

A C. 2269  
**RECOVERY**  
 FROM  
**APOSTACY.**

*Set out in*  
**A SERMON** Preached in *Stepny*  
 Church neere *London* at the receiving  
 of a Penitent *Renegado* into the  
 Church, *Octob. 21. 1638.*

By **WILLIAM GOUGE D.D.** and Min.  
 in *Black-Friers LONDON.*

Herein is the History of the surprizall and admirable escape of the said Penitent.

*from the Turks.*  
 Οὐκ ἔστι ἀμαρτία ἀνυπακούεσσι πρὸς τὸ Θεὸν ἐν τοῖς γυνώσκουσιν αὐτόν  
 καὶ ἀξίαν περὶ τοῦτον Αἰθανὰς, de Commun. Effent P.F. & S.S.

*Nigrum nostrum & herba fullonica est penitentia. Hieron. in Hieron. cap. 8.*



**LONDON,**  
 Printed by *George Miller*, for *Ioshua Kirton*, and *Thomas*  
*Warren*, at their shop in *Paul's Church-yard*, at  
 the white Horse, 1639.



## An advertisement to the Reader.

Courteous Reader,



The ensuing Sermon is by the Author himselfe published; to prevent the publishing of other copies taken at the Preaching thereof by such as

have skill of *Brachygraphie* or short-writing; of whom some attempted in the Authors name to publish their owne notes. Many have beene much wronged hereby: and that by the *Short-writers* omissions, additions, mis-placings, mistakings. If severall Workes of one and the same Author (but some published by himselfe, and others by an *Exceptor*) be compared together, they will easily be found in matter and manner as different, as Works of different Authors. I have heard living Authors much omplaine hereof. The wrong done to Authors deceased is the greater, because no

*Martiall* of old thus complained of a divulger of his booke,

*Quem recitas,  
meus est, O Fidestine, libellus:  
Sed male dum  
recitas, incipit  
esse tuus Lib. 1.  
Epigram, 38.*

Dr. Playfer of Cambr. having a like cause of complaint, expresseth his complaint in the Poets words, thus turned into English.

*O Fidestine, a  
booke of mine,  
thou print'st against  
my will:  
It is not mine,  
but now it's  
thine, because  
thou print'st it  
ill.*

redresse can be made thereof. Had this Sermon beene published by any <sup>any</sup> swift-writer, all the particulars of those tortures which Martyrs endured, and of their courage in enduring the same and many amplifications of sundry generall heads then in concise summes onely uttered, must needs have beene left out of this Treatise. For the Author having ever accustomed himselfe to be observant of the time usually set a part for a Sermon, choosing rather to leave an appetite in his Auditory, then to glut them, did forbear to deliver such testimonies of Martyrs sufferings, and undaunted resolutions as he had in writing before him; and withall, when he espied the time to slip away apace, he contracted his matter, and summarily delivered, especially in the latter part of his Sermon, the points that are now more fully set downe.

That thou maist (as in a small map) behold at least the heads of such points as are handled in this Sermon (which might well cary the title of a Treatise) know that her is distinctly set downe

1 A particular narration of the Penitents surpriz all, apostacy, escape from the Turks, and penitency, page 2.

2 The distinct heads of the whole Parable of the Prodigall, page 7.

3 The difference betwixt turning from the better, and from the worse, page 10.

4 The ancient use of circumcision, and when, and why it was abolished, page 12.

5 When one is lost, when found, page 12, 15.

6 The descent of such Apostates, as privily without any publick penance slip into the Church, page 16.

7 Publick confessions of true penitents, p. 17.

8 The great dammage of Apostacy, page 23.

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11. The tortures inflicted on Martyrs p. 29.

12. Their courage in enduring them p. 35.

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- 23 The difference betwixt the unpardonable and other sins, page 75.
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- 27 Exhortation to all of all sorts to entertaine a penitent as a Brother, page 80.
- 28 Iustification of our Churches indulgency, page 81.
- 29 Incitation to such as have denied the faith, to repent, page 82.
- 30 Directions for a penitents future carriage, page 83. &c.

Besides these, which are all copiously handled, many others are by the way touched.

The recompence which the Author desireth is thy prayers for him.



A  
**R E C O V E R Y**  
 FROM  
**A P O S T A C Y.**

Set forth in a Sermon Preached  
 in *Stepny Church* at the receiving of  
 a Penitent Renegado into the  
 Church.

L V K E 15:32  
~~15:31.~~

Ἀπολωλὸς ἦν καὶ εὗρέθη.

*He was lost, and is found.*



Text the more *pertinent* it  
 is to the point in hand, the  
 more profitable it is like to  
 be in the handling thereof;  
 wherefore that you may the  
 better discern how *perti-*  
*nent* this Text is for this pre-  
 sent Assembly, I will as distinctly and succinct-  
 ly as I can relate the speciall occasion thereof.

B

This

*Quo magis ac-*  
*commodas, eo*  
*magis commo-*  
*das.*

The History of  
a penitent Re-  
negado.

**T**His Penitent heere before you,  
*Vincent Iukes* by name, is an  
*Englisb* man, borne in *Shrop-*  
*sbire*, and in the seventeenth yeare  
of his age was bound apprentice to a  
Cooke in *Ratife* of this Parish. After  
two yeares service, his master set him  
forth to Sea in a Cooks place in the *Ad-*  
*venture* for *Greenland*. Thither they  
had a prosperous voyage, and returned  
safe within five moneths. \* The yeare  
following hee was set forth againe (as  
before) for *Genoway*. In this voyage  
they were set upon by Turkish pirats, and  
after a dangerous fight, wherein seven  
were slaine and about twenty more woun-  
ded and maimed, hee with three and thir-  
ty more were carried to *Argier*, where,  
within foure daies after their arrivall, they  
were sold for slaves in the Market place.  
Of that company many died, foure were  
ransom'd, and seven there still abide in  
slaverie. It is a custome there that their  
King have his choice of every eighth per-  
son to bee sold. And it so fell out that  
this

\* Anno  
1636.

this man was one of the eight. The King therefore had him for his slave, and after two moneths passed him over to his brother; by whom hee was sold to a *Negro*. That *Negro* used him most cruelly: and by daily threatnings and soare beatings forced him to renounce his Christian Religion, denie *Christ*, acknowledge *Mahomet* to bee a great *Prophet*, and in testimony thereof to bee circumcised and to conforme himselfe to the *Turkish* rites, and attire. All these things thus accomplished, the *Negro* sold him to a *Grecian*, who was also a *Mahometan*. This *Grecian* put him for a Souldier into a *Turkish* ship, which went forth upon spoile. In that ship were two *English* Christians and a *Flemming* Circumcised as himselfe, with twenty native *Turks*. The two Christians and two *Renegadoes* being together in the steridge, espied five of the *Turks* alone together below board: and thereupon consulted to take that opportunity of freeing themselves from slavery, or spending their lives in the attempt thereof.

of. Thus on a sudden they fly upon those five *Turks*, who suspected no such matter, and with their knives, having no other weapons, stab'd them. This done, they seised upon the muskets, swords and other weapons which were in that roome, and therewith kild five more of the *Turks* that came one after another to see what the tumult might be about: and they wounded and maimed five more. The five *Turks* that remained alive unwounded were so affrighted, as they knew not what to doe, but through feare ran up to the riggin: where they were threatned to be shot thorow if they would not yeald. They yeald therefore upon promise to have their lives spared; and comming downe one by one were bound, as the five maimed *Turks* were. Thus a full conquest being got over all those *Turks* they sailed to *S. Lucas* in *Spaine*, where the Conquerours sold the ten living *Turks*, the ship and all that was in her for six hundred pounds, which they divided among themselves, and had each of them an hundred and fifty pound apeece. The

The Spaniards dealt fairely with the foure that now professed themselves *Christians*: and used all the enducements they could to bring them to their Religion: Three of them were perswaded, and abode among the Spaniards: This *Penitent* bearing more love to his native Country and reformed Religion in which hee had beene brought up, refused to abide in *Spaine*, but tooke his first opportunity of comming for *England* in the *Centurian* \* the last of *Aprill*. \* 1638. Hee had not beene long in *England* before hee put to Sea againe for *Greeneland*. In which voyage hee professeth that hee was much troubled night and day, and that hee could not well sleepe through horreur of conscience for denying his Christian Faith. So soone therefore as hee returned safe from *Greeneland* to *England*, hee went to the ancient grave Curate of *Stepny*, the Parish where hee lived, and made knowne his case to him; who for the present comforted and

exhorted him to abide more stedfast in the true Faith for the future. But because the case was no ordinary case, the said *Curate* very prudently advised with the reverend *Doctor*, and *Vicar* of that Church. The *Doctor* on the same ground, and with like prudence made his case knowne to the right honourable and right reverend Father in God his *Diocesan*; who advised with the most reverend Father in God the *Lord Arch-Bishop of Canterbury his Grace* thereabout.

Thus was there a solemne, pious, and grave forme of *Penance* prescribed for admitting him againe into the Christian Church. At the performance whereof this duty of preaching the Word was enjoyned to mee: Which in obedience to *Authority*, and with hope in Gods assistance I have undertaken. And that what on this occasion I shall deliver may bee both seasonable and profitable, I have made choise of the Text which you heard before; And I pray, heare it againe, He

*He was lost, and is found.*

**Y**Ee have here the *Catastrophe* or sweet close of a *Parabelicall History*, or *Historicall Parable*, which is full of trouble and confusion throughout the greatest part of it, but endeth with a joyfull issue. *A resolution of the Parable.*

The *Place* whereon it was represented, is the *Church*. For out of the *Church* did the *Prodigall* depart: Into the *Church* did he returne: And most of the memorable matters therein related, are related as performed in the *Church*.

The *Persons* mentioned therein are,

1. *God* himselfe, represented under the title of a *Father*, ver. 20.
2. A *Penitent Apostate*, and a *justiciary Proffessour*, set out under two *Brothers*, ver. 11, 29, 31.
3. *Lewd tempters* and inciters to evill, implied under the *Harlots* which the elder brother mentioneth, ver. 30.
4. A *covetous worldling* that takes advantage from a distressed mans necessity to put him to a base worke, not allowing competent food, He is here stiled a *Citizen*, ver. 15.
5. *Hard-hearted Neighbours*, who are no whit moved with a distressed mans extremities: intimated under this phrase, *No man gave to him*, ver. 16.
6. *Obedient Servants*, who readily performed,



med what their Master commanded about a welcome intertainement of his Sonne, *ver.* 22, 23.

7. *Sympathizing Friends*, who rejoyced with the joyfull Father, comprised under these words, *They began to be merry: ver.* 24. and further implied by the *musick* and *dancing* mentioned, *ver.* 24.

Most of the forementioned Persons are brought in performing severall parts.

The distinct parts are five.

1. In the first, the younger Sonne obtaines his portion of his Father, and riotously spends it, *ver.* 12, 13.
2. In the second, the Prodigall being brought to extreame want, is forced to seeke service of an hard master: under whom he was put to a base worke: and yet for his paines had not enough to sustaine nature, *ver.* 14, 15, 16.
3. In the third, the said Prodigall is brought to himselfe, and to thinke of his Father: to whom addressing himselfe, he is met in the midd way by his Father: and graciously embraced upon his penitent confession, *ver.* 17, 18, 19, 20, 21.
4. In the fourth, his Father with all the cheerefull and joyfull expressions that he can, brings him to his house, clothes him with the best robe, feasts him, and cheares him with musick and dancing, *ver.* 22, 23, 24.

5. In

5. In the fifth, the eider Brother hearing the melodie, and enquiring after the cause, enviously expostulates the case with his Father: but the Father gratio-lyly endeavours to give him full satisfacti-on: wherein he concludes with the words of my Text,

*He was lost, and is found.*

These five *Parts* might easily be subdivided into sundry other particulars.

But having by the forenamed generalls brought you along from the beginning of the Parable to the last clause thereof, my purpose is to hold close to this close, *He was lost, and is found.*

In summe this Text sets out *A recovery from Apostacy.*

*Summe and parts of the Text.*

The particulars most observable are two.

1. The Dammage of *Apostacy*, *He was lost.* For when he went out of his Fathers house he proved an Apostate. His Fathers house was the Church, wherein alone were the meanes of sal-uation: and out of which he had no hope of saluation, but was in that broad way that leadeth to destruction. Thus was he *filius perditus*, a lost child. A great dammage indeed was this.

2. The Advantage of Penitency. *He is found.* By sight and sence of his sinne, by an humble acknowledgement thereof, and by re-turning to his Fathershouse, he shewed himselfe a true Penitent: and by his Fathers receiving him

him into his house, and giving him such well-come as he did, he was under the meanes of salvation againe. Thus was he *filius inventus*. A child whom his Father enjoyed. As great an advantage was this to the Sonne, as joy to the Father.

Difference between  
the turning  
to the worse,  
and to the better.

Before I proceed in a distinct handling of these two particulars, I suppose it to be meet to set before you a generall view of the whole: and that as it consists of two opposite termes, **LOST**, **FOUND**; but made to agree by two different *tences* or times, **WAS**, **IS**. *He WAS lost, and IS found.*

*He WAS, He IS*; These are the two distinct and different times.

The former, *He WAS*, notes out the time past: and that was his fore-lorne estate.

The latter, *He IS*, points at the time present: and that is his new-borne estate.

Thus he is here set out unto us, not in that condition which the Prophet describeth in these words, *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sinne that he hath sinned, in them shall he die.*

But he is set out in a more blessed condition, which the same Prophet thus describeth, *If the wicked will turne from all his sinnes that he hath committed, and keepe all my statutes, and doe*  
that

Ezek. 18. 24.

Ezek. 18. 25.

that which is lawfull and right, he shall surely live: he shall not die.

If the termes of my Text had beene thus changed, *He was found, and is lost*, it had beene more miserable then, *fumus Troes*, wee were a flourishing people: or then, *וְהָיָה אֵלֶּכָּא* the title and first word of *Ieremiahs Lamentations*, *How?* How doth the Citie sit solitary that was full of people? In such a case, *miserum est fuisse*, it is a miserable thing to have beene: to have beene in our Fathers house, and to be lost: as, to have beene living and to be dead. But as the parts of the Proposition stand in my Text, *He was lost, and is found*, *meminisse iuvabit*, it will be a comfort to consider that such and such a woefull estate is altered: that *He was lost, and is found*. It is like to that comfort which he found in his soule, who said, *I was a blasphemer, and a persecutor, and injurious, but I have obtained mercy*. Hereupon with much content and comfort he saith (1 Cor. 15. 10.) *By the grace of God I am that I am*. Lam. 1. 1.

To shew that such a passage from the worse to the better is remarkable, and not to be forgotten, the Apostle adviseth the converted Gentiles to remember it *Remember that yee being in time passed Gentiles in the flesh:--- That at that time yee were without Christ:--- But now in Christ Iesus, yee who sometimes were farre off are made nigh by the blood of Christ*. 1 Tim. 1. 13.

This was the case of the penitent Prodigall, *He was lost, and is found*. And this is the case

When the Renegado was lost.

of the Penitent *Renegado* here before us. *He was lost, and is found.* He was lost, not when he first set to sea: nor when the *Turkish* Pirats set upon the ship wherein he was: nor when they took him captive: nor when they sold him for a slave: nor when he was under the harsh and hard handling of the cruell *Negro*. The basest slave that can be under man, beleaving in Christ, and fast-holding his Christian faith, is (to use the Apostles phrase, (1 Cor. 7. 22.) *the Lords freeman*. Therefore not lost. He that endureth whatsoever the cruellest persecutor can inflict upon him for Christs sake, is blessed, *Mat. 5. 11.* Therefore not lost.

But *he was lost* when he became a *Renegado*: When he renounced his Christian faith: when he acknowledged *Mahomet* to be the great Prophet; when he yeilded to be circumcised, and have all his haire shaved off, and to put on Turkish attire, and when he professed himselfe a *Mahometan*, then *He was lost*.

No sin perforce

Had he not yeilded to those evidences of a *Renegado*, but that per force they had been put upon him, he had not beene lost. If perforce he had beene circumcised, if perforce he had beene shaven, if perforce the Turkish turbant or tuffe had been put upon his head, and other Turkish attire upon his body, he had not thereupon beene lost.

The ancient use of circumcision.

In this case *circumcision* it selfe as it availeth nothing, so it doth no hurt. *Circumcision* was of old, before Christ was exhibited, an honourable Cognizance wherby Gods people were distinguished

stinguished from such as were *extranei*, out of the covenant and in contempe called *uncircumcised* (1 Sam. 14. 6. and 17. 26, 36. Ephes. 2. 11.)

