*—SAYRII *Clav. Reg.* lib. i. c. xiv. p. 42. "A scruple arises either from melancholy or timidity." "It also has its origin in sickness and weakness, from some causes which have a tendency to dry up the brain, such as fasting, watching," &c.—EDIT. † *Singulis hominibus vitiis convenientibus insidiatur; neque enim faciliè captivaret, si aut luxuriosis præmia, aut avaris scorta proponeret; si aut voraces de abstinentiâ gloriâ, aut abstinentes de gulæ imbecillitate pulsaret: ergò in tentationis ardore callidè singulis insidiosos vicinos moribus laqueos abscondit*.—GREGORII *Mor.* lib. xxix. c. xiv. p. 161. b. "Around every man he lays an ambuscade of such vices as are agreeable and convenient to his propensities. For he would have little success, and would take but few captives, if he either proposed rich and munificent rewards to those whose delight is in luxury and riot, or if he hoped to allure the avaricious with the offer of fornication; if he either assailed gluttons with motives founded on the glory of abstinence, or the abstemious with the notorious imbecility which is consequent upon the immoderate indulgence of appetite. In the heat of temptation, therefore, craftily lying in wait for every man, he places along his path such gins and toils for the feet as are nearest and most agreeable to the existing habits and manners of each individual."—EDIT.

watchful. (5.) To make us strive to be more spiritual. (6.) To (little less than) force us to live more upon Christ. But you must take the other rule, if you would have these benefits.

2. *Do what possibly you can to get rid of your scruples : \* but if you cannot get rid of them, act against them.*—It is not only lawful but necessary to go against a scrupulous conscience, or you will never have either grace or peace. Should a Christian forbear praying, or receiving the sacrament, every time his scrupulous conscience tells him, he had better wholly omit the duty, than perform it in such a manner; you would soon find, to your sorrow, the mischief of your scruples; but grace will not leave him to his scrupulous humour. Be resolute therefore, and tell the devil, that as you do not perform your duty at his command, so neither will you omit it at his bidding. Do by religious duties, as they that are afraid to go by water, or to go over a narrow bridge,—they cease to fear when they have gone often over: so, by the performance of duties, your scrupulous fears will vanish. Act against your scruples, (1.) Positively; by disputing them down, and opposing their reasons. (2.) Negatively; by slighting of them, and not hearkening to them. In short, in all necessary known duties, always do what you can, when you cannot do what you would.

#### VI. THE TREMBLING CONSCIENCE.

VI. *The trembling conscience is that which is disquieted † and distressed with the apprehended hazard of the soul's condition, that doth nothing but accuse, and condemn, and affright the soul.*—This, of any, needs least enlargement; for every one that feels it, is rhetorical enough in expressing it.

#### CAUSE.

There is a twin CAUSE of a trembling conscience; namely, sense of sin, (Psalm li. 3; xl. 12,) and fear of wrath. (Psalm xxxviii. 2—8; lxxxviii. 3, &c.) “Never sin like mine! never heart like mine! never case like mine!” Such are the constant complaints of a troubled spirit. I meddle not now with that horror of conscience that follows profligate wretches; † I shall speak something of it toward the close, nothing now.

#### CURE.

For CURE, I can give but hints. Never keep the devil's counsel. Break through all carnal reasonings, to acquaint yourselves with some faithful spiritual physician, or experienced Christian, that may show you the methods of divine grace, and what others have successfully done that have been just in your condition. (1 Cor. x. 13.) This premised,—

\* *Vide* BRESSERUS, lib. vi. c. ii—v. † Dorotheus compares our consciences to those pits that Abraham digged, and the Philistines stopped them with earth. (Gen. xxvi. 15.) *Ob peccatum ut in aquâ cæcosâ et turbidâ, nemo potest in eâ vultum suum contemplari.*—DOROTHEUS in *Biblioth. Patrum*, tom. iv. p. 769. “As no one can contemplate his own countenance in water which is muddy and turbid, so no one can see himself aright if his conscience be obscured by sin.”—EDIT. † *Nemo a se et extra se curret: nullus sui asylum habet.*—JOHAN. EUSEB. NIEREMBERGIUS *De Arte Vol.* lib. ii. p. 158. “No one runs from himself and beyond himself. No man has a sanctuary in which he may be screened from himself.”—EDIT.

1. *Notwithstanding (yea, in the midst of) your saddest complaints, bless God for an awakened conscience, while there is hope of cure.*—It is a good rule: "Be not too quick in administering comforts;" but we cannot be too quick in provoking to thankfulness. (Read 1 Thess. v. 18, with the verses next before and after.) If you can at present be thankful that you are out of hell, you shall ere long be thankful for assurance of heaven. This rule may seem strange; but, upon experience, its practice will discover its excellency.

2. *Observe, it is God's usual method to bring the soul, through these perplexities, to the most solid spiritual peace.*—Augustine excellently expresseth his spiritual conflict, how God followed him with severe mercy, till he made him instant for thorough holiness. God kept him trembling, that he might leave dallying in soul-concernments.\* Believe it, Christian, God is now storing thee with experiences, which will be a useful treasury throughout thy life. Therefore,

3. *Do but hold on in the vigorous use of all means of grace, (1 Cor. xv. 58,)† and reckon God's keeping thee from turning thy back upon his ways when thou hast no comfort in them, the secret supports he gives which thou takest no notice of; count these for evidences, that the Spirit is at work in thy heart; and for pledges, that he will perfect his own work.*—For instance: Count thy growing importunity in prayer, or sorrowful complaint for the want of it, a gracious answer of that prayer which thou thinkest is disregarded. Count thy watching for a word to direct and support thee, a notable efficacy of that word which thou countest doeth thee no good. Count thy restless dissatisfaction with every thing on this side God, to be a love-token from God, to assure thee that God will be thy satisfying portion; and, in the interim, ask those well-grown Christians that are now in the spiritually-sensible embraces of

\* *Instabas tu in occultis meis, Domine, severè misericordiâ, flagella ingeminans timoris et pudoris, ne rursus cessarem. Dicebam enim apud me intus: Ecce modò fiat! modò fiat! Et cum verbo jam ibam in placitum; jam penè faciebam et non faciebam, &c. Sentiebam me ab iniquitatibus teneri, et jactabam voces miserabiles: Quamdiu, quamdiu cras et cras? quare non modò, quare non hac hora, finis turpitudinis meæ?—AUGUSTINI Confessiones, lib. viii. c. xi. xii.* "Thou, O Lord, didst urgently pursue me, in my hidden parts, with thy severe mercy, brandishing thy whip, and repeating the strokes of both fear and shame, lest I should once more become a loiterer. For I spoke inwardly to myself, thus: 'Behold, let it [my deliverance] be effected just now! let it be forthwith effected!' And as soon as I had pronounced the words, I began to yield compliance with the determination; already I almost obtained my wishes, and yet did not actually obtain them," &c. "I felt that I was fast bound with the fetters of iniquity, and, through misery, I raised to thee this piteous cry: 'How long, O how long shall it be but to-morrow and to-morrow? Why should there not now, why not in this very hour, be an end of my guilt and turpitude?'"—EDIT. † *Nihil tibi utilius fore scias, quàm ut cum profundâ quadam ac forti resignatione teipsum Deo humiliter resignes in omnibus, quæ tibi evenerint. Sive dulcia ea fuerint, sive amara, sive delectent, sive crucient, ita ut dicere possis: O Deus adorande, etiamsi in hac vitâ istâque pressurâ ad extremum usque judicii diem permanendum mihi foret, te tamen haudquaquam deserere vellem, sed constanter perpetuòque tibi adhærerem, &c.—THAULERUS in Historiâ Vitæ, p. 16.* "Know thou, that no course can be more useful for thee than that of humbly resigning thyself to God in all things which may befall thee; doing this with a resignation which may be at once profound and courageous; whether such occurrences be pleasant or disagreeable to thee, whether they afford delight or impart torture: so that, under all these circumstances, thou mayest be able to avow: O adorable Lord God! though I might be doomed to remain in this life, and under the existing pressure of my condition, until the day of judgment, yet would I not on any account desert thee, but I would constantly and perpetually cleave to thee," &c.—EDIT.

Divine love, whether they are not glad that God formerly took that course with them, which he now takes with thee, to bring them to these joys. Be encouraged therefore; though thou hast a sorrowful seed-time, thou shalt have a joyful harvest. (Psalm cxxvi. 5, 6.)

