

the first, how he may in time come out of it: if in the second, how he may discern it, and persevere in the same to the end.

The points that are to be handled be set down
in the page following.

Give all diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.



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The Contents of the Booke.

How farre a Reprobate may goe in Christian Religion.

The estate of a true Christian in this life : which also sheweth how farre the elect being called, goe beyond all Reprobates in Christianity.

A Dialogue to the same purpose, gathered out of the fauorie writings of Master Tindall and Bradford.

How a Reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled consciences of weake Christians.

A Declaration of certaine spirituall Desertions.



TO THE RIGHT WORSHIPFULL AND MY CHRISTIAN FRIEND MASTER VALENTINE KNIGHTLY ESQUIRE, ONE OF HER MAIESTIES IUSTICES OF peace in Northampton-shire.



I R, I pray you consider with mee an especiall point of Gods word, carefully to be weighed : it is this, *Many professors of Christ, in the day of grace, perswade themselves that they are in the estate of grace, and so the true Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselves to be in the estate of damnation remediless.* A dolefull case, yet a most resolute truth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securitie and deadnesse of heart, by which it comes to passe that they thinke it enough to make a common protestation of the faith, not once in all their

life times, examining themselves whether they be in the estate of grace before the eternall God or not. And indeede it is a grace peculiar to the man elect to trie himselfe whether he be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I haue enterprised in this treatise; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship you haue shewed to me. Accept of it I pray you and vse it for your edification. Thus I commend you to God, and to the word of his grace, that is able to build you vp further, and giue you an inheritance among them which are sanctified. From Cambridge this 24. of November. 1586.

• Math.
25. 1, 3,
34, 45, 5,
7, 8, 9,
10, 11, 12,
Luk. 13.
24.
A caues
to al pro
testants,
of what
estate or
conditio
soever.
b 2. Cor.
13. 5.
Psal. 119.
59.
c Act 20.
32.

Your Worships to command,

William Perkins.



God Reader it is a thing to be considered, that a man may seeme both unto himselfe & to the Church of God to be a true professor of the Gospel, & yet indeed be none. All professors that be of this sort, are excellently described in these words. And they which are vpon the stony ground are they, which when they shall heare receive the word with ioy: but hauing no roote, beleue for a time, and in the time of temptation goe away. Where are to be noted three things. 1. their faith, in that they are said to beleue for a season: 2. the fruits of that faith, in that they are said to receive the word preached with ioy. 3. their unsoundnesse, in that they are compared to stony ground, and in time of temptation goe away.

Concerning their faith, whereas the spirit of God saith, that they doe beleue, these things are to be considered. First, that they haue the knowledge of Gods word. Secondly, that they both can and doe give assent vnto Gods word, that it is most true. Thirdly, in more speciall manner they give assent vnto the covenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a general and confused manner, that God will verifie the same covenant in the members of his Church. This is all their faith: which indeed proceedeth from the holy Ghost; but it is not sufficient to make them sound professors. For albeit they doe generally beleue Gods promises, yet herein they deceiue themselves, that they neuer apply the same to their owne soules. An example of this faith we haue, Ioh. 2. 24. When our Saviour came to Ierusalem at the feast of Easter, many beleued in his name; and yet he would not commit himselfe vnto them, because he knew them all, and what was in them.

To come to the second thing: those professors which are indued with this much grace, as to beleue in Christ in a confused manner, goe yet further: for this their faith, though it be not sufficient to saluation, yet it sheweth it selfe by certaine fruits which it brings forth: for as a tree or a branch of a tree that hath no deep rooting, but either is covered with a few mooules, or else lies in the water, at the season of the yere brings forth leaves and blossomes, and some fruite too, and that for one or two, or moe yeeres; so one that is an hearer of the word, may receive the word, and the word as seed, by this general faith may be somewhat rooted in his heart, and seld for a season, and may bring forth some fruits in his life peradventure very faire in his owne and other mens eyes: yet indeed neither sound nor lasting nor substantiall. What these fruits are it may be gathered forth of these words, where it is said, that they receive the word with ioy, when they heare it: for here may be gathered; First, that they doe willingly subiect themselves to the ministry of the word. Secondly, that they are as forward as any, and as ioyfull in frequenting sermons. Thirdly, that they reuerence the ministers whom they so ioyfully heare. Lastly, they condemne them of impiety, which will not be hearers, or be negligent hearers of the word.

Now, of these & such like fruits, this might be added, though they are not sound, yet they are void of that grosse kind of hypocrisie. For the minds of those professors are in part enlightened, & their hearts are endued with such a faith as may bring forth these fruits for a time: and therefore herein they differ from that faith which they haue not: but rather shew that which they haue. Adde herunto, that a man being in this estate, may deceiue himselfe, and the most godly in the world, which haue the greatest gifts of discerning, how they and their brethren stand before the Lord: like as the fig-tree with greene leaues deceiued our Saviour Christ, as he was man: for when in his hunger he came vnto it to haue had some fruit, he found none.