But by *Christ*, who pulled downe the partition wall betwixt Jew and Gentile, was that, (as other rites of that use, which were also Types of the *Messiah* to come) utterly abolished. On which ground saith the Apostle (Gal. 5. 2.) *If yee be circumcised Christ shall profit you nothing*, that is, If any revive that rite, which (beside that it was a signe of difference betwixt Jew and Gentile, and a bond to tie men to the whole Law) was a Type of the *Messiah* to come, he denies Christ to be exhibited, and to have wrought mans redemption: and in that respect Christ shall profit him nothing.

When and where  
circumcision  
abolished.

Now because *Christians*, on these and other weighty grounds, utterly reject Circumcision; *Jewes*, *Turkes*, and other adversaries of the Christian faith, are not onely circumcised themselves, but doe what lieth in them to draw such *Christians* as they can get into their clutches, to be circumcised. For any *Christian* to yeeld to them herein, whether it be by faire or foule meanes, is to denie the Christian faith; and to renounce *Christ* himselfe: which who-soever doth, is *lost*. It is all one, as of old it was to offer incense to the Heathenish Idols: which because *Origen* did, he was excommunicated by the Church. Not feare of torture and torments moved *Origen* to doe what he did (for those he had oft endured in great measure

The evil of cir-  
cumcision under  
the Gospe.

Nicoph. Zeh.  
H/ps. 5. cap.  
32  
O volis generoso  
ex fortis animo  
periculis  
incertis  
paratis erat.

*Quæsitur quum  
se tormentis  
victum ab illo  
intelligeret, et  
diabolicum  
propterea confil-  
ium animum  
affectu, &c.*

with much patience: so as his adversaries saw that there was no working on him that way) but it was pretence of avoiding another sinne. For the Commissioner, when he discerned that by inflicting torments he nought prevailed, but was vanquished, he turned himselfe to a more divelish plot; for understanding how much *Origen* was addicted to preserve the chastity of his body, hee brought him to the Idols altar where a filthy *Black-more* was placed, and threatned, that, if he would not offer incense on that altar the *Black-more* should defile his body, which filthinesse to prevent, he offered the incense. This pretence did not excuse his fact, nor avert the Churches censure. What the *Black-more* had done per force to him, would have beene accounted no sinne of his. But his offering of the incense was accounted a deniall of the Christian faith.

*Renegadoes* that yeeld to be circumcised goe as farre, (yea and further too) in denying Christ, as *Origen* did, yet have they not such a pretence as he. Not unjustly therefore may they be accounted *lost*, as was this *Penitent* here before us.

Yet his standing here before us, as yee see him, gives evidence that *he is found*.

*When a Peni-  
tent is found.*

He was not *found* when he with his fellowes slue some of the *Turks* in the ship: nor when they brought ship and the other *Turks* to Saint *Lucas* and there sold them: nor when he arrived in *England* his native Countrey againe. Though

Though these were sure evidences of his freedom from *Turkish* slavery, yet not so of his freedom from a farre worse slavery under sinne and Satan, whereunto he subjected himselfe, when he renounced his Christian faith. His three companions whom he left in *Spaine*, may yet still, for ought we know, remaine *lost*.

He began to be *found* when he was touched in conscience, and pricked in heart for his grievous Apostasie. He went on in the right way to be *found*, when he made knowne his case to his *Minister*, and made confession of his great offence to him: and yet further, when he willingly subjected himselfe to the discipline of our Church, and manifested his willingnesse to undergoe any pennance that shee should enioyne: humbly and penitently desiring to be received into her bosome againe, and to be accounted one of her children. For Repentance of sinne is then profitable, when it is performed in the Catholick Church. Where, of old, times of penitency were appointed by the Governours of the Church, that satisfaction might be given to the Church, in which remission of sins is granted.

Now therefore *he is found* indeed. Now that after the just censure of excommunication for his Apostasie, upon his humble confession and hearty repentance (as we hope) he is here this day received into the bosome of the Church, now *he is found*. So as now to his everlasting comfort (if he remaine constant)

and

*Penitentia peccati tunc prodest si eam in Ecclesia Catholica gerat. Aug. de Eccles. dogm. c. 80.*

*Rectè constituantur ab his qui Ecclesie præsunt tempora penitentiae, ut fiat etiam satis Ecclesie in qua remittuntur ipsa peccata. Aug. Enchir. c. 69.*



and to the great rejoycing of all true Christians that now behold him, or shall heare of that which we behold, my Text may in speciall be applied to him,

*He was lost, and is found.*

*Apostates creeping into the Church without publicke penance are still lost.*

I feare, I feare, that there are some even now here present that have beene in the case wherein this *Penitent* was, *lost*; but not in the case wherein he is, *found*. I feare there are some that have played *Renegadoes*, and as an evidence thereof, are *circumcised*. Let such know (whether they heare of themselves, or shall heare of what I say by others) let them know, that by their secret thrusting themselves into the Church, and concealing their sinne from the Governours thereof, and that without just satisfaction which ought to be publicly given for an offence so scandalous as theirs is, they can never find such peace in their conscience as this *Penitent* may. Yea let them know that they have great cause to feare the deceitfullnesse of their hearts, and to suspect the truth of their repentance, if at least they make any profession of repentance. True Penitents, which by notorious finnes have dishonoured their profession, scandalized the Church, and given matter of insultation to the enemies of true Religion, will not bee ashamed to make open confession of their sinne, and be willing to undergoe any penance that by the true Church shall be enjoined to them.

They

They of *Jaakobs* house who had taken with them *strange gods*, brought them to *Jaakob*, and their idolatrous *earings* too (*Gen. 35. 4.*) which was a reall confession of their sinne, and a demonstration of the truth of their repentance.

*Achan*, though he knew he should die for it, yet made this open confession. (*Iosh. 7. 20.*) *Indeed I have sinned against the Lord God of Israel: and thus and thus have I done.* It is probable that he was the rather enduced to make this confession, because *Ioshua* had told him, that thereby he should *give glory to the Lord God of Israel* in the *verse* immediately before: and that he obtained mercy for the remission of his sin before God, and salvation of his soule.

*Vide Andr. Masq comment in Ios. 7. 19.*

The *Israelites* having cast off the Government of the Lord by Judges, being convinced of their sinne, makethis open confession thereof, *Wee have added un to all other our sins this evill*, *1 Sam. 12. 19.*

The *Jewes* after the captivity having married strange wives (which was against the Law, *Deut. 7. 3.*) openly and penitently thus confesse their sinne, *Wee have trespassed against our God, and have taken strange wives*, *Ezra 10. 2.*

*David*, though a King, having committed scandalous sinnes, contents not himselfe with a private confession thereof to the Prophet *Nathan* (*2 Sam. 12. 13.*) But <sup>b</sup> by a Penitentiary *Psalmie* maketh open and publicke confession there-

<sup>b</sup> *Iste Psalmus*  
*care a continet*  
*penitentis of-*  
*endens ut qui*  
*cecidit in cri-*  
*mine, confitea-*  
*donale sua re-*  
*deat ad salutem*  
*Hieronim.*

of to the whole Church, *Psalm* 51.1.

To like purpose tends the second booke of *Salomon*, stiled *Ecclesiastes*. *The Hebrewes say that this booke is an evidence of Salomons repentance: for that he trusting in his wisdom and riches offended God by woemen.*

That which *S. Paul* writes (*1 Tim. 1. 13.*) of his being a *blasphemer and a persecutor and injurious*, is a publike confession of his sins.

It is noted (*Acts. 19. 18, 19.*) as a fruit of true faith that many that beleeved, came, namely openly and publickly, and confessed and shewed their deeds. Among these were many also of them who used curious arts (that is magicall and diabolicall arts) brought their bookes together and burnt them, before all men: that is openly and publickly.

*The Young-man* whom *S. Iohn* committed to the tuition of the *Bishop of Ephesus*, being recalled, after his *Apostacy*, with teares on his knees openly craves pardon.

*There is a Lamentation of Origen*, published among his workes, wherein he himselfe doth openly confesse, and penitently bewaile his scandalous yealding to *Pagan Idolatry*.

*Sundry* that were seduced by *Marcus* the Magician, in testimony of the truth of their penitency made open confession.

*Philip* who of *Roman* Emperours was the first Christian, desiring to be admitted into the Christian Church, stood in the place where penitents were wont to stand, and made open

\* *Aiunt Hebraei hunc librum Salomonis esse penitentiam agentis, quod in sapientia divitiis suis confusus, per mulieres offendit Deum. Idem.*

\* *Niceph. Ecl. Hist. l. 2. c. 32.*

\* *Lamentum quod circumfertur nomine Origenis.*

\* *Ἐκ τῆς ἐκείνου ἐξουχολογίας ἡ Γεν. αὐτοῦ, Hist. l. 9.*

\* *Euseb. Ecl. Hist. l. 6. c. 34.*

open confession of his sinne.

\* *Natalis* a Bishop among Heretiques did the like.

\* *Hereſuſubus*  
*vocabatur E-*  
*piſcopus. Euſeb.*  
*Ecl. Hiſt. l. 1. c.*  
*28.*

Many other particulars might here be reckoned up of ſuch as of old in the times of perſecution having renounced the Chriſtian Faith, upon touch of conſcience made publike confeſſion of their *Apoſtacy*, and were thereupon admitted againe into the Chriſtian Church.

For <sup>b</sup> in thoſe daies they ſuffered none, that had once renounced the Chriſtian Faith to be received as members of the Church, unleſſe they gave good evidences of their true repentance, and that by their deepe humiliation, free confeſſion, and willing ſubjection to ſuch ſatisfactions as the Church ſhould enioyne.

<sup>b</sup> *Euſeb. Ecl.*  
*Hiſt. l. 6. c. 34.*

For this end they had <sup>i</sup> Miniſters to order the penance of ſuch Penitents, and to receive them againe into the Church. <sup>k</sup> They had alſo publicke places for ſuch Penitents to ſtand in: and they had <sup>l</sup> formes of confeſſion, and rites for Penitents to obſerve.

<sup>i</sup> *In Eccleſia*  
*qualibet pre-*  
*byterius peni-*  
*tentiarum con-*  
*ſtituerunt*  
<sup>k</sup> *Certus eſt peni-*  
*tentium locus*  
*Niceph. Ecl.*  
*Hiſt. l. 12. c. 28.*

From thoſe primitive times of the Chriſtian Church even to theſe our dayes, they who after their revolt from the Faith, have beene thorowly touched in conſcience for their ſinne, have not unwillingly made recantations, and confeſſions, and undergone what the Church thought meet to lay upon them. This time after time hath beene done in all reformed Churches: And that not onely by ſuch as have returned from *Paganisme*, *Turciſme*, and *Ju-*

<sup>l</sup> *Legē ibi de*  
*forma peniten-*  
*tiæ.*

*daism*, but also from *Anabaptism* and *Po-  
pery*.

*\*Rituale  
propter Novati-  
anos infirmus  
esse dicitur, quia  
communicare  
illi cum eis nol-  
lent, qui sub  
Decy persecu-  
tione fidem ab-  
negant, &  
postea resipis-  
centes ad eam  
redierant. Ni-  
ceph. Ecl. Hist. l.  
12. c. 28.*

*\*Sacco sumpto  
& cinere con-  
spersus. Niceph.  
l. 4. c. 21.*

*\*Stant illi per-  
inde atq; iudicio  
damnati essent,  
&c. l. 12. c. 28.*

Indeed the ancient Discipline of the Church about receiving such as had *Apostatised* from her, into her bosome againe, was more austere, then now it is: <sup>a</sup> The rather because of the *Novati-  
ans*, who would not communicate with them, who had denied the faith in the persecution of *Decius*, and afterwards repenting turned to the same faith againe.

In those daies Penitents were wont to put <sup>a</sup> sack-cloth upon their backs, and ashes on their heads: And <sup>o</sup> to stand as men condemned, with their countenance dejected; yea and with much sorrow and wailing to cast themselves downe at the Bishops feete, who also weeping with them and for them, prostrateth himselfe: and the whole assembly weepeth too. The Bishop risen up, having prayed for them, and given them what counsell and charge he thought meet, bids them stand up: and dismisseth them for that time: Being so dismissed they gave themselves to mourning, watching, fasting, praying, and other things meet for Repen-  
tance: and waited till the Bishop should call for them. Sometimes they were long put off before they were admitted into the Church, and participation of all Gods ordina-  
nces.

But now the Church dealeth much more gen-  
tly and graciously with such as she conceiveth to  
be true Penitents. Yet so, as she may search, and  
cense

clenſe the wound, and worke the more perfect cure.

Yee, yee, whoſoever you be that have re-nounced your Religion, and denied your Lord and Saviour, and yet without any publicke confeſſion or ſatisfaction intrude into the Church, and thruſt your ſelves in among the gueſts which are invited to the Lords Table, Ye draw a ſkin over a feſtring wound: Ye eat and drinke your owne damnation: Yee make the Lord to expoſtulate the caſe with you, and to ſay unto you, *How came ye hither not having a wedding garment?* This is the doome denounced againſt ſuch (*Math. 22. 13.*) *Binde them hand and foot, and take them away, and caſt them into outer darkneſſe, there ſhall be weeping and gnaſhing of teeth.* Well note this and tremble. I wot well, that it were farre better for you to ſtand as humble Penitents in a Chriſtian Congregation on earth, humbly confeſſing your finnes and graciously receiving abſolution of them, then to be in the number of them, of whom *the Sonne of man ſhall be aſhamed, when he cometh in the glory of his Father with his holy Angels* (*Mark 8. 38.*) And aſſuredly he will be aſhamed of ſuch, as having denied him are aſhamed to make open confeſſion of that their deniall.

But this Penitent here before us by his humble ſubmiſſion to the Churches order, and penitent confeſſion of his heighnous ſinne in the miſt of this great Congregation, apparently ſheweth, that as formerly he was not aſhamed

to deny Christ, so now he is not ashamed to confesse Christ. He is indeed ashamed. But of what? Even of his former shamelesnesse. Of this shame he hath no cause to bee ashamed: Unlesse it be that he can be no more ashamed, that he was before so gracelesly ashamed of his Saviour.

In this ground, he being, as yee heard before, received into the Church againe, I will againe apply my Text to him, and say of him,

*He was lost, and is found.*

*Hetherto of the generall consideration of my  
Text, by handling the two opposite termes  
joyntly in their distinct times. I pro-  
ceed now to the particular  
pointes severally: each  
by it selfe.*

The two branches which in speciall sprout out of the body of my Text, are these.

1. The dammage of *Apostacy*, intimated in this word *LOST*, which giveth us to understand that *Apostacy plungeth into perdition.*

2. The advantage of Penitency intended under this word *FOUND*, which giveth us further to understand that

*Penitency restoreth to salvation.*

Of these in order.

It hath beene shewed before that the *H* *ere* man was an *Apostate*. Hee forsooke the Church, and in that respect hee is said to be

be \* *Ἀποσταλὴς* *Lo s t*: That is in the state and case of him to whom eternall destruction and damnation belongeth. His *Apostacy* therefore implunged him into perdition: whereinto all Apostates are implunged. So much is intended under this phrase \* *ὑποσταν εἰς ἀπώλειαν* (*Heb. 10.39.*) a *withdrawing* or drawing backe unto perdition. The *with-drawing* whereof he speaketh is from the profession of the true Faith, an *Apostasy* from it. This is evident by that which in way of opposition, hee addeth, *ἀλλὰ πιστεύεις*, but of Faith. We are not (saith he) of them that draw backe: but of them that cleave close to the true Faith, and fast hold it. Now by adding this inference (*unto perdition*) to that sinne of drawing backe, he plainly sheweth that *Apostacy* *implungeth into perdition*. In this respect that notorious *Apostate* *Indus* is, by him that well knew what was his due, stiled, *the sonne of perdition*, *John 17. 12.* Christ foreseeing that he would fall away, and proove an *Apostate*, in relation thereunto termes him a *sonne of perdition*, that is a man that would implunge himselfe into eternall destruction.

S. Peter in setting downe this point, notes out the true ground and reason thereof in these words, *Denying the Lord that bought them, they bring upon themselves swift destruction*, *2 Pet. 2. 1.* By the Lord that bought them, hee meanes the Lord Jesus Christ. Now to deny him is an high pitch of *Apostacy*: And thereby they bring upon themselves destruction; in that there is no sal-

\* *Simplex*  
*verbum*  
*ἄλλω* signifi-  
cat perdere cō-  
positum ἀπώ-  
λειαν non caret  
emphasis ἀπο-  
λύμενον ὅ-  
τι ἐκείνον ὁρ-  
ροῦνται ἀπὸ  
Ἰσοκράτη  
Arabid.  
\* *Substantio ad*  
*perditionem*



vation in any other. For there is no other name under heaven given among men whereby wee must be saved. *Act. 4. 12.* 'They who deny him by whom alone salvation is to be had must needs bring destruction upon themselves. This is the most principall reason of all.