Thus having spoken of those kinds of conscience that are either evil or troublesome, and how to cure them; I now come to those desirable kinds of conscience, that, next to Deity and heavenly glory, admit no hyperbole in their commendation; namely, *the good HONEST conscience*, and *the good PEACEABLE conscience*, and how to obtain them.

#### VII. THE GOOD HONEST CONSCIENCE.

VII. *That conscience is good, in respect of its INTEGRITY, which gives a right judgment of every thing according to the word of God.*—I grant, that the law of nature binds, (Rom. ii. 14,) ecclesiastical laws bind, (Matt. xxiii. 2, 3,) and political laws bind; (Rom. xiii. 5;) but “the word of God is the principal rule,\* which precisely binds the conscience in regard of its Author.” “There is one Lawgiver, who is able to save and to destroy.” (James iv. 12.) “Fear not them which kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” (Matt. x. 28.)

#### VIII. THE GOOD QUIET CONSCIENCE.

VIII. *That conscience is a good PEACEABLE conscience that excuseth, absolveth, and comforteth as it ought.* (1 Cor. iv. 4; Heb. x. 2; 2 Cor. i. 12.)—That conscience that is pacified by the blood of Christ, (Heb. ix. 14,) that doth, as Moulin† relates of a dying man, to whom some say the devil appeared, and showed him a parchment, that was very long, wherein was written, on every side, the sins of the poor sick man, which were many in number; and that there were also written the idle words he had spoken, which made up three quarters of the words that he had spoken in his life, and his actions digested according to the commandments: whereupon Satan said, “Seest thou? behold thy virtues! see here what thine examination shall be!” Whereunto the poor sinner answered: “It is true, Satan; but thou hast not set down all; for thou shouldest have added, and set down here below, *The blood of Jesus Christ cleanseth us from all our sins*; and this also should not have been forgotten, *That whosoever believeth in him shall not perish, but have everlasting life!*” But how shall we get such consciences? Christians, be but persuaded to practise these (or such) directions, and your consciences will certainly be right, and seasonably be comfortable:—

1. *Take heed of every sin,* (2 Cor. viii. 21,) *count no sin small.* (Matt. v. 21, 22, 27, 28.)—Screw up your obedience to every command to the highest. (Matt. xxii. 37, 38.) Ferret out every sin to the most secret corruption. (Rom. vii. 7.) When you have set your watch against the first risings of sin, beware of the borders of sin, shun the very appearance of evil. (1 Thess. v. 22.) Venture not upon occasions or

\* *Norma principalissima*, &c.—KONIG, pp. 3, 4.

† MOULIN, “The Comfort of a Communicant,” p. 37.

temptations to sin; (Prov. iv. 15, 27;)\* those that dare venture upon occasions, as children upon the ice, (Prov. vii. 8; Num. xxv. 2,) shall find there is always danger, never any good. Morality itself will teach you this lesson,—to keep clear of evil, if ever you would either be good, or enjoy it.† But seeing as, on the one hand, there cannot be truth of grace, and truce with sin; so, on the other hand, while grace is imperfect, sin will have (and makes us feel it hath) a being. “There is not a just man upon earth, that doeth good and sinneth not.” (Eccles. vii. 20.) Therefore,

2. *Forthwith set upon the healing duty of repentance; and, upon every slip into sin, renew it, speedily renew it.* ‡—O that I could snatch you out of your state of impenitency, and persuade you to daily actual repentance! To those that are resolved to delay their repentance, I have sometimes given counsel suitable to such resolutions; namely, “The next sickness that seizeth upon you, chide it away, tell your disease you cannot awhile to be sick; say to it as Felix to Paul,|| ‘Go thy way for this time, when I have a convenient season I will call for thee.’ (Acts xxiv. 25.) If death summon thee, tell it, you will not obey its summons, you have other business to do than to die; you have estates unsettled, and children unprovided for; and you would repent too before you die, but you cannot yet awhile. If this will not serve, but die you must, charge your souls, before they go out of your bodies, not to come near the prison of impenitent persons; charge your friends to lock up your bodies so safe, or bury them so deep, that all the angels in heaven may not be able to drag them to judgment.” But, alas, my brethren! do you not think this wild counsel? and well you may. Yet unless you could do something equivalent to what this counsel amounts to, you are mad to defer your repentance. What! cannot I keep pain from my body, nor the use of reason in my soul, one minute? and shall I continue in my impenitency, that will damn me the very moment of my death? I beseech you, therefore, for your own souls’ sake,—that you may not be guilty of the worst self-murder, that is, soul-murder,—speedily set upon repentance. And those of you that have repented, let your repentance daily supplant sin, by taking it by the heel certainly to lame it, though you cannot take it by the head utterly to kill it. Though we cannot be innocent,¶ let us be penitent,

\* *Facile agitur quod libenter auditur.*—BERNARDUS *de Interiore Domo*, p. 1082. “We perform that readily to which we give willing audience.”—EDIT. † Ουτε οικια πολυτελης, ουτε χρυσιου πληθος, ουτε αξιωμα γενους, ουτε μεγαθος αρχης, ου λογον χαρις, ου δεινοτης, ευδιαν παρεχει βιη και γαληνην τωσ αυτην, οσην ψυχη καθαρευουσα πραγματος και βουλευματων ποιητων, &c.—PLUTARCHUS *Περι Ευθυμιας*, p. 417. “Neither rich furniture and movables, abundance of gold, a descent from an illustrious family, nor greatness of authority, not eloquence and all the charms of forcible speech, can communicate to human life such calmness and serenity as that which arises from a mind free from guilt, and preserved untainted not only from actions, but also from purposes, that are wicked.”—MORGAN’S Translation of Plutarch’s treatise *On Tranquillity of Mind*, altered. ‡ *Peccator omnium notarium cum sim, nec ulli rei nisi penitentiae natus.*—TERTULLIANUS *De Penitentia*, cap. xii. p. 121. “Since I am actually a sinner under the brand of every transgression, I am born solely for the exercise of repentance.”—EDIT. § In the sense of “I am not able for a time to find leisure for being sick.” *Awhile* in this construction admits of a verbal meaning.—EDIT. || In all preceding editions, this clause reads most erroneously, “As Paul to Felix.”—EDIT. ¶ Σοφια πρωτη, βιος επαινετος, και Θεω κεκαθαρμενος, η καθαιρομενος, &c. Μεγα κακιας φαρμακον, φυγη του πταισματος.—GREGORIUS NAZIANZENSIS, tom. i. orat. xv. pp. 225, 236. “The chief part of wisdom is a praiseworthy life, that God has purified, and that remains free from defilement. This is the grand remedy for wickedness, the expeller of error.”—EDIT.



and be very careful never to return to sins repented of.\* That you may be serious in both these,

3. *Compose thyself to live as under God's eye, live as in the more than sensible presence of the jealous God.*—Remember, all things are naked and bare before him; you cannot deceive him, for he is Infinite Wisdom; you cannot fly from him, for he is every where; you cannot bribe him, for he is Righteousness itself. Keep, therefore, fresh apprehensions of God in your thoughts; speak, as knowing God hears you; walk, as knowing God is nearer to you than you are to yourselves.† “The Lord is with you, while you are with him:” (2 Chron. xv. 2:) that is, You shall enjoy his favourable presence, while you live in his awful presence. There is one Psalm, which it were well if Christians would do by it, as Pythagoras by his Golden Precepts,—Every morning and evening repeat it.‡ It is David's appeal of a good conscience unto God,§ against the malicious suspicions and calumnies of men, in Psalm cxxxix. (Do you but thus presentiate || God unto yourselves, and God will attest your integrity.) Verse 1. *O Lord, thou hast searched me and known me*—As though he had said, “O Lord, thou art the heart-searching God, who perfectly knows all the thoughts, counsels, studies, endeavours, and actions of all men, and therefore mine.” Verse 2. *Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off*—As if he had said, “Thou knowest my rest and motion, and my plodding thoughts of both.”¶ Verse 3. *Thou compassest my path and my lying down, and art acquainted with all my ways*—As if he had said, “Thou fannest and winnowest me,” that is, “Thou discussest and triest me to the utmost.”\*\* Verse 4. *For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether*—As if he had said, “I cannot speak a word, though never so secret, obacure, or subtle, but thou knowest what, and why, and with what mind it was uttered.”†† Verse 5. *Thou hast beset me behind and before, and laid thine hand upon me*—As if he had said, “Thou keepest me within the compass of thy knowledge, like a man that will not let his servant go out of his sight. I cannot break away from thee.” Verse 6. *Such knowledge is too wonderful for me; it is high, I cannot attain unto it*—As if he had said, “The knowledge of thy great and glorious Majesty and Infiniteness is utterly past all human comprehension.” Verse 7. *Whither shall I go from thy Spirit? or whither shall I flee from thy presence?*—As if he had said, “Whither can I flee from thee, whose