If this be so, it may be then required, how these vnfound professors differ from true professors. I answer, in this they differ, that they haue not sound hearts to cleaue vnto Christ Iesus for euër. Which appeareth in that they are compared to stony ground. Now stony grounds mingled with some earth are commonly hot, and therefore haue as it were some alacrity and hastinesse in them, and the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, and therefore when summer commeth, the blade of the corne withereth with rootes and all. So it is with these professors: they haue in their hearts some good motions of the holy Ghost, to that which is good: they haue a kinde of zeale to Gods glory. they haue a liking to good things, and they are as forward as any other for a time, and they doe beleue. But these good motions and graces are not lasting, but like the flame and flashing of straw and stubble: neither are they sufficient to saluation.

With true professors it is far otherwise: for they haue upright & honest hearts before the Lord. And they haue faith which worketh by loue. And that Christian man which loues God, what soeuer shall befall, yea though it were a thousand deaths, yet his heart can neuer be seuered from the Lord, & from his Saviour Christ: as the Spouse speaketh vnto Christ of his owne loue: Set me as a scale on thy hart, as a signet vpon thy arme: for loue is as strong as death: iea loue is as cruel as the graue; the coales therof are fiery coales, & a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

Wherefore (good Reader) seeing there is such a similitude & affinity between the temporary professor of the Gospel, & the true professor of the same, it is the duty of euery Christian to try & examine himselfe whether he be in the faith or not. And whereas it is an hard thing for a man to search out his own heart, we are to pray vnto God that he wold giue vs his spirit to discern between that which is good & euil in vs. Now when a man hath found out the estate of his heart, by searching it, he is turcheth to obserue & keep it with al diligence, that when the houre of death, or the day of triall shall come, he may stand sure, & not be deceiued of his hope. And for this purpose I haue described the most of these small treatises which follow to minister vnto thee some help in this examining & obseruing of thine own heart. Read them, and accept of them, & by the blessing of God they shall not be vnprofitable vnto thee. And if they shal any whit help thee, help me also with thy prayer.

Luke 8.
13.

1.
2.
3.
4.
Markes, that there is a true faith, wrought by the H. Ghost, very like fauing faith, yet not fauing faith

Luke 8.
15.
Gal. 5. 6.
Cant. 3.
6. 7.

1. Cor.
13. 5.
Prou. 4.
23.

CERTAINE PROPOSITIONS DECLARING HOW FARRE A MAN MAY GOE IN THE PROFESSION OF THE GOSPEL, AND yet be a wicked man and a Reprobate.

I.



Reprobate hath in his mind accerten^a knowledge of God, of common equitie among men, of the difference of good from bad: & this is partly from nature, partly from the contemplation of Gods creatures, in which the wisdom, the power, the loue, the mercie, the maiestie of God is perceived.

II.

This knowledge is onely generall and imperfect, much like the ruines of a Princes palace: it is not sufficient to direct him in doing of a good worke. For example; he knows that there is a God, & that this God must be worshipped: come to particulars, who God is, here his knowledge failes him, and he is altogether vncertaine what to doe to please God.

III.

By reason of this knowledge, the Reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods law; as may appear by the saying of Medea: *Vide meliora proboque, deteriora sequor*. That is, I know what is best to be done, and like it; yet I doe the worst. This approbation in the Reprobate commeth from constraint, & is ioyned with a disliking of the law: in the elect being called, the^b approbation of the law, proceedeth from a willing and ready mind, and is ioyned with loue & liking.

IV.

And by reason of this light of nature, a meere naturall man, and a reprobate may bee subiect to some temptations: for example, he may be tempted of the diuell, and of his owne corrupt flesh, to beleue that there is no God at all. As *Ouid* saith of himselfe, *Eleg. 3. Sollicitor nullus esse putare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheist: as *Danid* saith: *The foole hath said in his heart there is no God*. And a man may now a daies finde houses and townes full of such fooles: Nay, this glimmering light of nature, except it be preferred with good bringing vp, with diligent instruction, & with good companie, it will be so darkened, that a man shall know very little, & leade a life like a very beast: as experience telleth, and *Danid*

knew very well; who saith, *Man is in honour, & understandeth not; he is like to beasts that perish*.

VI.

Wherefore, this knowledge which the reprobate receiueh from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods iudgement feare, ^a it cuts off all excuse, which he might alleadge, why he should not be condemned.

VII.

Beside this naturall knowledge, the reprobate may be made partaker of (f) the preaching of the word, and bee illuminated by the holy Ghost, and so may come to the knowledge of the reuealed will of God in his word.

VIII.

Thus when they heare the preaching of the word, God profereth saluation to them, and calls them, & yet this calling is not so effectually in them as it is in the elect children of God. For the reprobate when he is called, he liketh himselfe in his owne blindness, and therefore neither will he; and if he would, yet could hee not answer, and be obedient to the calling of God. The elect being called, with speede he answereth and commeth to the Lord, and his heart being ready, giueth a strong and loud *echo* to the voice of the Lord. This *echo* we see in *Danids* heart: *When* (saith he) *thou saidst, Seek ye my face: mine heart answered vnto thee: O Lord, I will seek thy face*. And God himselfe speaketh the same of his children. *Zach. 13. 9. They shall call on my name, and I will heare them: I will say, it is my people* (now make the *echo*) *and they shall say, the Lord is my God*.