There is another like to this, noted by the Apostle (*Hebr. 10. 25.*) they forsake and desert the assembling of Saints together, that is, the Church of God, the Communion of Saints. Now as Christ is the onely Author and giver of salvation: So he causeth the sweet streame of salvation to flow foorth upon his body onely: which is the true catholicke Church. Where the Apostle saith (*Eph. 5. 23.*) *He is the Saviour of the body*, he meanes it *exclusively*, of none but of those who appertaine to the body, and are members therof. In this respect the Church is fitly resembled to *Noahs Arke*. For as none were saved from perishing in the generall deluge, but they who abode in the Arke: So can none be saved from eternall perdition, but such as remaine in the true Church. *Apostates* therefore, by deserting the Church implunge themselves into *Perdition*: and remaine as children of *Perdition*, even as persons lost, while they continue *Apostates*.

Hereby take notice of the wretched disposition, and woefull condition of *Renegadoes*: who cast themselves out of the true Church, renounce their Christian Faith, and denie the Lord who so dearely bought them. What, what

Nulli nostrum  
dubium est per  
arcam Noe (c.  
cliam fuisse  
figuram. Aug  
de Vnit. Eccl.  
5.  
Firmis sunt tene  
amnes qui ex  
tra ecclesiam  
catholicam prae  
sentem sunt  
vitam, in igne  
eternum iustos  
Nam & in di  
ebus diluvij ne  
minem legimus  
exire arcam  
potuisse salvari  
Aug. de Fid. ad  
P. Diac. c. 37,  
38.

The miserable  
plight of apostates.

what is then in this wide world that can counter-vaile such a losse? Or what can stand him in any steed that is *lost*? Can wealth? Can honour? Can liberty? Can life it selfe?

1. The wealth of this world, which is all the wealth that can be gotten by *Apostacy*, may prove like *Jonahs* gourd, and vanish away ere thou be aware: even while the thought of some seeming content is in thine head. But the wealth lost by *Apostacy*, is, as the Apostle sets it downe (*Heb. 10. 34.*) *παρρησία* a solid substance: and that *κρείττων* much better then this world can afford. For it is *ἐν ἑσπερίῳ* in Heaven: it is there treasured up for us; and thereupon it is *μὴ φθαρτά* enduring, that never fades away. This better, enduring substance, in Heaven, is lost by such as are themselves *Lost* through *Apostacy*.

1. Wealth got by *Apostacy* is vanishing.

2. The honour atchieved by denying the faith may prove like *Hamans* promotion, which lift him fifty cubits high above ground upon a gibbet: but the honour lost by *Apostacy*, is <sup>b</sup> a Royall Priesthood, <sup>c</sup> a Crowne, <sup>d</sup> a Crowne of life, <sup>e</sup> an incorruptible Crowne of glory, <sup>f</sup> a Kingdome, <sup>g</sup> an heavenly Kingdome, <sup>h</sup> an everlasting Kingdome. This is the honour that belongs to such as persevere in the faith; which they who renounce the faith, doe forfeit.

2. Honour of Apostates ends in shame.

b. 1 Pet. 2. 9.

c. Rev. 3. 11.

d. Jan. 1. 12.

e. 1 Pet. 5. 4.

f. Jan. 2. 5.

g. 2 Tim. 4. 18

h. 2 Pet. 1. 11.

3. The liberty attained by leaving the true Christian Church, may be some externall, temporary freedome from prison, from chaines, from gallies, from bondage and slaverie under cruell men. But the liberty lost thereby, is that

3. Apostates being in a miserable slavery.

<sup>i</sup> Rom. 8. 21.

<sup>k</sup> Gal 5. 1.

TERRORS of con-  
science most ter-  
rible-

divine, and <sup>i</sup> glorious liberty of the Sonnes of God, <sup>k</sup> wherewith Christ hath made them free : which is a freedome from the wrath of God, the curse of Law, the dominion of sinne, the tyranny of Satan, and eternall damnation. Is the rage of man more to be feared then the wrath of God? chaines of iron more then the bonds of the law? Bondage under Turkes more then slavery under Satan, whose worke which he enjoynes is villany; whose wages, which he gives is damnation? are blowes and stripes on the body, more then gawles and wounds of conscience? The anguish of a tormenting conscience is much more intolerable then of scourges, whips, bastinadoes, strapa-  
does, racks, or any torturing instruments on the body. There needs no other *Accuser* of an *Apostate* then his owne conscience : no other *Witnesse* to convince him : no other *Adversary* to aggravate his crime : no other *Jewry* to finde him guilty : no other *Judge* to condemne him : no other *hangman* to execute his doome upon him. There needs no other to work his woe, then his owne conscience. Instance all these in that great *Apostate Indas*.

Who accused *Indas*, or brought in the bill of inditement against him? Did any of his fellow Disciples? No : none but his owne conscience.

Who did beare witnesse against him? Did any of the *Priests* of whom he received money to betray his Lord, or any of their officers who  
saw

saw him accomplish his treason with a kisse?  
No: none but his owne *conscience*.

Who aggravated his crime? Did *Nicodemus*,  
or any of the *Lawyers* that beleaved in Christ?  
No: none but his owne *conscience*.

Who found him guilty? Did any of the  
common people, who followed Christ from  
place to place, and received sundry kindneses  
from him? No: none but his owne *conscience*.

Who gave sentence against him? Did  
*Annas*, or *Caiphas*, or *Herod*, or *Pilat*? No:  
none but his owne *conscience*.

Who brought him to the place of execution,  
and there hung him upon a tree? Did any of the  
Governours souldiers? No: none but his own  
*conscience*.

His *conscience* was his Accuser, Witnesse,  
Adversary, Jewry, Judge, Executioner.

What the *Poet* said of envie, may be applied  
to a guilty conscience,

----*Siculi non invenerunt Tyranni*

*Tormentum majus*----

*Ne're did the fiercest tyrant*

*Invent a greater torment.*

*Horat Epist.*  
*l. 1. Ep. 1.*

If it be said that all *Apostates* have not such  
torturing consciences, I answer, that then they  
have a seared conscience, which is much worse.  
A restless conscience, though for the time it  
be even an intolerable burden, yet may it proove  
a meanes to bring the tortured soule to deepe  
humiliation for his sinne, to sound repentance,

*A searlesse*  
*conscience worse*  
*then restlesse.*

Acts 16. 29, 30

to an earnest desire of pardon, yea and to faith in Christ Jesus : and thereupon be pacified, and quieted, as his was, who *came trembling and fell down before Paul and Silas, and said, Sirs, what shall I doe to be saved?* But a sencelesse conscience never works any remorse, or restraint: but is an occasion of mens giving themselves over to worke all wickednesse with greedinesse. Thus *after their hardnesse and impenitent heart they treasure unto themselves wrath against the day of wrath (Rom. 2. 5.)* In this respect a conscience past feeling casts a man into a more desperate condition then a conscience destitute of all comfort. And of the two, it is better to live and die in despaire, then to live and die in an impudent remorselesse: greedily committing sinne without any trouble of conscience. Surely in the day of judgement it will be easier for the conscience which is restless here, then for the sencelesse conscience.

*Cum tenentur in  
tam grandi cri-  
mine percussi  
sunt animi ce-  
citati, ut nec in-  
redigant delicta  
nec plangent.  
In iugantis  
Dicit major hec  
plaga est. Cypri.  
Sermon. 5. de lapsis.*

*God to be feared  
red more then  
man.*  
Heb. 11. 35, 36.

Be wise now therefore all yee that may be brought to *the triall of cruell mockings and scourgings. yea moreover of bonds and imprisonment, and of all manner of tortures:* be well instructed in the difference betwixt such things as man can inflict upon the body, and such as God can inflict on body and soule: that yee be not worse then the foolish fish, which leape out of the warme water into the flaming fire. Such are they, who to escape the hands of mortall men, fall into the hands of the living God, not considering the weight of that which the Apostle

saith

saith (Heb. 10. 31.) *It is a fearefull thing to fall into the hands of the living God.*

The feares which usually most affright men, and draw them to be *Rengades* are but of such things which the Apostle (1 Cor. 10. 13) stiled *adversus humane* or *common to man*: Such as by man are inflicted, such as by man may be endured.

I suppose greater and crueller tortures cannot in these daies be by mans wit invented, then were of old inflicted by spitefull persecutors on the Jewes in the daies of *Antiochus*, and on *Christians* in the time of the ten notorious persecutions under the *Romane Emperours*.

<sup>b</sup> *Erat spectaculum eorum que fiebant ita crudele, ut omnem narrationem superet. Euseb. Eccles. Hist l. 8. c. 6.*

<sup>c</sup> *Virgis, flagris, loris, funiculis laserati ossa nudata patebant: & aceto sale mixto purulentis corporis partibus perfunduntur.*

<sup>d</sup> *Fustibus percussi.*

<sup>e</sup> *Instrumentis membratim extensi.*

<sup>f</sup> *Fractis*

<sup>b</sup> So cruell was the sight of those tortures which persecutors inflicted, as exceeds all expression.

<sup>c</sup> Constant Christians had their flesh torne from their backs with rods, scourges, whips, and cords, so as their bones lay bare, and the raw parts of their body were washt with vineger and salt.

<sup>d</sup> They were knockt with clubs.

<sup>e</sup> They were stretched on racks.

E 3    <sup>f</sup> Their

*What tortures  
Martyrs en-  
dured.  
Maccab. 6. 9, 10  
& 7. 1, 2, &c.*

† *Fractis cruribus puniti.*

‡ *In utraq; manu digiti acutis calamis sub extremis unguibus perforati.*

§ *Testis toto corpore ad mortem usq; discerpiti.*

¶ *Terga excoriata. Caput pellis detracta a fronte ad mentum usq;.*

|| *Nares, labia, aures, manus etiam & pedes amputati: & ipsi velati quadam victima in carnes dissecti.*

|| *Lingua funditus execta (Plectram palati & faucium sevis tibi Tortor reculsit. Prudent. magi seq. Hym. 10. de Romano Mart.)*

|| *Oculorum expunctionem & effossionem tolerant.*

|| *Robustiores ramos instrumentis quibusdam in unam contraxerunt: deinde*

† Their legs were broken, and they so left miserably to perish.

‡ They were goared with sharp pricks under the lowest parts of their nailes.

§ Their bodies were scraped with shels to death.

¶ Their backs were fleaed. Their skin was pull'd over their heads from the brow to the chin.

|| Their noses, lips, eares, hands and feet were cut off; and they as sacrifices cut into gob-bets.

|| Their tongues were cut out by the rootes, and puld out of their jawes.

|| Their eyes were boared and digged out.

|| Their bodies were rent, and pulled to peeces by strong boughs, forced

*deinde cuilibet Marty-  
rum crura alligarunt :  
atq; ita eos in suum  
quemq; locum pro natu-  
ra sua recurrere permit-  
tentes, subitam membro-  
rum distractionem effe-  
cerunt.*

*(Intereatq; feris dilace-  
ratus equis. Prud. de  
Hippolyto. Hym. II.)*

° *Iacobus fullonis  
instrumento percussus  
obijt.*

P *Fractis cruribus  
puniti.*

¶ *Ignem combusti.*

° *Carbonibus ignis  
ad supplicij diuturnita-  
tem adusti.*

° *In sublime sublatis  
melliore igne supposito,  
fumo suffocati.*

° *In morem carinum  
vescarum igne paula-  
tim consumuntur.*

° *Ignes & craticule  
siebant sensim Marty-  
rum corpora torrentes.*

forced together by in-  
struments, and let loose  
when the limbs of the  
bodies of Martyrs were  
tied fast unto them.  
Their limbs were also  
pull'd to peeces with  
wild horses.

° Their braines were  
knockt out with a fullers  
instrument.

P Their legs were  
broken to peeces.

¶ They were burnt  
with fire.

° They were a long  
while together parched  
on hot burning coales.

° Being hang'd by the  
heelles and their heads  
downward over a soft  
fire, they were choaked  
with smoake.

° They were roasted at  
the fire, as flesh to be ea-  
ten useth to be roasted.

° They were leisurely  
broyled on gridierons set  
over fire. They



⁂ *Ferream scdm per-  
ferunt in qua corpora ip-  
sorum velut in sartagine  
cocta nidore astantes  
replebant.*

⁂ *Plumbo igne lique-  
facto bulliente adhuc &  
ignefcente tergora per-  
fusi.*

⁂ *Aeneas laminas te-  
nerimis corporis parti-  
bus applicabant.*

² *Tyrannus cum con-  
siderasset regionis na-  
turam quod frigore  
horrida esset, & anni  
tempus quod hyber-  
num; observata nocte in  
qua maximè malum  
ipsum augesceret, &  
alias tunc aquilo in ipsa  
spiraret: iussit quadra-  
ginta Christianos nuda-  
tos sub dio in media urbe  
congelatos mori. Tunc  
ubi mandatum audi-  
cissent, cum gaudio ab-  
iecta etiam extrema tu-  
nica ad mortem per fri-  
gus precedebant. Basil.  
in 4c. Mart. Conc.  
Item Greg. Nyssen. de  
iisdem Orat. 2.*

⁂ They were fried in  
red hot ieron chaires,  
as in a frying pan, which  
annoied the standers bie  
with a stanch.

⁂ Hot boyling lead  
was powred down their  
backs.

⁂ They clapt fiery  
plates of brasfe upon the  
most tender parts of  
their body.

² A persecuting tyrant  
considering the nature  
of the countrey, that it  
was terribly cold, and  
the time of the yeare,  
that it was winter: and a  
night wherein the cold  
extremely increased, and  
that the northwind then  
blew there: commanded  
forty Christians to be set  
stark naked under the  
open aire in the midst of  
the City, to freeze to  
death. Then when they  
heard that charge, with  
joy casting away even  
their innermost vestmēt,  
they went on to their  
death by cold. They

<sup>a</sup> *Pardalum, Vrsorum, Suum agrestium, Boumque, impetum sustinuerunt.*

<sup>b</sup> *Fame, siti, frigore necantur.*

<sup>c</sup> *Eos qui in carcere suffocabantur canibus rojecerunt, adhibitis nocte dieque, custodibus ne quisquam eorum sepeliretur: prolatisque reliquijs cum, a bestijs, tum ab igne relictis, ac partim laceratis, partim adustis, deinde & reliquorum capitibus una cum truncis pariformiter inhumatis complures dies militaris curæ custodiam deputarunt.*

*Hæc & alia tormentorum genera memorantur a Basilio Concionibus in S. Martyres. Prudent. in Hymnis de Coron. Mart. Euseb. Eccles. Hist. l. 5. c. 1. & l. 8. c. 6, 7. & c. Niceph. l. 7. c. 11, 12.*

<sup>a</sup> They endured the violence of Libbards, Beares, wild Boares, and Bulls.

<sup>b</sup> They were destroyed with hunger, thirst and cold.

<sup>c</sup> Such as were stifled in prison they cast to dogs, setting watchmen night and day, lest any of them should be buried: and such remainders as were left both of beasts and fire, in part torne, and in part burnt, together with the heads & bodies of others they cast out in like manner unburied, and committed them for some daies to the custodie of fouldiers.

Thus the barbarous cruelty of persecutors extended it selfe as farre as it could, even beyond the temporall lives of Martyrs.

Many Martyrs  
of all ages and  
sexes.