\* *Confessio peccati professio est desinendi, &c.*—HILARIUS in Psalm. cxxxvii. p. 595. “The confession of sin is an open profession of its abandonment.”—EDIT. † *Talem te prepara, ut tecum adsit Deus: sit in ore: sit in corde: semper tecum eat: tecum redeat: nec recedat a te: nunquam ille te dimittet, nisi prior illum dimiseris. Ubiunque fueris, nunquam solus esse poteris, si Deus tecum erit.*—BERNARDUS *De interiore Domo*, cap. v. p. 1065, et cap. lxvi. p. 1091. “Let the preparation of thyself be such as will qualify thee for the presence of God. Let God be in thy mouth, let Him be in thy heart. When thou goest forth let Him accompany thee; and let Him not be absent on thy return; and never suffer Him to depart from thee. He will never discard thee, unless thou shalt previously dismiss him from being thy guest. In what place soever thou mayest be, thou never canst be alone, if God be with thee.”—EDIT.

‡ *Refert Galenus recitasse se sub initium et finem cujusque diei.*—ELICHMANNUS, *Epilogus Editoris*, p. 15. “Galen relates that he repeated those Golden Verses at the commencement and at the close of each day.”—EDIT. § MOLLE- RUS in loc.

|| An expressive word, fully conveying the meaning of the modern circumlocution, “to realize the presence of God.”—EDIT. ¶ ESTIUS in loc. \*\* AINS- WORTH in loc. †† TIRINUS in loc.

essence, presence, and power, is every where?" Verse 8. *If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there*—As if he had said, "There is no height above thee, there is no depth below thee."\* Verse 9. *If I take the wings of the morning, and dwell in the uttermost parts of the sea*—As if he had said, "If I had wings to fly as swift as the morning light, † from the east to the west, that I could in a moment get to the furthest parts of the world." Verse 10. *Even there shall thy hand lead me, and thy right hand shall hold me*—As if he had said, "Thence shall thy hand lead me back, and hold me fast like a fugitive." ‡ Verse 11. *If I say, Surely the darkness shall cover me; even the night shall be light about me*—As if he had said, "Though darkness hinders man's sight, it doth not thine." In a word, look which way you will, there is no hiding-place from God. "For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." (Job xxxiv. 21, 22.) Therefore, Christians, do nothing but what you are willing God should take notice of; and judge in yourselves whether this be not the way to have a good and quiet conscience.

4. *Be serious and frequent in the examination of your heart and life.*—This is so necessary to the getting and keeping of a right and peaceable conscience, that it is impossible to have either without it. There are some duties and graces, like those parts of the body that may supply the defect of other parts; or like some drugs in physic, which when they cannot be had, some of the like nature may serve: but this is like those the defect whereof nothing else can supply. The Heathens have groped out this rule by the glow-worm light of nature. Pythagoras gives it as a precept; § and Seneca backs it by examples of Sextius, ||

\* *Nulla altitudo te altior: nullum profundum te profundius*—HIERONYMUS *in loc.*  
 † *Aurora, solis prænuncia, momento totum hemisphærium pervadit.*—MENOCHIUS *in loc.*  
 ‡ *Aurora, the harbinger and herald of the sun, in a moment pervades the entire hemisphere with her light.*—EDIT. † *Deducat; tenebit ut solent teneri fugitivi.*—SAYRUS. § Πη *ὑπερῆν; τὶ δ' ἐρεῖα; τὶ μοι θεὸν οὐκ ἐτελεσθή;*—PYTHAGORÆ *Aurea Præcepta*, v. 42, p. 9.

"Each night, ere needful slumber seals thine eyes,

Home to thy soul let these reflections rise:

How has this day my duty seen express'd?

What have I done, omitted, or transgress'd."—FITZGERALD'S Translation.

|| *Somnus quædam tranquillus, altus, ac liber, cum aut laudatus est animus, aut admonitus, et speculator sui censorque secretus cognoscit de moribus suis! Utor hac potestate, et quotidie apud me causam dico. Cum sublatum e conspectu lumen est, et conticuit uxor moris jam mei conscia, totum diem necum scrutor, facta ac dicta mea remetior, nihil mihi ipse abscondo, nihil transeo: quare enim quicquam ex erroribus meis timeam, cum possim dicere: Vide ne istud amplius facias, nunc tibi ignosco, &c.*—SENECA *De Irâ*, lib. iii. c. xxxvi. p. 599. "How tranquil, sound, and uninterrupted is one's sleep, when the heart is either praised or admonished, and when the secret inspector and censor of itself takes proper cognizance of its own morals and habits! This mental process I call into constant exercise, and daily hold a little court within, for the hearing and determining of causes. In the evening as soon as the light has been withdrawn from my view, and my wife, now well-acquainted with my practice, has ceased to converse with me, I enter on an inward scrutiny into the whole of the past day: I recall to mind my words and actions, and ponder upon each of them. I conceal nothing from myself: I do not allow any thing to be slightly passed over. Wherefore, then, should I indulge in fears concerning my errors, when I am enabled thus to interrogate them, and to deliver to my heart a strict charge?—*Beware of this offence, and never again commit it! This time I forgive thee. In that dispute thou didst exhibit symptoms of a pugnacious disposition; never hereafter engage in a contest with men who are ignorant and inexperienced.*"—EDIT.

who every night, before he composed himself to sleep, asked himself: "What evil hast thou this day healed? What vice hast thou resisted? Wherein art thou better?" O how sweet is that sleep which follows such a recognition of himself, who made every night a scrutiny into the words and deeds of the whole day! He would neither pass by, nor hide, any thing from himself. He so ripped up his faults, that he would not pardon them to himself, without a self-charge *not to repeat them!*—Have you gone thus far? Certainly, my brethren, not to out-strip THEM is inexcusable. "It is a shame to see the carelessness of most, that are better acquainted with any thing than themselves. There are many that know the histories of a thousand years past, and yet cannot tell you the particulars of their own lives; men well-acquainted with the mysteries of arts and nature, but utterly ignorant of the secrets of their own souls. How few are there amongst us that can say, with David!—'I have thought on my ways, and turned my feet unto thy testimonies.' (Psalm cix. 59.) Nay, we have a thousand matters to think on all the day long, the night too, the week, the year. But who questions with his own heart, 'What am I? What do I? How live I? Is the course I follow good and lawful? Is that which I omit, my duty, or not? Is God my friend? Am I his? What hope have I of heaven? Say, I die to-morrow, to-day, this very hour,—where is my assurance [that] I shall be saved? What apology can I make against the accusations of Satan and my conscience? Will Christ be mine advocate, when I shall stand in judgment? Have I grace, or have I none? Do I grow in grace, or do I decay? Am I better this year than I was the last? What sins have I conquered now, that held me in combat then? What graces have I obtained now, that I had not then?'"\* Christians, do you do thus? If you do, that is not enough, unless you do it frequently, daily. Every evening ere you sleep, review your carriage in the day, what you have done, or spoken, or thought, that is but so much as indecent; † whether your hearts have been intent upon religion, and indifferent to the world. Briefly, have special care of two portions of your time, ‡ namely, morning and evening; *the morning*, to fore-think what ought to be done; and *the evening*, to examine whether you have done what you ought.