*Se victos  
esse nec labere  
amplius quod  
inferrent con-  
fessi sunt. Euseb.  
Ec. Hist. l. 5. c. 1.*

*Viri cum  
mulieribus, &  
admodum par-  
vulis, tormentis  
traduntur.*

*Euseb. loc. citat.*

*Nullus dies  
qui non ultra  
quinq; millium  
numerus Mar-  
tyrum reperiri  
posset ascriptus,  
excepto die Ca-  
lendarum Ian-  
narij Hier. ad  
Heliod.*

*Complures  
uno die cumu-  
latim perpassi  
sunt, ita ut li-  
tor gladium  
suum habitaret,  
laborandoq; de-  
ficeret. Euseb.  
Eccles. Hist.  
l. 8. c. 9.*

*Præclaram  
claritatem ac  
revera divinam  
virtutem Mar-  
tyrum vidimus.*

*Assistebant  
autem ad ipsum  
iudicij tribunal,  
& ipsos Chri-  
stianos esse con-  
fitebatur, &c.*

I suppose that more cruell torments can-  
not bee invented then of old have beene  
inflicted on Christians. <sup>a</sup> Persecutors have  
acknowledged that they were overcome;  
and had no more to inflict. Yet was all  
that they did or could inflict but *humane*  
(as was noted before) such as flesh and  
blood by the assistance of the divine Spi-  
rit could and did endure: which assistance  
was afforded not only to <sup>c</sup> strong men, but also  
to women and young children, who were  
given up to be tormented. Neither were  
they onely a few choise persons who endured  
Martyrdome in Christs cause, but such multi-  
tudes yeare after yeare, moonth after moonth,  
week after week, day after day, as an ancient Fa-  
ther testifieth, that *there was never a day in  
the yeare, except the first of January, whereunto  
the number of five hundred Martyrs at least  
might not be ascribed.* <sup>b</sup> So many one after  
another in one day suffered, as the Executioner  
blunted his sword, and with the paines he  
took, fainted. That which many of them en-  
dured, though to flesh flesh and blood it seem-  
ed intolerable, yet with much patience, <sup>h</sup> ex-  
cellent cheerefullnesse, and divine courage  
they endured it. They were not as Beares  
hall'd to the stake, but while persecutors were  
sitting on their judgement seates and con-  
demning some Christians, <sup>i</sup> others leaped in  
and professed themselves to be *Christians*: and  
suffered the uttermost that could be inflicted  
<sup>k</sup> with

with joyfullnesse, and a kinde of pleasantnesse, singing Psalmes as long as their breath lasted: as *Paul* and *Silas* did, being after soare scourging put into the stocks in a prison, *Acts* 16. 23, 24, 25.

*1 Cum gau-  
dio risuq; ac bi-  
laritate extre-  
mam mortis  
sententiam sus-  
cipiebant, ita ut  
Psallere, &c.  
Euseb. de hist.*

Such tortures and torments so courageously and manfully have sundry Christians in all ages suffered, as to them who onely heard thereof, they seemed incredible; and to many who were eye-witnesses thereof they seemed so strange and beyond admiration, as they thought the Martyrs to be madd, wicke, and senselesse. But Martyrs themselves (who had the light of Gods Word for their direction, and the Spirit of wisdom and revelation, in the knowledge of Christ: the eyes of their understanding being inlightened: whereby they knew what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints: and what is the exceeding greatnesse of his power to us ward who beleeve, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in heavenly places) Martyrs, I say, by the light of the Word and inlightning of the Spirit, with the eyes of their minde, pierced thorow the thicke cloud of all their sufferings, and (as *Stephen* by an extraordinary worke with his bodily eyes beheld the Heavens opened, and the Sonne of man standing at the right hand of God) they did see the gracious favour of God towards them, and feeble the comfortable shining thereof upon their soules, whereby they were encoura-

*The ground of  
Martyrs cou-  
rage*

*Ephes. 1. 17,  
18, 19, 20.*

*Act 7. 56.*

ged, and enabled to endure all that they endured. For God useth to give such inward comfort, courage, assistance and supportance to his Saints suffering for his names sake, as is unutterable, unconceivable.

The recompence  
of Martyrs.

Besides, the minde and meditation of Martyrs was so fixed on the recompence of reward, which with much confidence they expected, as the sense of paine was swallowed up therewith. For they accounted all tortures that could be inflicted, *Not worthy to be compared with the glory to be revealed unto them.* Most elegantly and emphatically hath the Apostle set out the wonderfull great disproportion betwixt a Christians suffering, and the recompence following thereon, in these words, *Our light affliction which is but for a moment worketh for us a farre more exceeding and eternall weight of glory.*

Rom. 8. 18.

2 Cor. 4. 17.  
expounded.

\*Θλίψιν pre-  
more: ut cal-  
ceus dicitur  
Θλίψιν premere  
pedem: & uix  
dicuntur θλί-  
ψιν.

1. All that can be by man inflicted on man is but \*Θλίψις *compressio*, a pressure, and that of the body onely. For man after hee hath killed the body, *hath no more that he can do*, Luke 12. 5. Thus much is implied under this phrase (*Gen. 3. 15.*) *Thou shalt bruise his heele.* Satan by his instruments can reach no higher then the heele, that is the body, the inferiour part of man. For this pressure of the body, by way of recompence, shall be conferred *glory*, that which of all is exceedingly desired. The glory heere ment compriseth under it whatsoever may make to the happinesse of man, and that both in body and soule.

2. The

2. The kind of affliction is but τὸ ἕλαττον some *light* thing easie to be borne by him that is indued with the Divine Spirit. For afflictions for Christs sake may be comprised under that yoke and *burden* of Christ which is *easie* and *light*, *Math. 11. 30.* But the recompence is βάρος a *weight*, such a weight as infinitely over-poisseth all afflictions.

3. The continuance of affliction is but πικρὸν *for a while*, even for a moment. At the uttermost they cannot extend beyond this present life, which is a short life. But the weight of glory is αἰώνιον *eternall*, without date, without end.

4. To shew that in this comparison all degrees of comparison are exceeded, he addeth *hyperbole* upon *hyperbole* thus, καὶ ὑπερβαλὼν εἰς ὑπερβαλόν, which emphaticall *Gracisme*, because other tongues cannot word by word expresse to the full, they are forced to use words & phrases which exceed all comparison, as \* *wonderfully above measure, above measure exceedingly: exceedingly excelling*: or, as our last and best English translation turnes it, *a farre more exceeding*.

\* *Atque supra modum Erasm. Supra modum in sublimitate Fulg lat. Excellenter excellens Beza.*

What Oratour or Rhetorician could have set out a difference or disproportion more to the life and to the full, then the Apostle hath done in the fore-mentioned words?

Who should not, who would not bee mooved hereby to endure any thing that by man can bee inflicted for professing Christ, rather then by denying him, loose that *exceedingly excelling weight*

2 Cor. 12. 4.

of glory: Heereof when S. Paul, being rapt into the third heaven, had but a glimpse, he saw and heard *aperta quædam inenarrabilia* matters, which man cannot possibly expresse. *These, these are the things which eye hath not seene, nor eare heard, neither have entered into the heart of man.* 1. Cor. 2. 9. And these are the things that are lost by denying Christ.

The punishment  
of Apostacy.

*Post inexpiable  
malum se-  
viens ignis æter-  
na scelerum  
uisione torque-  
bit.* Cypr. de lau.  
Martyr.

Yet is not this all. Apostacy pulls upon a man not onely *pœnam damni*, losse of blisse, but also *pœnam sensus*, that which will make him feeble paine and smart, even the sence of torture and torment: and not such as man onely can inflict: No nor such onely as all the Divels in hell can inflict: But such as by the wrath and power of the Almighty is inflicted: Such as red hot yron, boyling lead, flaming fire, and all other corporall and temporall torturing torments are too light to paralell or compare withall. For they are easie lesse and endlesse, mercilesse and remediable. *A fire kindled in mine anger* (saith the Lord Deut. 32. 22.) *shall burn unto the lowest Hell.* Heare this, O Apostates, and tremble. Receive therefore the counsell which the Lord thus giveth (Luk. 12. 4, 5.) *I say unto you, my friends, Be not afraid of them who kill the body and after that have no more that they can do: But I will forewarne you whom you shall feare: Feare him who after he hath killed, hath power to cast into Hell: yea, I say unto you, him feare.*

Because hard and cruell usage of *Turks*, and feare of worse is the cause alleadged by this present

sent *Penitent*, whereby he was mooved to renounce his profession of Christ, I have the longer insisted thereon, and indeavoured to make cleere these six distinct points.

1. That *Apostates* may implunge themselves into greater tortures then they can avoid.

2. That all that by men can bee inflicted on constant professours of the Christian Faith, are no more then what God can and will inable them to beare.

3. That greater tortures cannot be invented then have in former times beene inflicted on Christians.

4. That Martyrs in all ages have expressed much comfort & joy in their greatest sufferings.

5. That their recompence farre surpasseth their endurance.

6. That by denying Christ that recompence is lost and intolerable torments in Hell purchased.

If these be not enough to embolden Christians against all that man can do, I know not what can be enough.

But yet there remaines one stumbling block to be removed, and that is about life. For *skin for skinn* and all that a man hath will he give for his life.

*Faith of more worth then life.*

For satisfaction hereunto let it be considered that

1. This was the Devils allegation, *Iob. 2. 4.* And shall a Christian fight with the Devils weapons against Christ?

2. If



2. If that high prize set upon life be taken in a faire and right sence, it must be applied *ad idem*, to matters of like kind. For a temporall life, all the temporall things that he hath, may be given: as (*Mar. 5. 26.*) the woeman which had an issue of blood, *spent all that shee had on Physitions*, namely all her temporall estate. But the true faith is of another kinde: the good of our soules, the present consolation, and future salvation of them, depends on a constant profession of the true faith. It is not in our power to part with it.

3. Life preserved by *Apostacy* is but a temporary life, a shadow, a vapour, a bubble, a breath: Soone gone, even before a man can thinke of parting with it. How long did *Judas* retaine his life after his *Apostacy*? The rich foole had his soule taken away long before his account. For while he dreamed of *many yeares*, he heard this summons, *This night thy soule shall be required of thee* (*Luk. 12. 20.*)

4. If life be preserved some while, it may proove so troublesome, so wearisome, so irksome a life, so full of terrour and horreur as a man wish again and again that he had died before he denied Christ. Instance *Judas Iscariot* of old, and *Francis Spira* of late.

5. Eternall life is forfeited by purchasing temporall life after such a manner. In this respect *whosoever will save his life shall loose it*, as Christ saith, *Math. 16. 25*. Whosoever denies Christ to save this temporall life is like to loose eternall life.

6. Tempo-

6. Temporall life is not a valuable consideration for the losse of the soule. For *what shall a man give in exchange for his soule? Math. 16.26.*

If it be said that life being preserved, an Apostate may finde opportunity of escaping out of persecutors hands, and so repent, and returne unto the Church, and glorifie God: as a souldier by flying in time of danger, may againe returne into the field, and get the day: I answer that

*Pretence of future repentance a vaine pretence for preserving life.*

1. It is but a *may be*. Not one to a thousand find such an opportunity. This *Penitent* here before us found such an opportunity. But many thousands surprized by Turks as he was, spend all the remainder of their life in the state of Apostasie.

2. If they finde an opportunity of escaping, it will not necessarily follow thereupon that they will or can repent having once denied their Saviour. As it fell out with the ten Lepers, so it falleth out too too usually with *Renegadoes*: but one of the ten returned to give glory to God: which caused Christ to say, *Where are the nine? Luke 17.17.* Here is now one before us, that by a right course of penitency is admitted into the Church againe. About ten yeares now past there was another in like manner received at *Minhead in Somerset-shire*. But are these two the tenth, or tenth of ten times ten of them that having played the *Renegadoes* are returned into their countrey, yet never gave any publike evidence of their true repentance?

Grace how  
abused.

Rom 5. 20.

Rom. 6. 1, 2.

3. It is a most undue and impious inference from Gods grace to sinners, to take occasion of sinning: which the holy Apostle doth with much indignation detest. For where to the magnifying of the grace of God, and comfort of such sinners, as almost to despaire felt the intolerable burden of sinne pressing upon their soules, he had said, *Where sinne abounded, grace did much more abound*, some thence tooke occasion of *turning the grace of God into lasciviousnesse*: with whom the Apostle thus expostulates the case, *Shall wee continue in sinne that grace may abound?* Having noted their impious inference, with avehement detestation he thus rejects it, *God forbid*. Farre beany such conceipt from a Christians mind.

That the *non-consequence* of such an inference may be the better discerned, the grosse mistakings thereof are wisely to be weighed. They are manifest in these three particulars.

1. There is *non causa pro causa*: the cause is grossely misapplied. For they make Gods grace a cause of committing sin, whereas the Apostle produceth it as the cause of remitting and removing sinne.

2. There is *non subiectum pro subiecto*: the subject matter, or thing whereupon Gods grace exerciseth it selfe is mischievously mislaid. For they make sinnes to come, or a resolved purpose to continue in sinne the subject of abundant grace, whereas the Apostle intendeth sinnes past which can not be recalled: and thereupon if

if they bee not through grace remitted, the sinner that hath committed them is most miserable.

3. There is *non obiectum pro obiecto*; the kinde of sinner, who is made the object on whom abundant grace is conferred, is wretchedly mistaken. For they take the Apostle to speake of such as delight in sinne, and retaine a purpose of living and lying in sinne: whereas he meaneth such as finde and feele themselves to be sinners through sence of the heave load of sinne pressing soare upon them: even such sinners as *Christ came to call to repentance, Mat. 9.13.*

Thus we see how pretence of returning to God afterwards is a most wicked pretence of denying God for the present.

Gods faithfull Martyrs in all ages have made little or no account of their temporall life, when it came in competition with Christ, and a profession of the Christian faith. The Apostle giveth this testimony of them, they would not accept deliverance. He meanes deliverance from death or preservation of life: this, though offered they would not accept, namely on persecutors termes or conditions, which was to denie the truth of God, or renounce their faith in him.

*Martyrs little regarded life.*

*ὁ πρὸς τὴν ἐλευ-  
θερίαν ἀποδε-  
χόμενος.  
Heb. 11.35.*

As an evident prooffe hereof, give me leave to set before you some of their answers in this case.

When *Shadrach, Meshach, and Abednego* were threatened

*Resolute answers of Martyrs.*

threatened to be cast into an hot fiery furnace, unlesse they would worship *Nebuchadnezzars* idoll, they make this reply (*Dan. 3. 16, 17.*) *O Nebuchadnezzar wee are not carefull to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace: and he will deliver us out of thine hand, O King. But if not, be it knowne unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up.*

*Maccab. 6. 24.*

When *Eleazar* was promised to be saved from torments, and death, if he would but make shew of yeelding, he couragiously answereth, *It becommeth not our age in any wise to dissemble where- by many young persons might thinke that Eleazar being fourescore and ten yeares old, were now gone to a strange religion.*

*Mat. 7. 2.*

Thus also one of the seven brethren in the name of the rest, *We are ready to die, rather then to transgresse the lawes of our Fathers:* meaning such lawes as God of old had given to their Father to be observed by them, and by their posterity age after age.

To like purpose answered all the other brethren, and their mother too.

*Christ* himselfe, when *Peter* would have dissuaded him from suffering, with indignation thus replied, *Get thee behind mee Satan, Mat. 16. 23.*

*Saint Paul* when the Disciples upon notice that he should be bound at *Hierusalem*, besought him not to goe up thither, answered, *What meane you to weepe and to breake mine heart. For*

I am ready not to be bound onely, but also to die at Hierusalem for the name of the Lord Iesus.

*Ignis & crux, incur-  
sus bestiarum, dissipatio  
ossium, convulsio mem-  
brorum, totius corporis  
commolitio, ac supplicia  
Diaboli in me veniant,  
modo Iesum Christum  
acquiram. Euseb. Hist.  
Eccl. l. 3. c. 36.*

*Frumentum Dei sum,  
& dentibus bestiarum  
commolior, ut mundus  
panis inveniatur. Ibid.*

*Octoginta sex annos  
servi Christi, nec me  
ulla in re laesi un-  
quam, & quomodo  
possum maledicere Regi  
meo qui me servavit.  
Ibid. l. 4. c. 15.*

Ignatius being much threatened for his zealous profession of Christ, faith, Let fire, and crosse, invasion of beasts, breaking of bones, pulling asunder of members, grinding of my whole body, and what else the Diuell can inflict come, so I may hold Iesus Christ.

And being brought forth to devouring beasts, he uttered these words, I am Gods corne, and am ground by the teeth of beasts, that I may be pure bread.

Polycarpus, when the Governour promised to let him goe free, if hee would denie Christ, answered, I have served him fourescore and six yeares, and he never hurt me in any thing. How shall I curse him who hath saved mee?

*Quid tardas? in-  
fer quicquid lubet.  
Ibid.*

*Lucius illi gratias  
egit, ac subiecit, hac se  
ratione a malis huiusmo-  
di dominis liberari,  
& ad bonum Patrem, &  
Regem Deum se pro-  
ficisci. Ibid.*

*Cum Germanicum  
Proconsul flectere vel-  
let, atq; atatis admo-  
neret, sponte sua bestiam  
in se illexit. Ibid.*

*Sanctus ad cuncta  
interrogata respondet,  
Christianus sum. Ibid.  
l. 5. c. 2.*

And the Governour  
adding one while pro-  
mises, another while  
threatnings, Polycarpus  
thus cuts off all, *Why dost  
thou make delays, inflict  
what thou lists.*

Lucius thanked him  
that brought him forth  
to suffer, and said that he  
should be free from those  
evill masters, and goe to  
God a good Father and  
King.