5. *Be much in prayer, in all manner of prayer, but especially in secret prayer.* (Psalm cix. 4; Eph. vi. 18; Matt. vi. 6.)—Do not nonsuit yourselves by the love of sin, and you shall certainly be heard when you pray for grace. (Heb. iv. 16.) Believe it, Christian, it is not thine inevitable weakness, nor thy sensible dulness, nor thy lamented rovings, nor thy opposed distractions, nor thy mistaken unbelief; (2 Cor. xii. 10; Mark xiv. 38—40; Psalm lxxxvi. 11; Gen. xv. 2, 3; 1 John v. 10;) it is

\* PEMBLE, p. 514. † Προ της αναπαυσεως ανακρινεσθαι προσηκει το συνειδος εκαστου υπο της ιδιας καρδιας και ει τι γεγονε παρα το δεον, η ενθυμημα των απηγορευμενων, η λογος εξω του καθηκοντος, η περι την προσευχην βαθυμια, &c.—BASILIUS, tom. ii. p. 514. "Before a man retires to rest, it is requisite for him to institute a searching inquiry into his inward convictions about every thing which he keeps in concealment within his own heart; and if he find that he has either done some improper act, that he has used artful evasions in warding off reproaches, that his conversation has exceeded the bounds of decency, or that he has exhibited a degree of carelessness in his public or private devotions," &c.—EDIT. ‡ CROCII *Syntaxma*, p. 1212, *ex aliis*.

not any nor all these can shut out thy prayers, if thou dost not "regard iniquity in thy heart." (Psalm lvi. 18.) Therefore be encouraged; it is the voice of your Beloved that saith, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing" (*to what you might ask*) "in my name: ask, and ye shall receive, that your joy may be full." (John xvi. 23, 24.) But this and the two next rules will be spoken to in the following cases; I shall therefore but little more than name them.

6. *Let every action have reference unto your whole life, and not unto a part only.*\*—Propose some end to yourselves in every thing,† and let all your lesser and subordinate ends be plainly reducible unto the great end of your living. The emphasis of the apostle's exhortation is very great: "Exercise thyself unto godliness." (1 Tim. iv. 7.) As if he had said, Be as diligent in religion as thou wouldest have thy children that go to school to be in learning. Or thus: Let thy whole life be a preparation for heaven, like the wrestlers' or combatants' preparation for victory.‡ Or thus: Strip thyself of all incumbrances, that thou mayest attend unto piety. Pleasures may tickle thee for a while; but they have an heart-aching farewell. Thou mayest call thy riches *goods*; but, within a few days, what *good* will they do thee? Men may flatter thee for thy *greatness*; but with God thy account will be *the greater*. Therefore always mind that which will always be advantage.

7. *Live more upon Christ than upon inherent grace.*—Do not venture upon sin because Christ hath purchased a pardon; that is a most horrible and impious abuse of Christ. For this very reason, there was no sacrifice under the law for any wilful wickedness, lest people might think they knew the price of sin, as those do that truck with popish indulgences and pardons. But, that none may be overwhelmed with the over-sense of their unworthiness, be it known to you, "we have an Advocate with the Father, Jesus Christ the righteous;" (1 John ii. 1;) and our salvation is better, safer, more for God's glory and our comfort, in his hand than in ours.

8. *Be, every way, nothing in your own eyes.*§—It is the humble soul that thrives exceedingly. "And, alas! what have we to be proud of? Look we either at our constitution, or conversation; our conception sin-

\* EPISCOPII Institut. Theolog. lib. i. c. i. p. 3. † *Si aliquem exeuntem domo interrogaveris: Quò tu? quid cogitas? respondebit tibi: Non, Mehercule, scio, sed aliquos videbo, aliquid agam. Inconsultus illis vanusque cursus est; qualis formicis per arbusta repentibus; quæ in summum cacumen, deinde in imum inanes aguntur. Deinde domum cum supervacua redeuntes lassitudine, jurant nescisse scipos, quare exierint.*—SENECA *De Tranquillitate Animi*, c. xli. p. 685. "If you ask one of these busy idlers, when he is stepping out of his own house, 'Whither are you running? About what are you thinking?' he will frankly reply: *In truth I know not. But I am resolved to see somebody, and to do something or other.* Their erratic course has no fixed purpose in view, and is, consequently, fruitless. It resembles the pathway along which the loaded ants are creeping through the uneven woodlands: sometimes they reach the tops of the loftiest hillocks, whence, unable to retain either their balance or their burden, they are often precipitated into the lowest depths. When at length these men return home, they suffer from weariness needlessly incurred, and stoutly aver that they have not themselves known why they quitted the threshold in the morning."—EDIT. ‡ *Γυμναζεθε σεαυτον προς ευσεβειαν. Γυμναζειν est proprie exerceri in gymnade.*—GROTIUS *in loc.* "The proper signification of *γυμναζειν* is, to take exercise, as wrestlers do, in the palestra."—EDIT. § *Descendendo colum ascenditur.*—DREXELIUS *de Pradic.* "By self-abasement we climb to heaven."—EDIT.

ful, our birth penal, our life toilsome, and our death we know not what." \* But all this is nothing to the state of our soul. A stoic † could give this rule, that "if any one tell you of another's speaking evil of thee, do not excuse thyself, but say, 'He did not know me, or else he would have spoken worse.'" A convert, when he once comes to be sensible of sin, sees more cause to be weary of his life, than proud of his graces. To rise and fall, confess sin and commit it; to see others outrun us, that set out after us; to recover that time for communion with God which we trifle away in unobserved impertinencies;—surely for such persons to be low and vile in their own eyes, deserves not to be called "humility," though the contrary be worse than devilish pride. Be persuaded therefore to believe yourselves of yourselves, in the use of Agur's (some suppose Solomon's) words of himself: "Surely I am more brutish than any man, and have not the understanding of a man." (Prov. xxx. 2.) As if he had said, "I do not make use of my reason." Verse 3: "I have not the knowledge of the holy." As if he had said, "My knowledge of holy mysteries is very little; in comparison of my ignorance, nothing." Be as willing that others should speak ill of you, as you are to speak ill of yourselves; and be as unwilling that others should commend you, as you are to commend yourselves. ‡

9. *Entertain good thoughts of God, (Psalm lxxiii. 1.) whatever he doeth with you, whatever he requires of you, whatever he lays upon you.* §—We never arrive to any considerable holiness or peace till we lose ourselves in Deity; || till our understandings be filled with admiration; till our wills be, in a sober sense, divine; till our affections be, in a spiritual

\* *Unde superbit homo, cujus conceptio culpa, nasei pœna, labor vita, necesse mori, quando, vel quomodo, vel ubi, nescire?*—BERNARDUS *de interiore Dom.* c. 53. *Malem non esse quam talis esse.*—*Ibid.* c. 33. "I should prefer non-existence itself rather than to be only such a creature as this."—EDIT. *Accuso me, non excuso, nec idcirco justus sum; quoniam si alter ita me accusaret, sicut ego meipsum accuso, patienter sustinere non possem.*—*Ibid.* c. 34, &c. p. 1078. "I accuse myself, and offer no excuses: yet I am not on that account righteous; because were another person so to accuse and blame those things which are in me as I am accustomed to blame myself, I should not be able to endure his accusations with patience."—EDIT.

† EPICTETUS, c. 48. SIMPLICIUS *Comment.* p. 276. ‡ *Multos vidisse qui potuerint perferre multa incommoda in corpore et fortunis; qui autem potuerint continere laudes suas neminem.*—LUTHERI *Comment. in Galatas, ex alio,* tom. iv. p. 149. "Of those who could bear innumerable inconveniences in their own bodies and in their worldly circumstances, it has been my lot to see many; but I never yet met with one who was capable of undervaluing or despising the fulsome praise that was lavished on himself."—EDIT.