Germanicus, when he  
was brought forth to be  
torne in peeces and de-  
voured by beasts (the  
Governor perswading him  
to be mindfull of his youth,  
that he might be spared) of  
his owne accord incited  
the beasts against himselfe.

Sanctus being under  
tortures for professing  
himselfe to be a Christi-  
an, unto every question  
propounded to him, he an-  
swered, *I am a Christian* :  
whereby he occasioned  
his torments to be conti-  
nued to death.

*Converte partem corporis satis crematam jugiter, Et fac periculum quid tuus vulcanus ardens egerit.*

*Coctum est, devora: Et experimentum cape sit crudum an assum suavius. Prudent. de Coron. Mart. Hym. 2.*

*Hi rapiant artus: tu rape, Christe, animam. Ibid. Hym. 11.*

Can we thinke that Saint Laurance would have accepted deliverance, who lying on a red hot gridieron over burning coales, with an invincible spirit thus said to the tyrant, *Turne the side broiled enough, and see what thy burning fire hath done.*

And being turned, and throughly broyled on the other side, thus againe, *Eate that which is broyled, and try whether raw or broyled be the sweeter.*

Hyppolytus when he was tied to wild horses to be pull'd aunder, thus prayed, *Let them rend my limbes, doe thou, O Christ, rap up my soule.*

To omit other particulars of the ancient Martyrs in the Primitive Christian Church, with whose courageous speeches manifesting a contempt of death



Erant qui cum opibus, nobilitate, gloria, eloquentia & philosophia illustres essent, nihil tamen secius cuncta hac vera pietati & fidei in servatorem nostrum Iesum Christum postponebant. Isti quamvis rogarentur ab innumeris cognatis & aliis amicis: deniq; & alijs in dignitate constitutis primoribus: praterca & ab ipso Iudice obsecrarentur, ut sui ipsorum misereretur, uxoribusq; & liberis parcerent, haudquaquam a tot & tantis viris ab hoc induci potuerant, ut vite hujus amore afficerentur, & confessionem servatoris nostri contemnerent, & negationem illius suscipere deq; facerent. Euseb. Hist. Eccl. l. 8. c. 9.

death volumes might be filled, it is indefinitely recorded of many who were famous for their wealth, nobility, glory, eloquence and learning, that neverthelesse they preferred true piety & faith in our Lord Iesus Christ before all these. And though they were intreated by many of their kindred and friends otherwise, yea and by others in great place, and by the Iudge himselfe, that they would take pittie on themselves, their wives and children, yet would they not be induced by the entreatings of so many and great ones, so to be affected with the love of this life, as to forbear the confession of our Saviour, and to set light by the deniall of him.

Thus we see how Christians of old would not accept deliverance.

To these let me add a few more of later times,

times, who by their blood sealed up the truth of that reformed religion, which we in this land doe now professe, and gave good cause to be put into the Catalogue of Martyrs, even of true Christian Martyrs.

Pardon being offered to *John Huffle* at the stake if he would recant, he answered, *I am here ready to suffer death.*

*Hierom of Prage* to like purpose thus, *If I had feared the fire, I had not come hither.*

*Martin Luther* (though no Martyr, yet to shew his undaunted spirit in maintaining the truth) being dissuaded by his friends from going to *Wormes*, where his adversaries were assembled to dispute against him, returned this answer, *I am resolved and certainly determined to enter Wormes in the name of our Lord Iesus Christ, though I knew there were so many Devils to resist me, as there are tiles to cover the houses in Wormes;* can we imagine that this man would have accepted deliverance on his adversaries termes?

*Galeazius* a Gentleman of great estate, who suffered Martyrdom at *Sant-angel* in Italy being much pressed by his friends to recant and save his life, replied that *Death was much more sweete to him with testimony of verity then life with the least deniall of truth.*

*Francis Camba* a Martyr in the Diocesse of *Millaine*, being much assailed by his friends, and terrified by his foes, by no meanes could be overcome, but gave thanks to God that he was accounted worthy to suffer cruell death for the testi-

These and many other like examples are recorded by *John Fox* in his *Acts and Monuments*, as appeareth in their severall Histories.

mony of his Sonne. Such were the expressions of joy in his sufferings, as his persecutors caused his tongue to be boared thorow, that he might speake no more to the people.

Anne Askew being offered the Kings pardon, even at the stake, if shee would recant, gave this resolute answer, *I come not hither to denie my Lord and Master.* By that which this Gentlewoman with admirable courage and constancy indured, shee verified that which of old *Iulitta* spake concerning their Sex, *We women ought to be as constant as men in Christs cause.*

Walter Mille, who suffered Martyrdome in Scotland, being sollicitied to recant, made this resolute reply, *Yee shall know that I will not recant the truth: for I am corne, I am no chaffe; I will not be blowne away with the winde, nor burst with the flaile: but I will abide both.*

M<sup>r</sup>. Iohn Rogers, the first Martyr in Queene *Maries* daies, being sollicitied to revoke his doctrine for saving his life, said, *That which I have preached I will seale with my blood.*

Iohn Hooper Lord Bishop of Gloucester, upon the sight of a pardon cried out, *If yee love my soule away with it; if yee love my soule away with it.*

Thomas Hawks a Gentleman in Essex, on a like occasion gave this resolute answer, *If I had an hundred bodies I would suffer them all to be torne in peeces rather then abjure or recant.*

Bishop Ridley to like purpose thus, *So long as the breath is in my body, I will never denie my Lord Christ and his knowne truth.*

Old Father *Latimer* used such a speech to one that advised him to spare himselfe, as *Christ* did to *Peter* on a like occasion, which was this, *Get thee behind mee, Satan.*

In like manner all the holy, constant *Martyrs* refused to accept deliverance: some after a more zealous, others after a more milde manner.

Many were the motives whereby *Martyrs* in all ages have beene endued to be not onely carelesse, but even prodigall also of their lives. Therein they had respect to *Christ*, to the *Church*, to the *Faith*, to their *Bretheren*, to *Themselves*, to *Persecutors*, to *Satan*.

*Ground of Mar-  
tyrs constancy.*

1 *Christ* much rejoyceth in such servants. For constancy of *Martyrs* unto death (of such *Martyrs* as professe the name of *Christ* and suffer for his Truth) is a great honour unto *Christ*. Is it not an high honour to a King to have such Captaines and Champions as will not yeeld to their Soveraignes enemies, but stand it out to the uttermost till they get the victory, though it cost them their life to get it? Yet no mortall King can (as *Christ* doth) put spirit, courage, or strength into a subject: onely it is conceived that such valourous souldiers as are ready to hazard their lives for their Soveraigne, serve a good Master. Thus doe *Martyrs* give persecutors to understand that they serve a good Master: and that they beleeve in him who hath done more for them then their dearest bloud is worth, who enables them with courage, and comfort to endure whatsoever for his names

1 *Christ*s honour.

*Quam letus in  
illis Christus fu-  
it quam libens  
in talibus ser-  
vis suis  
pugnavit &  
vicit, &c. Cypr.  
Epist. 6 l. 2.  
Letatur milite  
suo Dominus  
Letatur teste  
nomini sui  
Christus. Cypr.  
de laude Marty.*

*Prelatores ac  
q. assertores sui  
nomini crexerit,  
corrobora. it, a-  
nimavit. idem  
Epist. 6. l. 2.*

fake can be inflicted on them, and therein *ὑπερνικᾶν* to be more then conquerers: and after all give such recompence as their sufferings are *not worthy to be compared with*, Rom. 8. 18, 37. Is not this an honour to Christ?

2 The Churches renowne.  
*O beatam ecclesiam quam sic honor divinae dignationis illustrat: quam gloriosus Martyran sanguis illustrat. Ibid.*

3 Confirmation of the faith.

\* Ioh. 3. 23.

— 3. 2.

— 4. 53.

— 7. 31.

— 11. 45.

Act. 5. 12, 14.

— 8. 6.

— 9. 35, 42.

4 Establishment of others profession.

2. The Church which breedeth, and sendeth forth such couragious and resolute children as are ready to spend their blood in their mothers cause, is much honoured. Never did any Church bring up such children as the Church of Christ. She hath the glory of invincible Martyrs. Of it, it may truly be said, *O blessed Church, which is honoured with so divine renowne: which the glorious blood of Martyrs doth beautifie.*

3. The Faith which such Martyrs professe by their standing stedfast therein unto death, is sealed and confirmed. The blood of Martyrs is a seale of that Faith for which they shed their blood. By this kinde of ratifying the Christian Faith many have beene brought to embrace the Christian Faith: As of old \* many were endued to beleieve in Christ by the miracles which he himselfe did, and which his Apostles did in his Name. If the tortures whereby sundry Martyrs were put to death, and their manfull, cheerefull, and joyfull enduring of them (whereof before) be duly weighed, we shal find their enduring to bee so miraculous, as their sufferings may well be accounted miracles.

4. The Bretheren which beleieve and professe the same Faith, are by the constancy of Martyrs much strengthened. For the invincible courage

of some puts life and spirit into others. In an army valourous Leaders much animate the rest of the souldiers, and embolden them to follow their leaders. Now the Church is as an *army with banners* (Cant. 6. 4.) *Martyrs* are as *Leaders*: they couragiously and victoriously make the on-set: Other Christians by their example are pricked on as occasion serverth to follow them. Reade *Phil.* 1. 13.

5. They procure to themselves even for the present in their soules much peace, comfort and joy. *For as the sufferings of Christ abound in them, so their consolation also aboundeth by Christ.* (2 Cor. 1. 5.) Then especially are the comforts of the Holy Ghost even poured upon a Christian soul. For <sup>a</sup> they could never endure such torments in the flesh, unless they had much peace in their soul. For the future, on earth they leave a most sweet favour of a renowned name: When their bodies are consumed their *name is as an ointment poured out*, and <sup>b</sup> they therby do *light a torch of Fame to posterity*. For the Church was wont to *celebrate the memory of Martyrs*: For which end they had set daies in the yeare, wheron Christians in full assemblies met together, rehearsed catalogues of *Martyrs*, and gave solemne praise to God for the power of his Spirit, manifested in their admirable patience and perseverance. And in Heaven they have the highest degree of glory. For though God doe not reward men simply *for* their workes, namely for the merit of them, yet he rewards according to

*Passione corporis fratrum mentes ad divi-  
na martyria  
provocant, du-  
ces vos exhibe-  
ndo virtutis  
Sec. Cypr. Epist.  
25. 13.*

*Ad tormenta  
vincula carce-  
ris duces falli,  
exemplum vir-  
tutis fidei pre-  
buerant. Item.  
Epist. 6. 12.*

5 A blessed  
memoriall.  
*• Nunquā tan-  
tas tribulatio-  
nes carne tole-  
raret, nisi mag-  
nam quietem  
mente conciperet  
Aug. 1. Enar.  
in Psalm. 53.*

*• Posteris bona  
fama sacula-  
accendunt. Bas-  
Cons. in Mart.  
Manant.*

*• Memoria  
Martyrum cele-  
bramus. Aug-  
Enar. in Psalm.  
32. & in Psalm. 65.  
Bas. Cons. in  
4. Mart.  
Chry. Hom. de  
beato Job.*

their works (*Rom. 2. 6.*) and proportions the degree or measure thereof, according to the kind of work which on earth is done, and according to the measure of grace wherby hee enables men to doe it.

But Martyrdome is the most difficult, the most acceptable and honourable worke that on earth can be done: *Unto you it is given in the behalfe of Christ,* (saith the Apostle *Phil. 1. 29.*) *not only to beleeeve in him, B V T A L S O to suffer for his sake.* Martyrdome therefore is in Heaven crowned with the highest degree of Glory. *GREAT is their reward in Heaven, Math. 5. 12.* On this ground they who set down the different degrees of celestiall glory by the different fruites which the good ground brought forth, *Some thirty, some sixty, some an hundred,* apply the<sup>d</sup> *hundred fold,* which is the highest and greatest degree of glory, to Martyrdome.

6.<sup>c</sup> Persecutors and torturers of *Martyrs* have by their admirable constancy unto death bin exceedingly astonished and even confounded. They have so long continued even from morning to evening and that by course to torture Christians (among others, a woeman, *Blandina* by name) as they were weary, and acknowledged themselves to be overcome. And<sup>f</sup> the Governours themselves who commanded them to be tortured, and stood by to see execution done, were confounded that their tortures nothing prevailed, and that they were overcome by woemen: and<sup>g</sup> they who sate as

assitants

<sup>a</sup> Centena fertilitas Martyrio potius imputetur Aug. de S. Virg. c. 45.

<sup>b</sup> Confusion of persecutors.

<sup>c</sup> Tanta est virtute Blandina repleta ut lassarentur qui per vices illam

quovis suppliciorum genere torquebant a mane ad vesperam, seq. victos

esse confitentur Euseb. Eccl. Hist. l. 5. c. 10.

<sup>d</sup> Praefes confusus quod inefficaciter eam torfisset & a mulieribus victus esset. Idem l. 6. c. 41.

<sup>e</sup> Praefes & assessores perterriti: & Christiani qui judicabantur ad ferendas passiones fire ut. Ibid.

assistants by the Governours were affrighted thereat. So as Christians condemned were enabled to endure whatsoever was inflicted on them, and their Judges much affrighted. Yea <sup>b</sup> by the undaunted and invincible courage of *Martyrs*, some of their executioners and tormenters have beene converted, have professed themselves to bee Christians, and suffered with the *Martyrs*, and received the crowne of *Martyrdome*. These are the victories, triumphs and trophies of constant *Martyrs*. Thus they lead captivity captive.

<sup>a</sup> *Virtus est tā-  
ta Martyrū, ut  
per illam cre-  
dere etiam ille  
cogitur qui re-  
tulit o. ciere.  
Cypr de laude  
Mart.*

*Litter cōmune-  
ratus est inter  
Martyres. Basil  
Concl. in 40.  
Mart.*

7. The Divell himseife is by *Martyrs* constan-  
cy exceedingly disappointed. For hee sets his  
instruments on work to deale with Christians, as  
*Haman* intended to deale with the Jewes (*Hest.*  
3.23.) namely, to destroy, to kill, and cause to pe-  
rish all Jewes both young and old, little children and  
woemen. But with like successe did the Divell  
plot against Christians. For, as by the disap-  
pointment of *Hamans* device, many of the people  
of the Land became Jewes. (*Hest.* 8. 17.) So while  
Satans instruments sought to make an end of  
Christians, they increased the more. For, the  
blood of the *Martyrs* is the seed of the Church.  
Wee reade (*Reve.* 13.3.) of a Beast whose head  
was wounded to death. Surely the Divell  
with his feends were wounded even unto death  
by *Martyrs* resisting unto blood. The time of  
the ten fierce persecutions, and of the purity and  
power of Religion that followed thereupon  
containe those thousand yeares wherein Satan  
was bound. *Rev.* 20.2.

7. Disappoint-  
ment of Satan.

<sup>i</sup> *Dum putans  
quod possent fi-  
nire Christianos  
creverunt Aug.  
Enar. in Ps. 62.  
Sanguis Mar-  
tyrum semen  
Ecclesie.*

<sup>a</sup> *Diabolus cum  
demonibus san-  
ctus est. Basil.  
in conc. de 40.  
Mart.*

They



They who on the fore-mentioned grounds accounted not their life deare unto them, but prefer'd their Faith in the Lord Jesus, and a stedfast profession thereof before wealth, honour, liberty and life it selfe, and chose rather to be faithfull *Martyrs* then desperate *Apostates*, had good ground to be so minded.

Martyrs in  
mind.

O that all who professe the Faith of Christ were like minded! It well becomes us all to bee so minded. And if indeed wee be so minded, God who knowes the mind, heart, and spirit of a man will answerably account of him, and accept him, though he never bee brought to the fiery triall, as if he had beene brought to it, and indur'd it to the very uttermost: <sup>a</sup> The virtues and graces of the mind sometimes are manifested in their deed or work: and sometimes lie hid in their habit, as the virtue of *Martyrdome*. Many may have the same prowesse that *Martyrs* have, who are not brought to the same prooffe thereof. By trialls, that which is in a man before God is brought foorth before men: Not that it is then first begun, but that it is then first manifested. Before the Diuell went about to sift *Iob*, his soule was possessed with patience, which the Lord well knew, and whereunto he gave witnesse: But to men it was made knowne by the tryall of tentation. Thus we see how we may bee *Martyrs* in the most halcyontimes that can be, even such as ours are: So as the ground and glory of *Martyrdome* is meet to be made knowne, and to be

<sup>a</sup> *Virtutes animi aliquādo in opere manifestantur, aliquādo in habitu latēt: sicut martyrij virtus, &c. Iam erat in Iob patientia, quam noverat Deus, & c. Ite. Simonium perbibebat, sed tentationis examine Aug. de bono conjug. c. 22*

be meditated on in these our daies; and the rather, because we cannot be sure of an everlasting continuance of our peace, or of the Gospell of peace among us. As it is therefore needfull and usefull in the prime and strength of our age, when we have best health to meditate on the sundry kinds of diseases, and manifold casualties whereunto we are subject, and on death, the end of all: so in the most flourishing times of the Church, meditation on the uttermost that may be endured even to the shedding of blood for fast-holding our profession of Christ, is a most meet meditation.