§ *Ἐπιτεθειμένους τοῖς θεοῖς εὐσεβείας ἰσθί διτι τὸ κυριώτατον ἐκεῖνο ἐστίν, ὅρας ὑπολείψεις περὶ αὐτῶν χεῖρον, ὡς ὄντων, καὶ διοικουμένων τὰ ὅλα καλῶς καὶ δικαίως· καὶ αὐτῶν εἰς τοῦτο κατατάχεται, ψεύθεσθαι αὐτοῖς, καὶ εἰκειν ἐν πᾶσι τοῖς γενομένοις, καὶ ἀκολουθεῖν ἕκοντα, ὡς ὑπο τῆς ἀριστῆς γνῶμης ἐπιτελουμένοις. Ὅτων γὰρ οὐτε μὲν πῆ ὡπote τοῖς θεοῖς, οὐτε ἐγκαλεσεῖς ὡς ἀμελοῦμενος, &c.*—EPICTETUS, c. 38; SIMPLICIUS, p. 212. "Be assured, that the essential property of piety towards the gods is, to form right opinions concerning them, as existing, and as governing the universe with goodness and justice. And fix yourself in this resolution,—to obey them, and yield to them, and willingly to follow them in all events, as produced by the most perfect understanding. For thus you will never find fault with the gods, nor accuse them as neglecting you."—MRS. CARTER'S Translation.

|| *Hoc est totalem Dei voluntate conformitatem et consonantiam habere; nimirum, nos totos ei offerendo, ut quocumque, quandocumque, quomocumque ipse voluerit, de nobis faciat ac stultus; idque sine ullâ exceptione et contradictione, et nihil prorsus nobis reservando.*—RODERICIUS, *Eserc. Perfec.* pars i. tr. viii. c. 14, p. 355. "This is to have a complete conformity and harmony with the will of God; namely, By offering our entire selves to Him; so that whatsoever, whensoever, and howsoever God may will concerning us, THAT He may perform and appoint: and all this without any exception or contradiction on our part, and with a total absence of mental reservation."—EDIT.

sense, transported. When we can at once unriddle God's methods of grace, and make good constructions of God's methods of providence, making a spiritual improvement of both, then we are not far from being universally and exactly conscientious.—There is yet one thing wanting; and that is implied in this, but it must be eminently expressed:—

10. *Do all you do out of love to God.*—Spiritual love-sickness is the soul's healthfullest constitution. When love to God is both cause, means, motive, and end of all our activity in the business of religion, then the soul is upon the wing towards its rest. "Then is our love to other things regular, when the alone goodness of God moves us to love them; as the alone respect to health makes me use physic. The means hath no proper goodness distinct from the goodness of the end; those means which were profitable, though they remain unchanged in themselves, yet they become unprofitable by the alone change of the end. For instance: health being recovered, physic is unprofitable, which, while we were infirm, was profitable. So we are not to love any means without relation to the end, because it is contrary to the purity of that love which we owe to God; for we ought so to love God, that with him or under him we love nothing else, but all things only in him, because otherwise we do not love him with our whole heart. For instance: In men's loving their wives, and wives their husbands; in parents' loving their children, and children their parents; it is a rare pitch to love all these in God; that is, to advance our love to God by them, and so far as any of them draw off our love to God, to say to them, as Christ to Peter, 'Get thee behind me, Satan, thou art an offence unto me.' Love is extended to good: the more good therefore any thing is, the more it is to be beloved."\* "But thou, O Lord my God," saith Bradwardine, "art the good of every good; good above all things that are good; a good most infinitely infinite! How much therefore should I rationally love thee, should not my love be proportionably infinite? I would I could so love thee: but how shall I, that am so very little and finite, love thee infinitely? And yet without so loving thee, how will there be kept any due proportion in loving thee, who dost infinitely exceed all other lovely things? I ought to love thee infinitely as to the manner, though I cannot as to the act, of my love: that is, I ought to love thee finally for thyself, or else I may love thee in some sort infinitely as to the act, both intensively and extensively. *In some sort intensively*: that is, more intensely, more firmly, more strongly than any finite good, because I love them but for thee. *In some sort extensively*: by comparing all things, how many or how great soever, with thee, and loving thee before and above all, that I had rather all things in the world, and myself too, to have no being, than once to offend thee. But, Lord, thou lovest thy friends in an unspeakable manner more

\* *Ita sola bonitas Dei movet ad amorem charitatis erga proximum, sola ratio sanitatis movet ad utendum potione medicâ. Omnia quæ voluntati obijciuntur sint aut finis aut media; hæc ob solum finem appeti. Media quæ media, dicunt tantum relationem ad finem, non autem fundamentum ipsius; tum quia contraria est puritati amoris, quo Deo inhaerere debemus. Ita enim, ut passim apud solidiores viros spiritualis magistros videre est, amorem debemus Deum, ut cum illo, etiam sub illo, nihil aliud amemus; sed omnia duntaxat in illo: quia aliis non amamus illum ex toto corde, sed aliud quidpiam ab illo occupat cor nostrum.*—GIBIEUF *De Lib. Dei et Creat.* lib. i. c. xi. p. 66.

than they can love thee. O therefore, thou great Lord, thou great Good, that fillest heaven and earth, why dost thou not fill my very little soul? O my soul, that art so little, so miserable, why dost thou not open all thy little doors? why dost thou not extend thy utmost capacity, that thou mayest be wholly possessed, wholly satiated, wholly ravished with the sweetness of so great love? especially seeing thou art so very little; yet nothing less will satisfy thee. O, therefore, my most loving God, I beseech thee, tell me what may most effectually draw out my love to thee, considering what prevention of love, what privative, positive good things I receive from thee, infinite in greatness, infinite in multitude! It is a wonder that any one can think of these things, and not be wholly swallowed up of love, wholly turned into love. But I see, Lord, it is easier to speak these things, and to write them down, than to do them. Thou therefore, most good and most powerful Lord, to whom nothing is difficult, give, I beseech thee, that I may more easily do these things in my heart, than utter them with my mouth! Open, I beseech thee, thy most bountiful hand, and enable me that nothing may be more easy, nothing more sweet, nothing more delightful, than most effectually and most affectionately to fulfil that which I speak about loving of thee. Lord, give me leave a little to presume above my hope, and to plead with thee about thy magnificent goodness. Human friendship will not give the repulse to a poor, wanting, begging friend; O, therefore, most liberal Lord, help me that I may love thee!"\* Christians, it is worth while to make it your business to climb up to this love-ecstasy. This you will find to be a *completing rule*, an *effectual means*, and a *singular exercise* of exact and conscientious walking.

I shall briefly name (I intended largely to have pressed) two arguments or motives to persuade the use of these directions:—

1. *You cannot possibly get rid of your conscience: † therefore be persuaded to get a good one.*—There is nothing more common than for

\* *Tu autem, Domine Deus meus, es omnis boni bonum, super omnia bona bonus, bonum infinitissimè infinitum. Quomodo tantùm plus amabo te, quàm tu amas me, quantum tu es melior me? Debeo amare te finaliter propter te, et omnia alia propter te. Tu autem non amas me propter me, nec cetera propter me. Debeo etiam amare te infinitè quodammodo intensivè supra quodcumque bonum finitum; tu autem non sic amas me. Debeo quoque amare te infinitè quodammodò extensivè, volendo scilicet potius quodcumque et quancumque bona alia, etiam et meipsum non esse quàm te, vel quàm te semel offendere; tu verò non sic amas me, quia non debeo sic amari, &c.*—BRADWARDINUS *De Causâ Dei*, lib. ii. c. xxxiv. p. 627 et seqq. † *Vix ejus quanta sit, non est obscurum, &c. Nec vi extinguitur nec fraude, adeò altè inhæret animo. Tutissimus licet homo sit, tamen securus non est. Ipsas tenebras nequitia, inò tuta omnia timet: multos fortuna liberat pona, metus neminem.* *Exemplo sunt potentissimi imperatores, et qui arcani licentium nacti, sine arbitrio, sine testibus, &c.*—EPISCOPUS, *Instit. Theol.* lib. i. c. iii. pp. 10, 11. "The vastness of the power possessed by conscience is a fact not veiled in obscurity. Its force is manifest in the effects which it produces: It binds, imposes obligations, acts the part of an accuser, bears witness, absolves or condemns, in such a manner as if it acted within man in the capacity of God's vicegerent. And these effects or goods cannot be shaken off even by those who strive hard to eradicate from their minds every notion concerning God which they have imbibed. Whether with or without their own consent, they are agitated and disturbed with sad cogitations and gnawing remorse, induced either by their absolute denial of God's existence and supremacy, by their daring effrontery against the Deity, or by the heartless worship which they reluctantly pay to the Divine Majesty. Conscience cannot be ejected, either by force or by fraud, so deeply has it seated itself within the human breast! Though the man be quite safe, yet he feels himself to be insecure. Even in solitude he is full of anxiety and perturbation, and his whole frame is seized with trembling. Wickedness is afraid even

wicked men to do what they can to extinguish conscience. They flatter it with carnal reasoning; they bribe it with mock devotions; they wound it with heinous provocations; they sear it with customary wickedness; they trample it under foot by sinning in despite of it; they run away from it, and will not endure to hear it, by diversions: and yet they can sooner turn their souls out of their bodies, than conscience out of their souls; yea, amongst all these indignities, it is as fresh and active, as if it were not thus abused. It doth but watch its opportunity, when it will be heard, when it will make that which was done perhaps forty years ago, as if it had been but yesterday. What ails the great emperors of the world,\* "that cause their terror in the land of the living?" What ails them to tremble with inward contrition? Is it a vain fear? Why then do they not shake it off? Is it the fear of men? No: they are above human punishments. Is it the fear of shame? No: the sin perhaps was secret; at least man knows not the inward connotation of their spirits. What is the matter? O! they are haunted by the fury of their own consciences. Would wicked men but blab the gripes they sometimes feel, even then when they out-face a ministerial or friendly reproof, there would need no more to be said to evidence, that a conscience you will have, which will, first or last, do its office.