Most especially is this like to be usefull for you Mariners, Merchants, Merchant-factors and others, whose calling it is to *goe to sea in ships, and to doe businesse in the great waters*, where yee are in danger to be surprized (as this *Penitent* was) by the mortall enemies of Christians, or have occasion to abide and trafficke among them. You may be brought to triall, and to give prooffe before men, whether the habit of Martyrdome be in you or no.

Danger must make men be the better resolved.

*Be yee therefore strong in the Lord, and in the power of his might. Take unto you the whole armour of God, that yee may be able to stand in the evill day, and having done all, to stand.*

Directions for constancy.

For this end receive these few directions.  
1. Be well instructed in the verity, excellency, utility and necessity of that faith which yee professe: so as yee may be able to maintaine it against all adversaries. The Apostle (*Col. 2.7.*)

1. Be well grounded.

I adviseth

adviseſeth Chriſtians, to be *rooted and built up in Chriſt, and ſtabliſhed in the faith*. Therein he alludeth to a tree well rooted in the ground, and to an edifice well ſet upon a good foundation. Such an edifice though the raine deſcend, and floods ariſe, and winds blow, and beate upon it, will ſtand, and not fall (*Mat. 7. 25.*) There are trees whoſe rootes are as deepe, and ſpread as farre abroad in the earth, as their boughs aſcend, and ſpred themſelves in the aire. Our okes are ſuppoſed to be ſuch. No ſtormes, no tempeſts can overthrow them. The branches may ſooner be rent from the body, and the whole tree ſplit aſunder, then rooted up, and throwne downe. So a Chriſtian well rooted and grounded in the Articles of his faith, will ſooner have his limbes pull'd one from another, and his body and ſoule ſevered, then drawne from his faith, and renounce his profeſſion thereof.

*Altius ac penitus terræ deſigitur arbor :  
Æſculus imprimis, quæ quantum vertice al auris  
Æthereas titulum raliæ in  
tauraz tendit  
Ergo non hœmes illam, non  
flabra, neq; imbres  
Convellunt :  
immota manet,  
&c.  
Virg. Geor. l. 2.*

2. Take an invincible reſolution,

2. Take an unalterable and invincible reſolution before hand to ſtand to thy faith, and never to renounce thy profeſſion thereof. This is an eſpeciall meanes to make a Chriſtian ſtand ſteddy againſt all aſſaults. Yee Mariners know what it is to have a reſolved mind and purpoſe to faile to your intended place: yee paſſe through all weathers: no gathering of clouds, no ſhowering of raine, no thundring and lightning, no ſtormes and tempeſts will turne you back: as ſoone may your ſhip be ſet in the ſea, as you returne backe againe: you are confident of paſſing through, though it be with much labour and paines, with  
great

great difficulty and perill. But they who goe to sea for pleasure, to be sea-sick, or to see strange countries, if they see a black skie, and discerne stormes arising, they cry out, *O back againe, back againe: Wee'l no further.* Surely a settled resolution in case of religion will be of more force for holding out against all persecution, then in case of a Mariners vocation against the surges of the sea. For a Christian hath more assurance of Gods divine assistance in all his sufferings to be enabled to endure and over-come all, then any Mariner can have of safe-passing over the sea.

In this resolution of a Christian, this caveat must be observed, that it be through faith in Gods promises, and confidence in the Spirits assistance: and not in conceit of his owne strength. This is no better then presumption. *Peter* failed herein, *Mat. 26. 23, &c.* This his resolution and profession (*though all men should be offended because of thee, yet will I never be offended: and againe, though I should die with thee, I will never denie thee*) this profession, and the resolution of his mind answerable thereto, was good and commendable: all Christians ought to be so minded, and to professe as much: but not on such a ground as he did. For he presumed too much on his owne strength. This Christ well discerned. Wherefore that he also might finde out, and discerne the deceitfullnesse of his heart, and presumption of his spirit, he was left to himselfe: and so he fell from his profession,

Mans resolution on Gods assistance.  
Non sufficit propositum hominis absque subsidio Dei.  
Theophylact.  
Enar. in Luc. 22

and denied his Lord. Selfe-conceit is a fore-runner of Apostacy. Instance *Pendleton* in *Queene Maries* daies.

By this caveat added to the direction it appeares how a Christian jealousie may stand with an undanted resolution. *Jealousie*, in regard of our owne weaknesse: *Resolution*, in regard of Gods assistance.

3. Set thy heart on the Faith.

3. Set your heart on Christ and on his Gospell. Be affected therewith as *David* was with God and his Law: which were his *Love*, his *Ioy*, his *Delight*; sweeter to him then *hony* and the *hony-combe*: better then *silver* and *gold*. Love is of an uniting nature: it makes the soule of him that loveth to cleave close to the object loved: as *the soule of Jonathan was knit with the soule of David*, (1 Sam. 18. 1) so as he never renounced him, nor failed him in any strait. But if, while men outwardly professe the truth, they doe not inwardly and heartily love it, it may seeme just to the Lord, to send them strong delusions that they should beleieve a lie (as is threatned, 2 Theff. 2. 11.) and so renounce the true faith.

4. Walk worthy of the Gospell.

4. Walke worthy of the vocation wherewith yee are called. This direction is given by the Apostle (*Ephes. 4. 1.*) in these very words: and oft inculcated, under these and such like phrases, *worthy of God who hath called you* (1 Theff. 2. 12.) *worthy of the Lord*, &c. (*Col. 1. 10.*) In these phrases the Word importeth not any merit, or condignity,

condignity, but a meere meetnesse and congruity, as is evident by this phrasc, *fruits worthy of repentance* (Luke 3.8.) that is (as the very same phrasc is translated, *Mat. 3.8.*) *meet for repentance*. For if *worthy* should there implie any matter of desert, evill fruits would there be intended. For evill fruits they are which deserve repentance. Fitly is this word thus translated (Phil. 1.27.) *as it becommeth*. Let your conversation be \* *as it becommeth the Gospell of Christ*. \* ἀξίως τῆ εὐαγγελίου. This worthy walking imports a blamelesse conversation. A man of a loose life, whose conscience checks him for living in sinne, dares not venture his life, no nor in Gods cause. He can have but small hope of Gods accepting him. Vprightnesse worketh boldnesse. This made Saint Paul so bold and couragious in all his trialls, as he was, that he had *lived in all good conscience*, Acts 23.1. He therefore exhorteth Timothy (1 Tim. 1. 19.) to *hold faith and a good conscience*. And to presse this point the further, he giveth instance of some that had *put away a good conscience, and concerning faith had made shipwracke*. By this inference hee sheweth that a good conscience is as a ship: and faith as rich lading therein. If the ship be full of leakes, ship and lading are like to be lost. A bad conscience cannot hold faith in time of persecution. Holy men have ever beene the stoutest Martyrs.

5. To all other meanes add faithfull, fervent, constant prayer. When the houre of

5. Pray for assistance.

Christs suffering came he went into a garden to pray. There he praies not once, but againe, and againe: and *being in an agony he prayed more earnestly, Luke 22.44.* To this the Apostle alludes (*Heb. 5.7.*) where he saith of Christ, that *he offered up prayers and supplications with strong crying and teares unto him that was able to save him from death and was heard.* This meanes he also used for Peters stability, when Satan desired to have him, that he might sift him as wheat, *I have prayed for thee (saith Christ, Luke 22.32.) that thy faith faile not.* So as prayer is an especiall meanes to keepe faith from failing. These things are written for our learning, that wee might be incited to use the same helpe. Use it therefore before the triall, use it in the tryall. Call upon him that is able to establish thee, and thou shalt assuredly be heard.

Redeeme Captives.

To that which hath beene said to such as are indanger to be lost, let mee add a word of exhortation to you that live at home safe and secure under the protection of the *Defender of the true, ancient, Catholick, and Apostolick faith:* have pittie, have pittie on those that are in bondage under adversaries, and persecutors of the said faith; on such in particular as are, as this *Penitent* not long since was, taken captive by Turkes. Among other evidences of your pittie affoord some helpe to redeeme them. This is one of the seven capital workes of charity and mercy. The seven are these.

1. To feed the hungry.
2. To give drinke to the thirsty.
3. To cloathe the naked.
4. To entertaine strangers.
5. To visit the sick.
6. To redeeme captives.
7. To burie the dead.

To redeeme Captives is in sundry respects the best of them. For it extends to the good of their bodies, and of their soules. *of their bodies* in freeing them from slavery. *of their soules* in keeping them from Apostacy.

It were a worthy worke, well beseeming the famous Citties of this Land, for every of them to have a sacred treasure for this end, to redeeme Captives. But I feare least such a worke be more to be wished then hoped for. Yet I conceive that it may well be wished and hoped for too, that all who have good intelligence by certificate from the Trinity-house, or otherwise, would contribute something towards the redeeming of every one, that time after time they shall heare to be held in captivity under the Turkes, or other like enemies of the Christian faith. If every one of ability would make conscience of this duty, though they gave but a little to one, and a little to another, many hundreds more might be releevd then now are. For many hands make light worke.

O that in pressing this exhortation my voice were lowder then Bow-bell, that it might sound into the eares of every rich man in and about

London,

*Porantur septē  
elemosinæ cor-  
porales, scil.  
Pascere esuri-  
entem, potare  
sitientem, vesti-  
re nudum, re-  
colligere ho pi-  
tem, visitare  
infirmum, redi-  
mere captivum,  
& sepelire  
mortuum, quæ  
in hoc ærj uel-  
tinentur.*

*Visito, potō, ci-  
bo, redimo, tego,  
colligo, condo.  
Tho. Sum. 22.  
q 32. art. 2.*

*Multorum ma-  
nibus gravis  
levatur onus.*



London, yea that it were like that voice which soundeth so loud, as *there is no speech nor language where the sound of it is not heard*. If with all it might pierce into the hearts of them that heare it, and move their bowells with compassion, then might my hope be answerable to my wish. But let the bowells of you which heare mee be mooved, and this my charitable motion will not be altogether in vaine.

Hitherto of the first generall part of my Text: the danger of Apostacy, *He was lost*.

The second followes, which sheweth the Advantage and benefit of Penetency, *He is found*. Well note the grounds whereupon this word FOUND is used, and yee will clearely discern that it importeth true Penitency, and a great benefit thence arising.

The grounds are these.

Evidences of  
the Prodigalls  
repentance.

1. The Prodigalls mind is renewed: for it is said, *verse 17. that he came to himselfe*. He was before witlesse and sencelesse: as a mad man, out of himselfe.

2. Hee discerneth the difference betwixt being in the Church and out of it: which difference he thus expresseth, *How many hired servants of my Fathers house have bread enough, and to spare, and I perish with hunger?*

3. His resolution is altered. Before, the Church was a prison to him: he must needs wander into a *farre countrey*, *ver. 13.* But now he thinkes of returning to the Church: *I will arise* (saith he, *ver. 18.*) *and goe to my Father*.

4. He

4. Hee meditates on a solemne confession of his sinne, thus, *I will say unto him, Father, I have sinned.*

5. Hee aggravateth his sinne, in these words, *Against heaven, and before thee, that is, openly in the sight of Heaven: and secretly, before God.*

6. His heighnous sinne more troubles him, then his heavie affliction, *I have sinned*, saith hee.

7. He acknowledgeth his unworthinesse, *I am no more worthy to bee called thy Sonne*, ver. 19.

8. He humbly contents himselfe with the meanest place in Gods Church, *Make mee as one of thy hired servants.*

9. He puts his purpose into practise, *He arose and came to his Father.*

10. He leaves his former desperate course (*He arose*) and entreth upon a new course, *He came to his Father.*

These were the evidences of his true penitency.

The benefits thereof were these.

1. His Father takes notice of his intention, *when he was yet a great way off, his Father saw him*, ver. 20.

2. His Fathers bowells are mooved at sight of him, *He had compassion.*

3. His Father upon sight of his true repentance made speed to receive him, *He ranne.*

4. His Father expresseth all signes of a fa-

therly affection, favour and love to him, *He fell on his neck and kissed him.*

5. His Father so decks him, as he may appear more amiable then before, *He puts the best robe on him, ver. 22.*

6. His Father conferres on him things of dignity as well as of necessary, *He put a ring on his hand, and shoes on his feet, Ibid.*

7. His Father gives evidences of the great joy he had at his sonnes conversion, *He kil'd the fatted calfe, and did eate and was merry, ver. 23.*

8. Others also rejoyced at this Apostates conversion. There was *musick and dancing, ver. 25.*

9. His Father testified better respect to him, then to the elder sonne who never fell into such exorbitant courses. This is evident by the eldest sonnes expostulation, *ver. 29, 30.*

10. His Father accounts him as a new sonne raised from the dead: and thereupon will not suffer his entire affection to be alienated from him by the brothers displeasure against him, *ver. 32.*

The fore-mentioned evidences doe clearly demonstrate that the Apostate, of whom my Text speaketh, was received into the state of grace and salvation. Joyne therefore with the truth of the *Prodigalls* penitency, the favours that followed thereupon, all comprised under this word F O U N D, and it will appear that

*Penitency restores to salvation.*  
 S Such as had implunged themselves by Apo-  
 stacy

stacy into the state of perdition, it brings into the state of salvation.

In this doctrine ye are distinctly to observe, first the sure Ground-worke or Foundation, *Penitency*: and then the faire structure or building reared thereupon, *A restoring to Salvation*.

The former is taken *pro concessio*: as a point in no case to be questioned, but to be granted as an undeniable principle. For to proclaime pardon to an impenitent, or to put an Apostate into the state of salvation without true, sound, evident repentance, is to play the part of a foolish builder, that *without a foundation builds an house on the earth: against which the streame did beate, vehemently and immediately it fell and the ruine of that house was great, Luk. 6. 49.* If the streame of temptation doe in any kind vehemently beate against the conscience of such a deceitfull convert, his vaine hope of salvation is like to turne into a certaine fearefull looking for of judgement. By experience we find that a deepe wound hastily skinn'd over before it be thoroughly searched and clenfed, is like to fester, and to proove incurable: So Apostacy or any other like scandalous and notorious sinne, being soothed, and smoothed over with undue hope of mercy and pardon, before thorow humiliation of the soule, great contrition of the heart, free confession of the mouth, and due satisfaction to the Church, which are all branches of true penitency, may proove unpardonable.

The necessity  
of Repentance.

All the Prophets before Christ, his immediate Fore-runners, Christ himselfe, his Apostles, and other faithfull Ministers after them, have laid the Foundation of Repentance from dead works, to erect assurance of mercy thereupon. Who-so confesseth and forsaketh his sinnes, shall have mercy. *Pro. 28. 13.* Wash you, make you cleane, put away the evill of your doings from before mine eyes, cease to doe evill, learne to doe well, and come now and let us reason together, saith the Lord: Though your sinnes be as scarlet, they shall be made white as snow, though they be made red like crimson, they shall be as woole, *Isaiah 1. 16, 17, 18.* Returne ye Backsliding children, and I will heale your backslidings, saith the Lord, *Ier. 3. 22.* Turne yee, turne ye from your evill waies, for why will yee die. *Ezek. 33. 11.* I will goe, and returne to my place, till they acknowledge their offence and seeke my face, saith the Lord. *Hos. 5. 15.* By these particulars we are given to understand what was the constant doctrine of the Prophets. To like purpose *Iohn the Baptist, Math. 3. 2.* Repent ye, for the Kingdome of Heaven is at hand. The very same did Christ preach, *Math. 4. 17.* and his Apostles, *Mark. 6. 12.* To this question, what shall we doe? *S. Peter* returnes this answer, Repent, and be baptized every one of you, in the name of Iesus Christ for the remission of sinns, *Act. 2. 37, 38.* *S. Paul* expressely saith (*Act. 26. 20.*) that he shewed that men should repent and turne to God, and doe workes meet for repentance. It is an advice given to the back-sliding Churches of

*Asst, to repent: as to Ephesus, to Pergamus, to Thyatira, to Sardis, and to Laodicea, Rev. 2. 5, 15, 22, & 3. 3, 19.* I might further fill volumes with testimonies of Fathers, and later Divines tending to the same purpose. For other good and sure foundation can no man lay.