2. *Your own conscience will be your best friend, or your greatest enemy, (of any creature,) unto eternity.*—There is no greater riches, no greater pleasure, no greater safety, than a good conscience.† Let the pressures of the body, the hurry of the world, the affrightments of Satan, be never so great, they cannot reach the conscience. A good conscience singularly cheers the dying body, joyfully accompanies unto God the departed soul, triumphingly presents both soul and body unto the desired tribunal. There is no more profitable means, nor surer testimony, nor

when concealed in the shade, or covered with darkness; nay, it fears all things that are in perfect safety. Concerning its own security, it betrays many misgivings. A prosperous outward condition delivers many exalted miscreants from merited punishment, but none from inward dread. Of this we have instances in emperors, who have attained to the greatest height of power, and who, finding out the impunity which privacy affords, have committed acts of lewdness in secret, without any check from frowning witnesses, or upbraiding censors," &c.—EDIT. *Ip. a conscientia propriis stimulis agitur atque compungitur, et sui ipsa efficitur accusatrix et testis.*—ORIGENES Περὶ Ἀρχῶν, lib. ii. c. xi. p. 707. "Conscience is driven about and goaded by its own stings; and it is constituted the grand accuser, as well as the chief witness against itself."—EDIT.

\* *Insigne visum est earum Cæsaris literarum initium; nam his verbis exorsus est:— Quid scribam vobis, P. C., aut quo modo scribam, aut quid omnino non scribam hoc tempore, dii me deaque pejus perdant quam perire quotidianè sentio, si scio. Adeò facinora atque flagitia sua ipsi quoque in supplicium verterant. Tiberium non fortuna, non solitudines protegebant.*—TACITI *Annales*, lib. vi. c. vi. p. 149. "The letter sent by Tiberius on this occasion, is too remarkable to be here omitted. His words were as follows: 'What to write, Conscript Fathers, in what terms to express myself, or what to refrain from writing,—is a matter of such perplexity, that if I know how to decide, may the just gods, and the goddesses of vengeance, doom me to die in pangs worse than those under which I linger every day!' We have here the features of the inward man. His crimes retaliated upon him with the keenest retribution; so true is the saying of the great philosopher, the oracle of ancient wisdom, (Socrates,) that 'if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse.' Of this truth Tiberius is a melancholy instance. Neither the imperial dignity, nor the gloom of solitude, nor the rocks of Capres, could shield him from himself. He lived on the rack of guilt, and his wounded spirit groaned in agony."—MURPHY'S Translation. † *Vide BERNARDUM De inter. Domo, c. xxii. p. 1070.*



eminent conveyer of eternal happiness, than a good conscience. And, on the contrary, there is no greater torment than [that] of an evil conscience : though its gentler checks may be disregarded, its louder clamours will make you tremble. O sirs ! what will you do, when conscience shall upbraid you with your abuse of mercies, incorrigibleness under judgments, contempt of Christ, and hatred of holiness ? You cannot now endure to hear what conscience hath to say : how will you endure it unto eternity ? If one that killed his own father, could not, in some Egyptians' account, be more cruelly punished, than by being compelled to behold the murdered body for three days ;\* what a torment will it be, to be forced to behold every sin, with every aggravation, unto eternity ? Here, in bodily sickness, there are some intervals to revive the spirits ; but

\* *Parricidium vindicatori Pelusii, pro flagitii dignitate, nullum hactenus tortura ingenium perfectum duserunt ; non culeum, non vivicomburium : scivius quid cogitarunt, pie, scilicet, matris natura ferulam conscientiam : ad summa atrocitatis exemplum docti, novam severitatem didicerunt, parricidam sancientes triduo cogi spectare occisi cadaver, ut sic puniretur enormissimo omnium supplicio, admonitione facinorae.*—JOHANNES EUSEBIUS NIREMBERGIUS *De Arte* Vol. II. p. 159. "When the Pelusians were preparing to punish a parricide by law according to the extreme heinousness of his offence, they began to reflect that no torture commensurate with the enormity of the crime had been previously invented. Neither the *culeus*, nor the burning of the culprit alive, was deemed to be an adequate punishment. They therefore proceeded to consult together concerning some infliction which might operate on the criminal himself as a severe and salutary scourge : and this at length they discovered in CONSCIENCE,—that corrective ferule employed by our pious mother Nature. Having thus been themselves instructed, through an instance of consummate atrocity which had recently been brought under their notice, they taught other nations a new form of cruelty, by passing a decree,—that every parricide should for three days be compelled to live in sight of his murdered parent's body ; that he might be chastised by a method which was of all others the most uncommon, and which inflicted on his ill-suppressed natural feelings the most tremendous punishment, while his example was admonitory to others, warning them against the perpetration of such an act of flagitious wickedness." The remarkable punishment of *culeus*, which the Egyptian senators are here said to have rejected, is believed to have been of eastern origin, before it was employed with some circumstantial modifications by the Romans, and engrafted on their legislation. Mention is made of it by Plautus, Seneca, Cicero, Livy, Juvenal, Valerius Maximus, Apuleius, Plutarch, Orosius, Lactantius, and others. The parricide was sewed up in a large and strong leathern sack, having four living creatures for his companions,—an ass, a viper, a cock, and a dog ; and was then thrown into the sea. According to an old Scholiast, after the sack had been sewed up, the whole of the outside was rendered air- and water-tight by being besmeared over with pitch and bitumen,—a service eagerly performed by the populace, to demonstrate their abhorrence of the detestable offence. In Cicero's Oration for Sextus Roscius of Ameria, who was arraigned at the bar and tried as a parricide, occurs a fine passage on this subject ; which has been the occasion of much perplexity to the critics, but of which the circumstance respecting its bituminous covering affords a most satisfactory explanation. The following eloquent lines form a part of that paragraph :—"O the singular wisdom of our ancestors, in framing and passing a law which decrees, that a parricide should be sewed up alive in a *culeus*, and in that condition be hurled into the flood ! Do not they seem, by this punishment, to have cast him out at once from every part of universal nature ? Have they not thus suddenly debarred from him the free use and enjoyment of *air, light, water, and earth* ? so that the wretch who could kill HIM from whom he had derived his own existence, should be deprived of all those elements out of which, it is affirmed, every thing has been created ! In fine, there is nothing possessed of the least usefulness, or that belongs alike to all men, of which the parricide is allowed to retain the smallest particle. For, what is so common as *breath* to the living, *earth* to the dead, *the sea* to those who are buffeted with its waves, or even *the rocky shore* to those who are shipwrecked ? But the murderer of a parent [in his *culeus*] lives, while he may, in such a condition as leaves him incapable of obtaining a single breath from *the air* of heaven ; his death is such that *the earth* may not even touch his bones ; his conflict with *the waves* is such as prevents him from receiving their ablutions ; and when at length he is dashed on shore a lifeless corpse, on the very *rocks* he cannot find a quiet resting-place."—EDIT.

hereafter there will not be a moment's intermission of unexpressible horror unto eternity. The conscience shall roar under infinite wrath, and the sinner shall be kept from annihilation under it by infinite power.

Thus I have in a weak manner performed my promise in speaking to several kinds of consciences, with remedies and rules which, laid together, will (I think) amount to sufficient instructions, *How we may be universally and exactly conscientious*. Namely, 1. Get your consciences awakened from their natural lethargy. (1 Cor. xv. 34.) 2. Preserve them tender from acquired searedness. (Heb. iii. 13.) 3. Rectify their errors, as you would get cure of blindness. (Eph. iv. 18.) 4. Resolve their doubts, as you would a claim to your lands. (Rom. xiv. 5.) 5. Break from your scruples, as from thieves on the road. (Isai. xxxv. 3, 4.) 6. Lay your head in Christ's bosom, to cure your trembling. (Isai. xl. 11.) And then, 7, 8, For the *integrity* and *quiet* of your consciences, observe the rules proposed, as punctually as you would physicians' bills in a tedious sickness. (1.) Avoid sinning, as you would a train of gunpowder. (Job xviii. 15.)—(2.) Be as quick in your repentance, as in the cure of a pleurisy. (Zeph. ii. 2.)—(3.) Live under the apprehended presence of the jealous God. (Ezek. xi. 5.)—(4.) Examine your hearts, as princes sift out treason. (Lam. iii. 40.)—(5.) Pray for suitable grace, as starving persons cry for food. (Psalm cxliii. 7, 8.)—(6.) Let every action be as an arrow shot at a mark. (1 Cor. x. 31.)—(7.) Think of God as of a wise physician. (Job xl. 2.)—(8.) Be as vile in your own esteem, as you are in the eyes of a captious enemy. (Eph. iii. 8.)—(9.) Live upon Christ, as the child in the womb lives upon the mother. (Gal. ii. 20.)—(10.) Love God (as near as possibly you can) as God loves you. (Psalm xviii. 1, 2.)

But if these rules, though thus contracted, be too many, and too long, to be always remembered, that you may not be overcharged with that which should never be forgotten, I shall commend to you some spiritually-chymical extractions, and (if I might so express it) spirits of directions, that may be to your souls, in your pilgrimage toward heaven, as your ship-provisions in a sea-voyage,—generally sufficient, when others cannot be had. Plainly practise these memorials of direction in all your conscientious walking:—

1. *Consult duty, not events*.—There is nothing in the world for us to do, but to mind our duty. Curious speculations,\* that tend not to holiness, may be reckoned among your superfluities: but misgiving predictions of what may or will befall you in the discharge of your duty, may be reckoned among your grosser iniquities: and to venture upon sin to avoid danger, is to sink the ship for fear of pirates, and must be reckoned amongst your greatest follies, your worst of sins. Is not their reason (questionless their conscience is) dangerously distempered, that

\* Το ζην ἀρα το ἐνταυθ' ἀναγκαιῶν ἡγούμενος εἰς ἐπιστήμης συναυξήσιν, καὶ τὴν περιποίησιν τῆς γνώσεως, οὐ το ζην, ἀλλὰ το εὐζην, περὶ πλείστου ποιήσεται· μήτ' οὐν παῖδας, μήτ' ἀν γάμων, ἢ τοὺς γονεῖς, τῆς πρὸς τὸν Θεὸν ἀγάπης, καὶ τῆς ἐν βίῳ δικαιοσύνης, προτιμῶν.—CLEMENS ALEXANDRINUS, *Stromaton* lib. vi. p. 664. "Not life itself, but a *virtuous life*, will be in the highest request, by him who believes existence in this condition to be quite essential for the accumulation of useful information, and the acquisition of knowledge; and he will therefore esteem love to God, and righteousness of life, in preference to his natural affection for children, wife, or parents."—EDIT.

practically argue?—"This way of duty may probably procure man's displeasure; and therefore, to prevent that, I will take the course which will certainly procure God's displeasure." Besides, by-ways will not lead you to the place you aim at.\* But, on the contrary, keep your consciences from being violated, and you cannot be miserable. O how calm and quiet, as well as holy and heavenly, would our lives be, had we learned but this single lesson,—to be careful for nothing, but to know and do our duty, and to leave all effects, consequents, and events to God! The truth is, it is a daring boldness for silly dust to prescribe to Infinite Wisdom, and to let go our work to meddle with God's. He hath managed the concerns of the world, and of every individual person in it, without giving occasion to any one to complain, for above this five thousand years; and doth He now need your counsel? Therefore let it be your only business to mind duty. "Ay, but how shall I know my duty?" Take a second memorial:—

2. *What advice you would give to another, take yourselves.*†—The worst of men are apt enough to lay such burdens on other men's shoulders, (Matt. xxiii. 4,) which if they would take them upon their own, they would be rare Christians. For instance: The very outcry of those that revile godliness, who deal by the miscarriages of professors, as the Levite by his concubine,—quarter them, and divulge them; even they expect, that those who make a strict profession of religion should be beyond exception blameless; and they, even they, scorn those that make any defection from their professed strictness. And, on the other side, those that are holy,—they expect that even graceless persons should bear reproof, receive instruction, and change the course of their lives. In middle cases, then, between these extremes, what exactness will serious Christians require, where the bias of their own corruptions doth not misguide them? David was twice surprised to pass sentence against himself by remote parables; (2 Sam. xii. 5—7; xiv. 4, 14;) wherein he mistrusted not himself to be concerned. Wherein this rule is too short, add a third:—

3. *Do nothing on which you cannot pray for a blessing.*—Where prayer doth not lead, repentance must follow; and it is a desperate adventure to sin upon hopes of repentance. Every action, and cessation too, of a Christian that is good and not to be refused, "is sanctified by the word and prayer." (1 Tim. iv. 4, 5.) It becomes not a

\* Ουδε γαρ ὁ τοξευεν τῷ ἀοτρῷ βουλομενος, καὶ τῷ βοῖ τὸν λαγῶ κυνηγετεν, δυστυχῆς ἐστιν· ἀλλ' ἀβέλτηρια καὶ μοχθήρια τοῖς ἀδυνατοῖς ἐπιχειροῦσιν. Ὅσπερ οὖν τὸ ἄποθνηναι τῷ περὶ συνδιαστρεφεταί, καὶ οὐ τουναντίον· οὕτω τοὺς βίους αἱ διαθεσεις συνεφομοιοῦσιν αὐταῖς.—PLUTARCHUS *Περὶ Εὐθυμίας*, pp. 471, 466. "For we do not reckon him unfortunate, who will shoot with a ploughshare, and let slip an ox at a hare; nor is he born under an unlucky influence, who cannot catch a buck with a sling or drag-net; for it was the weakness and perverseness of his mind which inflamed him on to impossible things. As, therefore, the shoe turns about with the foot, and doth not deviate from its motion; so according as the affections of the mind are, they render the life conformable to themselves."—MORGAN'S Translation.

† Τεκνον ἀλλοῦ τεθνήκεν, ἢ γυνῆ; οὐδεὶς ἐστὶν ὃς οὐκ αὖ εἰποι, ὅτι ἀνθρώπων. Ἀλλ' ὅταν τὸ αὐτοῦ τῶς ἀποθάνῃ, εὐθὺς, Οἰμοί, τάλας ἐγώ, βοῶ. Ἐχρῆν δὲ μεμνησθῆναι, τί πάσχομεν, περὶ ἀλλῶν αὐτοῦ ἀκουσάντες.—EPICETUS, *Enchiridion*, c. xxxiii. SIMPLICIUS, p. 168. "Is the child or wife of another dead? there is no one who would not say, 'This is a human accident.' But, if any one's own child happen to die, it is presently, 'Alas! how wretched am I!' But it should be remembered, how we are affected in hearing the same thing concerning others."—MRS. CARTER'S Translation.

Christian to do any thing so trivial, (Eph. v. 1—4,) that he cannot pray over it;\* and if he would but bestow a serious ejaculatory prayer upon every occurrent action, he would find that such a prayer would cut off all things sinful, demur all things doubtful, and encourage all things lawful. Therefore, do nothing but what you can preface with prayer. But these rules are all defective; I will therefore close with an example that is infinitely above defects:—

4. *Think, and speak, and do what you are persuaded Christ himself would do in your case, were he upon the earth.*—The Heathen—they proposed unto themselves the best examples they had,† and therefore let us follow the best of ours. (Micah iv. 5.) There are many rare examples in scripture: (Heb. xiii. 7:) but we may say of them, as it is said of most of David's worthies, whose highest commendation was with this diminution:—"They attained not unto the first three." (2 Sam. xxiii. 19, 23.) I propose therefore neither great nor small, but the "King of saints." (Rev. xv. 3.) It becomes a Christian rather to be an example, than to follow one. (1 Peter ii. 12, 15; 1 Thess. i. 7.) But by imitating of Christ, you will come as near as it is possible "to the first three;" for your fellowship shall be "with the Father, and with his Son Jesus Christ," (1 John i. 3,) "through the Spirit of Holiness," who alone can teach you what it is to abide in Christ, (1 John ii. 27,) who was, and is, and ever will be our absolute copy. (Heb. xiii. 8.) O Christians! how did Christ pray, and redeem time for prayer? (Mark i. 35; vi. 46; Luke vi. 12; John xi. 42.) How did Christ preach, (out of whose mouth proceeded no other but gracious words, Luke iv. 22,) that his enemies could not but admire him? (John vii. 46.) At what rate did Christ value the world, who did and taught to renounce it? (Mark x. 21—27.) What time did Christ spend in impertinent discourse, who made "their hearts burn within them" whom he occasionally fell in company with? (Luke xxiv. 17—32.) How did Christ go up and down doing good to man, (Acts x. 38,) and always those things that were pleasing to God? (John viii. 29.)