By this manner of raising, restoring, and receiving such as are fallen,

1. A concurrence of *Mercy* and *Purity* in God is manifested. Of *Mercy* in receiving such as ran from him. Of *Purity* in receiving them up, on their repentance.

Reasons for the necessity of restoring penitents only.

2. A mixture of *Merit* and *Virtue* in Christs Sacrifice is evidenced. Of *Merit* in procuring pardon for such as denied him. Of *Virtue*, in altering their mind and disposition.

3. The extent of the operation of the *Holy Ghost* is made knowne: and that by healing the wounds of the soule by *repentance*, as well as by easing the anguish thereof by assurance of pardon.

4. The Gospel, which publisheth Gods free grace and rich mercy, is freed from the unjust imputation of a doctrine of loosenesse and licentiousnesse, in that it calleth such sinners to repentance, as it offereth grace unto.

5. Faith which justifieth a sinner without workes, is proved to bee justified by workes, in that the sinner who *with the heart beleeveeth unto righteousness, with the mouth maketh confession unto salvation.*

6. The Church which admitteth none but penitents, is thereby declared to be an holy Church, and a communion of Saints. K 3 Thus

Thus we see what good ground there is to lay downe this ground-worke of *Penitency* as a qualification for such as are restored to the state of salvation: so as all that shall be further spoken of restoring *Apostates*, must be understood to be spoken of *Penitents*. For Christ hath once and againe as an irreversibile doome denounced, that *except men repent they shall perish, Luke 13. 35.*

Proceed we now to the structure to be erected upon the afore-said foundation. And that it be not raised higher then the foundation will well beare, we must distinguish betwixt the different kinds of *Apostates*.

*Apostates who never returne.*

There are *Apostates* who having once turned their face from their Lord, never turne to him againe, as they of whom it is said (*Ioh. 6. 66.*) *From that time many of Christs Disciples went backe and walked no more with him.* Of these, some are such, as in regard of the event, never doe repent. Others are such as in regard of the nature of their sin, never can repent.

*The Apostate uncapable of pardon.*

I find in Scripture one and that but one onely kinde of *Apostates* excluded from all hope of recovery. True it is that every *Apostate* implungeth himselfe into the state of perdition (as hath beene proved before) inso-much as if he live and die in that estate of *Apostacy* he cannot be saved. But there is a kinde of *Apostacy* which is stiled a *sinne unto death*, for which no prayer is to be made (*1 Iohn 5. 16.*) and for which *there remaineth no more sacrifice (Heb. 10. 26.) and which shall*

shall never be forgiven (*Matt. 12. 32.*) Such an Apostate is he who falls *totus*, a *toto*, *in totum*: wholly, from the whole, for ever.

*Totus, wholly*: that is in outward profession and inward disposition: in tongue and heart.

*A toto, from the whole*: that is from all the Articles of the Christian religion.

*In totum, for ever*: or with a settled peremptory resolution never to returne to the Religion againe.

They who thus fall, use to hate, blaspheme, and persecute the faith from whence they are fallen, and the preachers and professors thereof: which they doe notwithstanding they have knowledge and be in their soule perswaded of the truth of that Faith from which they so fall.

Such were the *Pharisees*, whom Christ chargeth with blasphemy against the Holy Ghost, *Mar. 3. 29, 30.* Such were *Hymeneus and Alexander* (*1 Tim. 1. 20.*) whom Paul delivered unto Satan, that they might learne not to blaspheme: and against whom hee maketh a just imprecation. *2 Tim. 4. 14.*

<p><i>Fertur Iulianum fidei in Christum confestim adeo manifeste, &amp; impudenter abnegasse, at sacrificijs quibusdam, &amp; invocationibus, &amp; victima cruenta</i></p>	<p>Such an one also was Julian stiled the Apostate: of whom it is reported that suddenly he did soopenly and impudently renounce his faith in Christ, as with certaine sacrifices and</p>
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baptismum a nostris acceptum, abluerit : & initiationi ecclesiasticæ renunciarit : & ex eo tempore lavationibus, victimis & alijs quacumq; gentium superstitione exposcit, & privatim & publicè usus est. Christianos, studium Imperatoris circa sacra gentium non mediocriter contristavit, attonitosq; reddidit : præsertim ob id, quod antea Christianus fuisset. Etenim tanquam religiosus erga paternam religionem, a puero secundum ecclesiæ consuetudinem initatus, inq; sacris Scripturis institutus, ac sub episcopis, & viris ecclesiasticis enutritus fuerat. Sozom. Eccl. Hist. l. 5. c. 2.

and enchantments, and a bloody offering he washed away the Baptisme received of Christians: and renouced his admittance into the Church: and from that time used privately and publicly killings and quarterings of beasts and other superstitious rites of the Gentiles. This mind of Julian, then Emperour, about the solemnities of the Gentiles, did not a little trouble and astonish Christians, especially because he had beene a Christian before. For, as one addicted to his fathers (which was the Christian) religion, he was of a child trained up according to the custom of the Church, and instructed in the sacred Scriptures and brought up under Bishops and ecclesiasticall persons.

Odi vehementia adversus dogma Christi, nullum malicie genus omisit, Ibid. c. 5.

Through excesse of hatred against the Doctrine of Christ, he omitted no kinde of malice. Hee was

*Julianum, vulnere ac-  
cepto, impleſſe manum  
ſuam ſanguine ferunt :  
& ſparſo in aera, dixiſſe,  
Viciſti Galilae : ſimulq;  
& victoriam confeſſum,  
& maledictum auſum  
eſſe. Theod. Eccl. Hiſt.  
l. 4. c. 25.*

was the moſt ſpightfull,  
mortall, malicious and  
miſchievous enemy that  
Chriſtians ever had: and  
ſo continued to his  
death: wherein though  
hee were forced to ac-  
knowledge the power-  
full revenging hand of  
Chriſt upon him, yet he  
did it with a ſcoffe; For  
being mortally wounded  
(none can tell how) he took  
an handfull of his owne  
blood, and caſting it abroad  
in the aire, cryed, O Galile-  
an thou haſt got the victo-  
ry.

It is impoſſible to renew ſuch Apoſtates a-  
gain unto repentance. But all others may be re-  
newed, and reſtored to ſalvation: as

1. Such as have fallen away in outward pro-  
feſſion onely, not in heart and affection. Such an  
one is not an Apoſtate *totus, wholly*. In him, this  
undue pretence (*My tongue alone hath ſworne, my  
minde remaines unſworne*) may be taken in the fai-  
reſt ſence: though not for juſtification, yet for  
extenuation, at leaſt in compariſon of him who  
doth it *totus, wholly*.

What Apo-  
ſtates may be  
reſtored.

*Iuravi lingua  
mentem injura-  
tam geror: Cic.  
offic. 3. ex Eu-  
rip. Hippol.*

2. Such as have renounced, not all the Arti-  
cles

cles of the Christian Religion, but those onely for which they were called in question. These fall not *atoto*, from the whole faith.

3. Such as fall *animo resurgendi*, with a minde and purpose to rise againe, and to returne to the Church againe: and that upon the first opportunity of escape that they can get. These fall not in *totum*, with an utter, finall desertion of the Church, at least in their intention.

Every of these kindes of Apostacy, is indeed most heighnous in the kinde thereof: from yeelding whereunto every Christian ought to be farre: and more ready to endure the most bitter Martyrdome that ever any Christian did, then either in profession alone, or from any one fundamentall Article of the true faith, or for any intended time to fall. For in every of these waies is God highly dishonoured, his Sonne our Saviour extremely under-valued, the glorious Gospell vilified, the profession thereof disgraced, weake brethren offended, and adversaries occasioned to triumph and insult.

Yet are not the fore-mentioned Apostates, no nor others, though worse then they (except onely before excepted, such as sinne unto death) to be excluded from all hope of recovery, mercy, and pardon. And that for these reasons,

1. The freenesse of Gods grace. For God *justifieth freely by his grace, Rom. 3. 24.* and his *free gift is of many offences, Rom. 5. 15.* Wherefore that the freenesse of Gods grace may more clearely be manifested, it pleaseth him to extend

tend it to such, as of all others are most unworthy (as Apostates who denie him, are.) Mans unworthinesse gives evident prooffe of the freenesse of Gods grace. And the more unworthy any may be thought to be, the more free will that grace which is extended to him, be knowne to be. So as pardon of sin may in faith be expected from him who wil not the death of a sinner, but that repenting he may be freed from destruction, and saved by the mercy of God. If any thinke otherwise, he is not a *Christian*, but a *Novatian*.

2. The riches of Gods grace. God is said to be *rich in mercy*, *Ephes. 2. 4.* Now the greatness and heighnousnesse of sinne commends the riches of mercy, and shewes that to be true, which is said, *Rom. 5. 20. Where sinne abounded grace did abound much more.* But by Apostacy sin aboundeth, and may be reckoned in the number of great crimes: yet in the Church, such as repent ought not to despaire of Gods mercy.

3. The infinite value and worth of Christs sacrifice. It is a sufficient price for any sinne, yea and for all sins: in which respect it is said, that *the blood of Iesus Christ cleaveth us from all sinne*, *1 Ioh. 1. 7.* If from all sin, then from Apostacy.

*Object.* On these grounds the sinne against the Holy Ghost might be pardoned.

*Ans.* Not so: and that for these Reasons.

1. They wilfully and utterly reject the onely meanes of pardon, the Lord Iesus Christ. In this respect they are said to *tread under foot the Sonne of God*, *Heb. 10. 29.*

*Venia peccatorum fideliter propitiatur ab illo qui non cultu tantum peccata remittit, sed etiam veritatem a perditione penite. docet, et facit: ut in oratione Dominum vocat. Si quis autem de iustissima Dei pietate sentit, non Christianus, sed Novatianus? Aug. de Ecclesiis, c. 80.*

*Non de ipsis criminibus, quibus et magnam remittendus in sancta Ecclesia Dei desperanda est misericordia agentibus peccitentiam, &c. Aug. Enchir. c. 65.*

Why the sin against the Holy Ghost is unpardonable.

Heb. 6. 4, 6.

2. They neither will, nor can repent. *It is impossible to renew them againe unto repentance.* As other sinners who doe not repent are not pardoned, so these Apostates, because they cannot repent cannot be recovered.

3. An irreversible doome of the Judge is absolutely without any limitation gone out against these: but it is not so against any other sinners. The doome is this, *Whoſoever ſpeaketh againſt the Holy Ghoſt it ſhall not be forgiven him, Mat. 12. 32.*

4. The meanesto be used by others for recovering sinners is absolutely forbidden in these mens case. The meanes is prayer. *The prayer of faith ſhall ſave the ſick: and if hee have committed ſinnes they ſhall be forgiven him, Iames 5. 15.* But the Apostle, even where he preſcribeth this meanes for obtaining pardon, excepteth the ſin unto death, thus, *If any man ſee his brother ſin a ſin, which is not unto death, he ſhall aſke, and he ſhall give him life, for them that ſin not unto death. There is a ſin unto death, I doe not ſay that he ſhall pray for it, 1 Ioh. 5. 16.*

4. A fourth ground of an Apostates recovery is the extent of Gods promiſes, which extent is ſo large, as (except before excepted) it excludeth none. *All manner of ſin ſhall be forgiven unto men,* ſaith the Judge himſelfe, *Mat. 12. 31.*

5. A fiſt is Gods faithfullneſſe in ratifying the juſt cenſure of his Church. For Chriſt gave to his Church in the perſon of Saint Peter power of binding and looſing, when he ſaid (*Mat. 16. 19.*)

*Deus Eccleſie  
Catholice in  
perſona beati  
Petri, ligandi  
ſolventis tri-  
buit poteſta-  
tem. Aug. ad  
P. Dix. c. 3.*

*I will give unto thee the keyes of the kingdom: of heaven: and whatsoever thou shalt binde on earth shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven.* When therefore the Church upon due observation of an Apostates true repentance absolves him, and receives him into her communion, that Apostate may justly be accounted to be recovered, and to be brought into the state of salvation.

6. The last ground, which now I intend to note, is example. For we reade that in all ages Apostates, and that of all sorts and kindes (except before excepted) have beene recovered, and received into the favour of God and his Church.

*Adam*, the first man was a most notorious Apostate. Yet the Church in all ages hath taken it for grant, that he repented and was saved. It is therefore reckoned among the heresies of the *Tacians*, that they opposed the salvation of the first man. The promise of redemption was first made to our first Parents, *Gen. 3. 15.* and that they beleaved it, may be inferred from their teaching their children to offer sacrifice, *Gen. 4. 3, 4.*

The children of *Israel* in *Egypt* played the parts of *Apostates*, by the Idolatry which they committed (*Ezek. 10. 7, 8.*) so in the Wilderness (*Exod. 32. 1, 2, &c.*) and in the land of *Canaan*, under their Judges (*Judges 2. 17:*) and under their Kings (*2 King. 29. 6.*) Yet upon their humiliation and repentance, God received them to grace and favour.

But to give instance of particulars, *Salomon* in

Examples of  
Apostates pardoned.

*De primo homine, patre generis humani, quodcumque Christus solaverit, Ecclesia sere tota consentit.*

*Aug. Epist. 29.*

*Taciani sententia primi hominis contradicunt.*

*Aug. de Heres. 6. 25.*

*Utrum lex quibusdam ignoritis, ne omnino crudelis dicatur.*

*Aug. Quest. 102.*

his old age proved an Apostate (1 King. 11. 4.) yet he repented as is evident by his booke stiled *Ecclesiastes*, which the Hebrews say (as we heard before) is the book of *Salomons* repentance. That God was mercifull in pardoning his Apostacy, appears by this promise which God made to *David* concerning him (2 Sam. 7. 14, 15.) *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; But my mercy shall not depart from him, as I tooke it from Saul.*

*Manasseh* in his younger yeares did himselfe, and caused *Judah* to doe worse then the Heathen, yet he repented and found mercy, 2 Chron. 33. 2, 9, 12, 13.

*Pro sacerdotali officio, rediguntur in ultimum gradu a. Hier. in loc.*

*The Levites* that went away farre from God, though they were excluded from the more excellent functions in the Temple, yet upon their repentance were admitted into the Temple, to do the inferiour works thereof, Ezek. 44. 10, 11, &c.

*Penituit Petrus negasse Christum, quod ejus indicat lacrymæ. Aug. Epist. 108 Seleuc. Vid. Aug. de Agone Christi. 6. 30.*

*Peter* thrice together not without swearing and cursing denied his Master, yet his teares declare that he repented: and both the other Disciples, and also Christs manner of entertaining him afterwards, shew that he was received to mercy.

Many forsooke *Paul*, which was a kinde of Apostacy: but *Pauls* prayer for mercy to be shewed to them (2 Tim. 4. 16.) gives evidence of a possibility, yea and a probability too of their finding mercy.

In the ten fierce and fiery persecutions of Christians

stians under the *Romane Emperours*, many renounced the Christian faith: and in the tumults raised by *Arrians*, others renounced the Orthodox faith, yet the Catholike Church with a motherly affection received them againe upon evidence of their repentance: as *Peter* was received after his weeping, being put in mind of his sin by the crowing of a Cock.

*Hos Ecclesia Catholica materno recipit sinu, tanquam Petrum post scelerum negationis per gallicantum admonitum. Aug. de agone Christi. c. 30.*

We have before shewed how the Church of old had daies, and places, and rites, and Ministers for admitting penitents after their Apostacy into the Church: which gives an evident demonstration of her willingnesse and readinesse to entertaine such.

The like might be noted of the Orthodox reformed Churches, which ever since the beginning of the Reformation have time after time received such as have turned from their Heresie, Idolatry, Superstition, Apostacy, or any other notorious and scandalous offence. For it is an especiall branch of Christian discipline, to stop the course of repenting and returning to the faith from none.

*Pertinet ad disciplinam Christianam ut nemini penitenti interculatur aditus. Aug. de Mendac. ad Convent. c. 13.*

1. Take notice hereby of the just cause that the true Christian Catholike Church, and the Orthodox Fathers of that Church had, to detest, and abhorminate, as they did, the unchristian, uncharitable, and unmercifull opinion and practise of the Novations in denying repentance to such as had once denied the Christian faith: and in refusing to admit them into the Christian Church againe, though with all the testimonies

The error of Novatians.

*Quomodo contra Novationes contendendum sit, qui penitentium salutarem negant. Aug. Quod. 1. m. 1. c. 102.*



of penitentiall humiliation and contrition that they could expresse they desired it, and made free offer of all the satisfaction that the Church should require. Most proudly and odiously they stiled themselves *Katharists*

*cathari, qui seipso isto nomine, quasi propter mundiciam superbissime atq; odiosissime vanitabant, penitentiam denegant, Novatum sectantes hereticum: unde etiam Novatiani appellantur.*

*Aug. de Hæres. c. 38.*

*Katharists, id est mandos se vocant, cum sint omnium immundissimi, negantes penitentiam per quam peccata mundantur. Hier. in Hos. 14.*

*Novatus quasi hereticus semper, et perfidus omnium sacerdotum voce damnatus. Cypr. Epist. 1.2. Epist. 8. Synod. Afric. 2. Aug. ut supr.*

*Nusquam tam vigere debent viscera misericordie quam in Ecclesia Catholica, ut tanquam vera mater, nec peccantibus suis superbia inultet, nec correctis difficile ignoscat. Aug. de Agone Christiano c. 30.*

*Puritans*, as if they had beene forsooth the purest in the world, yea and they onely *the pure ones*: whereas they are of all the most impure: denying repentance whereby sinnes are purged away. Their extreme severity, or rather cruelty, being directly contrary to the minde of God, our gracious and mercifull Father, manifested in his Word by his owne free and rich grace offered to penitents, by the directions given to his people to receive such, and by their constant course in entertaining such, the Catholike Church adjudged *Novatus* to be accounted an Heretique, and put *Novatians* into the Ca-

talogue of Heretiques. For bowells of mercy ought no where so to be enlarged as in the Catholick Church; that as a true mother, shee

shee neither proudly insults over her children that fall, nor hardly pardons them being amended.

2. This makes much to the justification of this daies solemnity in receiving this Penitent by a prescript order of our Church into her communion. Herein our Church sheweth such a tender compassion to this her sonne that was once *lost*, but by Gods good providence is now *found*, as the *Father* did to the *Prodigall*: affording unto him the best welcome that she can. What cause hast thou, O Penitent, to blesse God that thou wert borne and brought up in such a Church, wherein thou hadst at first the benefit of Baptisme, to preserve thee, as *Noah* was preserved in the *Arke*, from the deluge of destruction: and now again a recovery by penance enjoyned to thee, and performed by thee: which being heartily done, is as another plancke after ship-wracke reached out unto thee, to keep thee from drowning.

3. All ye that are children of the same mother and brethren and sisters to this Penitent, imitate this gracious indulgency of your Mother towards him. Be not like the *Prodigals* elder brother, who envied his brother, and was offended with his Father for the grace, favour and honour which was shewed to his penitent brother. Doe ye rather shew your selves to be of the mind of the *Angels of God*, in whose presence there is joy over one sinner that converteth, Luk 15. 10. Henceforth upbraide not to him his A-

Our Churches  
indulgency to-  
wards penitents

*Penitentis  
quasi secunda  
post naufragiū  
miseria tabula.  
Hier ad Demet.  
de Virgin.  
Idem Comment  
in Esay. 3.*

A penitent to  
be received as a  
brother.

postacy: Upbraide not his circumcision; upbraide not his subjecting himselfe to *Mahometisme*: shunne not his society; avoid not communion with him, no not in the most sacred and divine ordinances: trafique with him: eate and drinke with him, pray with him and pray for him: *Receive him as a brother beloved: Forgive him, comfort him: I beseech you that you would confirme your love toward him.*

Publike penance to be undergone by penitent Apostates.

4. My heart stirres me up againe to returne to such as have renounced the Christian faith and beene circumcised, in the name of the Lord Iesus to beseech them, yea and to require them for Gods sake, for the Gospells sake, for the Churches sake, for such friends sake, as are privieto it, and for their owne soules sake, as they tender the peace of their conscience, yea and the salvation of their soule, to make their case knowne, to submit themselves to the discipline of the Church, and to be willing to give such satisfaction as the Church shall thinke fit. Yee had many that could beare witnesse of your denying the faith, and those such as tooke occasion thereupon to insult over you, over your Faith, over the Church by which you were instructed in the Faith, and over your Lord and Saviour on whom you placed your Faith. Is it not then meet that you should have many witnessses of your returning to the Faith againe, and of your humiliation and contrition for that dishonour you have done to God, and to his Church

Church : and those such witnesses as have power to loose you, and to receive you againe into the Church : ye and such as will rejoyce at your conversion, and praise God for the same ? O be not more ashamed of confessing your sinne, then you were of committing it. Shall hee who was not ashamed of his wound, bee ashamed of binding up and healing his wound.

*De vulnere sp.  
so non crubescis,  
de ligatura  
vulneris crube-  
cis ! Vide plu-  
rabac de re a.  
pud Cyprian. in Epi-  
st. in Sermon. 5.  
de lapsis.*

5. Let me in the last place leave a few directions with thee, O Penitent, upon whose occasion we are here met.

1. That which now thou dost openly with thy tongue and body before us children of men, doe it *ex animo*, do it heartily as to the Lord the Searcher of hearts. Thus will thy repentance be sound indeed. Thus will much inward peace be brought to thy conscience. Thus wilt thou be loosed in Heaven as well as on earth. All the grace and favour which now the Church sheweth is upon this pious and charitable presumption, that in prostrating thy body thy soule is humbled, and that the confession of thy mouth proceedeth from the contrition of thy heart. If it bee otherwise, thou dissemblest with the Church, thou deceivest thine owne soule, and mockest God who will in no wise brooke such mockings. Unless thou do, what thou dost, sincerely and heartily, thou art in no better case (if not in a worse) then they who have suffered themselves to be circumcised by profest enemies of Christ, and therewith-

8. Repentance must be from the heart.

*Oportet peni-  
tentiam agentes  
 flere amore, &  
relinquere que  
penitentia pro-  
pria sunt ex  
 corde demon-  
strare Basil. Moral.  
Sum. l. 6. 30*

all renounced the faith of Christ, and yet seek not to bee loosed by the Church of Christ. They cannot in Faith expect to be loosed in Heaven, because they are not first loosed on earth. Nor canst thou expect to partake in Heaven of the benefit of the Churches loosing thee on earth, because it is utterly made void by the deceitfullnesse of thy heart. *But we are perswaded better things of thee, and things that accompany Salvation though I thus speake.*

2. Apostacy requires more then ordinary repentance.

Aggravation of Apostacy.

*Orare oportet  
impensum, &  
rogare, diem tu-  
m transigere,  
vigilijs noctes  
ac fletibus ducere,  
tempus omne  
lachrymosis lamentationibus  
occupare, &c.  
Cyp. de lapsis.*

2. Be inwardly more dejected in soule, more pierced in spirit, and broaken in heart, then with the teares of thine eyes, beatings of thy brest, casting downe of thy body, and confession of thy mouth thou canst expresse. For thy sinne for which this penance is enjoyned is an heinous sinne, a crying sinne, a sinne that comes neare to the unpardonable sinne, that sinne unto death. Thereby thou deniedst the Lord that bought thee: thereby thou renouncedst the onely meanes of thy salvation: thereby thou rankest out of thy Lords campe into the army of his enemies, and so becammest an enemy to thy Lord. How dishonourable was this to thy Lord? How disgracefull to his Church? O how did those cursed enemies insult thereat? What cause hast thou to cry out (as *Ier. 9. 1.*) *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night for my sinne?* Thou hast cause ynough to draw water (as the *Israelites* did, *1 Sam. 7. 6.*) from the bot-

bottom of a broken heart, and to powre it out before the Lord, as he who said (*Psal. 119. 136*) *Rivers of water runne downe mine eyes.* Remember what *Peter* did, when he was put in mind of such a sinne as thou hast committed, *He went out and wept bitterly, Math. 26. 75.* Those bitter teares must needs flow out of the bottom of an heart throwly broken.

Mee thinkes I now behold many weeping eyes in this assembly, bewailing thy wofull fall; and I must confesse that I also find mine owne bowels troubled within me. All this is in compassion of thy case. Oughtest not thou to be much mooved thereat? Howsoever the Church be pleased in much-tender-compassion to enioyne this easie, milde penance unto thee, doe thou betwixt God and thine owne soule yet further loade thy selfe through a serious and deepe apprehension of, and meditation on the heighnousnesse of thy sinne, that Christ observing thee to labour and to be heavy laden under the burden of thy sinne, may (according to his promise, *Math. 11. 28.*) *give thee rest.* Repentance is to be ordered according to the kind and measure of sin.

3. Let not thy penitency end with the penance of this day. Well note the Lords exprobration to *Israel* (*Isa. 58. 5.*) *Is it such a fast that I have chosen? A day for a man to afflict his soule?* Nor is one daies penance sufficient repentance for such a sinne as thou hast committed, I have heard a tradition concern-

*Penitentia agenda secundum modum sui cuiusque peccati. Aug. Ench. c. 65. Secundum conscientie molem exhibenda est penitentie magnitudo. Amb. ad Virgin. l. 7. c. 8.*

3 Repentance daily to be renewed.

ning *Peter* that he wept whensoever he heard a Cock crow. It becommeth a penitent *Apostate*, whensoever by any occasion he is put in mind of his sinne, to be struck at his heart with godly remorse. Thou didst long lie in thy sinne: even so long as thou livedst among the *Turkes*. All that while thou didst conforme thy selfe to *Mahometisme*. And thinkest thou one day of penance to be sufficient? Continue to renew thy repentance every day: though thy life be prolonged in the Christian Church many more yeares, then thou wert among the *Turkes*.

Fruits meet  
for repentance  
to be brought  
foorth.

*Penitentiam  
agentibus non  
sufficit ad salu-  
tem secessus sa-  
lus a peccatis,  
verum opus est  
ipsis etiam fru-  
ctibus peniten-  
tia dignis. Basil.  
Moral. Sum. 1.*

*c. 4.  
Satisfactio pe-  
nitentie, est  
causam peccato-  
rum excidere,  
nec earum sug-  
gestionibus adi-  
tum indulgere,  
Aug. de Eccl.  
dogm. 6. 54.*

4. Bee very circumspect over thy selfe for the remainder of thy life, that thou bring forth fruite meete for repentance. This is that worthy walking, whereof wee spake before. As a wife that hath formerly lived loosely, and defiled the marriage bed, being received into the favour of her husband againe, must carry her selfe more soberly, more modestly, more inoffensively, and must bee more watchfull in avoiding all temptations that might allure to that sinne againe, ye and all suspicions thereof: So an *Apostate* received by the Church into grace and favour, must walke more circumspectly then if he had not fallen. For it much lieth on him to repaire his Christian credit: or rather to be the more zealous in honouring God, and bringing glory to the Gospell of Christ & to his Church, yea and in giving matter of rejoycing to profes-

sors

fors of the true religion. This is a point that meerely concernes thee, O Penitent. Be like that young man, who having followed Harlots, after some while absence, that kind of love being extinguisht in him, met with an old love of his, but said not one word to her. Shee wondering that he spake not to her, thought he had not knowne her, and thereupon said, Sir, *it is I.* Whereunto he replied, *But I am not I:* that is, I am not the same that I was before. In like sence, *Be not thou, thou:* Be not the same thou wert before.

5. Take heed of relapse. Christ himselfe saw this to be a needfull caveat: and thereupon prest it once and againe on such as he had recovered from sin: as on the woman taken in the act of adultery (*Ioh. 8. 11*) thus, *Goe and sinne no more:* and on him that had beene diseased 38. yeares he enforceth it with a commination (*Ioh. 5. 14.*) thus, *Sin no more, lest a worse thing come to thee.* For if, after we are freed from the misery of sin, we returne to it againe, soarer vengeance is like to befall us. Experience shewes how dangerous a relapse is after a recovery from a bodily sicknesse. Much more dangerous is a spirituall relapse after repentance from an heighnous sin. The heart of man by such a relapse will be much more hardned in sin; and the Divell in such a case will *take with himselfe seven other spirits more wicked then himselfe, and they will enter in, and dwell there* (*Mat. 12. 45.*) Yea and God himselfe may be so incensed thereby,

*Quandū adolefcentē jabala fecerūt post amores meretricios peregrē professū, & abilito amore, regressum postea veteri occurrisse dicē. Ecce, quē ubi non interfellatū mirata, putaverit non recognitū, rurū occurrens dixerit, Ego sum, responderit illi, Sed ego nō sum ego. Amb. de Penit. l. 2.*

c. 10.  
5. Relapse to be taken heed of.

*Si a prima peccatorum miseria erepti, rursus ad eandem malignitatem revertimur, gravius poenitentia nos proleat expeccabit. Chrys. in Mat. 12.*  
Horn 44



as to afford no more grace to him that hath so ill imployed his former grace, as to depart cleane away from it. *Thus the last state of that man is worse then the first.* Look therefore narrowly to thy selfe, thou who art now restored: and make use of those directions which were before given to such as goe downe to the Sea, to makethem constant in holding the faith.

6. True penitents may and must beleeve that they are fully discharged.

6. Beleeve that thou art now acquitted of that heighnous sin of renouncing the Christian faith. If thine heart bee upright thou hast good cause to beleeve it, in that thou hast taken that course which in Gods Word is prescribed for obtaining a discharge. Thou hast beene pricked in thine heart for thy sin (as the Jewes, *Acts 2.37.*) Thou didst goe to thy Pastor, and enquire what in thy case thou shouldst doe (as they who being defiled came to *Moses, Numb. 9.7.*) Thou hast subjected thy selfe to the order which the Church prescribed (as *David* did to Gods advice, *2 Sam. 24.19.*) Thou hast made penitent confession of thy sin (as they did who came to be baptized of *Iohn, Mat. 3.6.*) Thou hast desired this Congregation to pray for thee (as the *Israelites* desired *Samuel* to pray for them, *1 Sam. 12.19.*) The Church loofeth and absolveth thee (as the Church of *Corinth* absolved the incestuous person, *2 Cor. 2.10.*) On these grounds thou maist safely, thou oughtest faithfully to beleeve that thy deepe-died scarlet sinne is washed away by the blood of thy Saviour to whom thou art now returned: and that thou art fully  
acquitted

acquitted and discharged thereof. We doe undoubtedly beleve that by repentance finnes are abolished: so as, if we returne not to them againe they shall never be imputed to us. In this respect a true penitent is blessed. For *Blessed is the man to whom the Lord imputeth not iniquity: and in whose spirit there is no guile, Psal. 32.2.* If therefore thy conscience shall hereafter be overmuch troubled with doubtings, and feares, and despaire of pardon of thine Apostacy, account it a temptation of Satan, and yeald not unto it, but resist it; and say to thy soule, *Why art thou cast downe, O my soule? why art thou disquieted in me? Hope in God: He is thy God, reconciled unto thee: He hath discharged thee: who then shall lay this sinne to thy charge? By exercising thy faith after this manner thou wilt bring much peace to thy conscience, and make the remainder of thy life more comfortable to thee: and with much cheerefullnesse carry thy selfe as a child of the Church in the works of thy calling: and in all duties of piety, justice, and charity. Only be carefull to observe the former directions with this consolation.*

7. Doe what lieth in thee to bring other *Rezagados* to returne to the Church, to submit themselves to the discipline thereof, to be willing to give satisfaction by publick penance. And the rather to encourage them thereunto, make knowne unto them the inward peace and comfort which thou hast received hereby. This is a duty which on a like ground *Christ* enjoined

*Penitentis abolere peccata indubitanter credimus Aug. de Ecclesiast. dogmat. 6. 8. a.*

7. Penitens multū bring other to repentance.  
*Tu ne recideris, sed a negatione resistens esto etiam alijs penitentiae exemplar ne desperet. Theophilus. Exar. in Luc. 22*

to Peter (*Luke 12.32.*) in these words, *When thou art converted strengthen thy brethren :* and David undertaketh to do as much, *Psal. 51. 12, 13.* where he maketh this prayer and promise, *Restore unto mee the joy of thy salvation, and uphold mee with thy free Spirit : Then will I teach transgressours thy waies, and sinners shall be converted unto thee.* This is a good kinde of recompence which such as fall, make to the Church. As by their fall many are offended, so by their rising many may be established. If by private meanes thou canst not so farre prevaile with such as thou knowest to be *Renegadoes*, as to bring them voluntarily to make satisfaction to the Church, then follow Christs advice, *Mat. 18. 17. Tell it unto the Church.* As for thy selfe, that thou maist remaine henceforth stedfast and unmoveable in the faith, thou shalt not want the prayers of them, who now with much rejoycing praise God that the  
 Text is accomplished in thee :  
 in which respect we may  
 conclude as we began, and say,  
**HE WAS LOST, AND IS FOUND.**



*Recensui concionem hanc cui titulus est [A recovery from Apostacy] nec in ea quicquam reperio  
quò minus cum utilitate publicâ*

*Imprimatur*  
S A: BAKER.

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