Beloved, I commend to you these four memorials, to be as so many scarlet threads,—(Joshua ii. 18, 21,)—upon every finger of the right hand, one; that you may never put forth your hand to action but these memorials may be in your eye: 1. Mind duty. (Acts ix. 6.) 2. What is another's duty in your case, is yours. (Rom. ii. 21.) 3. What you cannot say, "The blessing of the Lord be upon it!" do not meddle with it. (Psalm cxxix. 8.) But, above all, 4. As soon forget your Christian name, (the name of a Christian,) as forget to eye Christ; (Psalm cxliii. 2;) and, whatever entertainment you meet with from the profane world, (John xv. 18, &c.,) remember your Exemplar, and

\* Ὁ ἄνθρωπος ἀμαρτανῶν ἀπολλύει τὴν παρῆρσιαν ἣν εἶχε, τὸ συνείδος αὐτοῦ, πρὸς τὸν Θεὸν ἐν τῇ εὐχῇ αὐτοῦ.—ATHANASI *Questiones ad Antiochum*, quest. lxxvii. p. 361. "Thus the man who commits sin, destroys that freedom of access to God, and that inward consciousness of Divine favour, which he formerly enjoyed when engaged in prayer to Him."—EDIT.

† Ὅταν τινι μὲλλεις συμβαλεῖν, προβαλε στανφ, τι ἀν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων; καὶ οὐκ ἀπορήσεις τοῦ χρῆσασθαι πρὸς ἑκόντως τῷ ἐμπειροῦτι.—ERICETUS, *Enchiridium*, c. li. SIMPLICIUS, p. 282. "When you are going to confer with any one, and particularly those in a superior station, represent to yourself how Socrates, or Zeno, would behave in such a case; and you will not be at a loss to make a proper use of whatever may occur."—MRS. CARTER'S Translation.

“follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.” (1 Peter ii. 21—23.)

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SUPPLEMENTARY NOTE.

*Synteresis*, or *synteresis*, is a word not unknown to our English lexicographers, both ancient and modern, who, almost without exception, have defined it to be “a remorse, prick, or sting of conscience;” and some of them, in marvellous contradiction of themselves, immediately add the word *synteretica*, with this correct meaning: “That part of physic which gives rules for the preservation of health.” Those of them who trace etymologies, uniformly derive the word from *συν*, “with,” and *τηρεω*, “to conserve.” This curious instance of cross-purpose between the derivation and the meaning, is attributable to the mental process of misappropriation,—the very common verb *τερεω*, *τερω*, (*τριβω*), “to pierce, harass, or torment,” being confounded with *τηρεω*, “to preserve;” in brief, the mistake has had its origin in the substitution of (ε) *epsilon* for (η) *eta*.

The only quotation in Johnson’s Dictionary, in support of a remorse of conscience, is one from Dr. Seth Ward, which, on the very face of it, will appear, to the most cursory reader, to be contradictory of that unlucky signification. That passage is here subjoined: “Though the principles of *synteresis*, the seeds of piety and virtue, scattered and disseminated in the soul, to bring forth the fruit of virtue and felicity, may be trampled on and kept under, cropped and snibbed, by the bestial part; yet they will sometimes be starting out, sprouting, and putting forth themselves.” In that age, the principal writers of bishop Ward’s school were warm advocates for baptismal regeneration; and it was not unusual for them to apply *synteresis* to the unobliterated grace of baptism, the influence of which, as explained by them, had not been sinned away by repeated acts of transgression, and the virtue of which still manifested its existence by lively internal struggles in favour of righteous principles and correct conduct.

But all Dialecticians are aware, that the Schoolmen generally describe it to be an original gift of God, a mental light conferred on every man that cometh into the world. Blount, who undoubtedly possessed a large portion of the varied qualifications requisite for a good lexicographer, defines *SYNTERESIS*, in his *Glossographia*, to be “the pure part of conscience; or a natural quality engrafted in the soul, which inwardly informs a man whether he do well or ill.”

The famous Martinus, and our own Holyoke, give us this definition of it: “It may be called *conservation* or *preservation*, from *συντηρεω*, to preserve. Hence that part of the soul which resists sins, which always evinces a desire to preserve itself unspotted from vice, and which continually exclaims against and reprehends the perpetration of criminal acts, is denominated *synteresis*.”

In his celebrated “Cases of Conscience,” bishop Sanderson observes on this subject: “If a man should say, ‘My conscience doth suggest unto me, that this theft is not to be committed;’ or, ‘My conscience crieth out unto me, that it ought not to be committed;’ the knowledge of this conclusion is properly *συνειδησις*, or *conscience*, as it is distinct from *συντηρησις*, or a *guiltless conservation of one’s self*.—The word *synteresis*, which is a *guiltless conservation of one’s self*, is often used for *syneidesis* or *conscience*, but improperly. In practice, *synteresis* is the habit of the first principles about good and evil, from whence conclusions are deduced, out of which proceedeth conscience.”—

“First Lecture,” sec. xii. p. 15. In a subsequent passage, bishop Sanderson translates *synteresis*, “the unstained conservation of the mind.”

The verb *συντηρεω* is also employed in the New Testament, by three of the Evangelists; (Matt. ix. 17; Mark vi. 20; Luke ii. 19;) and in each of the passages our learned translators have given this good word its highest *conservative* character and signification.

As in the note from Ames, in page 6, and in that which precedes it from Estius, I have rendered *synteresis*, through an allowable circumlocution, in the one instance, *unsullied mental integrity*, and in the other, *conscious uprightness*,—both of them opposed to the erroneous meaning contained in our English dictionaries; it became requisite for me to show cause why such a marked discrepancy exists; and this duty, in defence of my translation, I have now briefly performed. I might indeed have made a parade of great names; but every one who is competent to form a judgment on the matter will be content with the name, and the decisive language, of the most accomplished Protestant casuist of the seventeenth century, the amiable and learned bishop Sanderson,—EDIT.

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## SERMON II.

BY THE REV. WILLIAM GREENHILL, A.M.

WHAT MUST AND CAN PERSONS DO TOWARDS THEIR OWN CONVERSION?

*Wherefore turn yourselves, and live ye.*—Ezek. xviii. 32.

THE words are part of that serious exhortation, begun in verse 30: “Repent, and turn yourselves from all your transgressions:” continued in verse 31: “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit:” and concluded in this verse: “Wherefore turn yourselves,” &c.

In the former part of the verse, the Lord saith, “I have no pleasure in the death of him that dieth.” “I had rather men should come to the knowledge of the truth, and be saved, than die in their sins, and perish through their impenitency. ‘Wherefore,’ or ‘therefore,’ ‘turn yourselves,’” &c.

The exhortation in these words is backed with a reason of great (yea, the greatest) strength, namely, life: “Turn, and live;” that is, Ye shall live comfortably here, and happily for ever hereafter.

There be four propositions deducible from these words:—

1. That man is turned from God.
2. That it is man’s duty to turn unto God again.
3. That the Lord’s willingness that men should rather live than die, should be a strong argument to move them to turn.
4. That those who do turn shall live.

I shall wave all those great truths, and come to that which the words seem to import; namely, *a power in man to turn himself*. It is a good rule which Glassius, in his “Philology,”\* gives us: that active verbs are given to those things which do not, properly and by immediate influx, do that which they signify; *sed certâ tantùm ratione concurrunt* [“but

\* L b. iii. p. 290.