IX.

After that hee hath an vnderstanding of Gods word, ^a he may acknowledge the truth of it, and confesse it: and if neede require, be a defender of it: As *Iudas* was, and *Julian the Apostate*.

X.

The reprobate may haue a feeling of his sinnes, and so acknowledge them: and the punishment due vnto them: (k) as *Saul* did; who said, *I haue sinned: come againe my sonne Danid: for I will doe thee no harme, because my soule was pretious in thine eyes this day: Behold I haue done foolishly, and haue erred exceedingly*. Thus did *Cain*, ^l when he said; *My punishment is greater then I can beare*. ^m *Galerius Maximus*, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number

^a Rom. 1.
21.
Psal. 19.
1.3.

^a Psal. 49.
10.

^a A. 14.
17.
Rom. 1.
21.

^f Heb. 6.
4.
2. Pet. 1.
21.

^g Matth.
23. 4.
Luk. 13.
24.
Prou. 1.
24.
Ioh. 8. 47.
Luk. 14.
6.

^b Rom. 7.
15.

^b Psal. 127.
8.

ⁱ Heb. 10.
26.
A. 2. 1.
16, 17.

^k 1. Sam.
26. 21.

^e Psal. 14.
1.
Rom. 3.
10, 11.

^l Gen. 4.
13.
^m Euseb.
1. 8. c. 17.
18.

of wormes continually crawled forth of his body, & such a poysoning stinke came from him, that no man could abide him: beeing thus plagued with the hand of God, hee began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefe rulers about him, he commaunded that all within his dominions should cease to trouble Christians, and in all haste he made a law for the peace and libertie, and the publike meetings of Christians.

X I.

The reprobate hath oftentimes feare and terror of conscience: but this is only, because he considereth the wrath & vengeance of God, which is most terrible. When *Paul* preached before *Felix*: and by the maiesty of Gods spirit, did (as it were) thunder from heauē against his sins, doubtlesse he made his heart to ake, and euery ioynt of him to tremble. ^a *Ecebolinus* a Philosopher of Constantinople, in the daies of *Constantinus*, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder *Julian*, he fell from that religion vnto Gentilisme. But after *Julians* death making meanes to be receiued into the Church againe, ouerwhelmed with the horror of his own conscience for his wicked reuolting, he cast himselfe downe on the ground before the dores of the Church, crying aloud, *Calcate me salem insipidum*: Trample on me vnfauourie Salt. And the diuell beleueeth the word of God, and at his own damnation he trembleth, *Iam. 2. 19.* These seruile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet these feares in the children of God ^b are very good preparations, to make them fit to receiue grace: like as we see the needle which soweth not the cloath, yet it makes a passage and entrance for the thread, which serueth for this vse, to sow cloath together.

X I I.

A reprobate before he commit a sinne, is often vexed within himself, and feareth to commit it: not because he hateth and disliketh the sinne for it selfe, but because he cannot abide the punishment due vnto the sin. ^c When the daughter of *Herodias* daunced before *Herod*, and pleased him: that he might do her a pleasure, he bad her aske what she would: shee asked *John Baptists* head in a platter: *Herod* did graunt her request, but yet he had a grudging in heart, and he was sore grieved at it. ^d In like maner, *Pilate* was very much troubled inwardly before he condemned our Sauour Christ.

X I I I.

After he hath committed a sinne, he *forroweth and repenteth*: yet this repentance hath two wants in it. First, he doth not detest his sinne, and his former conuersation when hee repenteth: he doth bewaile the losse of many things which he once enioyed, he cryeth out through very anguish & through the perplexities which God in his iudgement laies on him:

yet for his life, he is not able to leaue his filthy sinne: and if he might be deliuered, he would sinne as before. ^e *Esaui* wept before his father with great yelling and crying, but after he was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. *Pharaoh*, as oft as the Lord laid any calamitie on him, ^g hee euermore desired to be deliuered from it, yet afterward alwaies he returned to his old byas againe. *Felix trembled* before *Paul*: for all that, he could not leaue his couetousnes, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth he cannot come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue one little sob for the remission of his sinnes: if he would giue all the world hee cannot so much as giue one rap at Gods mercy-gate, that hee may open to him. He is very like a man vpon a racke, who cryeth and roareth out for euery paine, yet cannot desire his tormentor to ease him of his paine. ^h *Cain* would haue bene voide of his trembling, but he could not aske pardon of his sin from his heart: neither could *Saul*, or *Iudas*, or now can the diuell.

X I V.

The Reprobate may humble himselfe for some sinnes which hee hath committed, and may declare this by fasting and teares. When *Eliab* reprooued *Ahab* for his Idolatrie, and threatned him from the Lord, it is said, that when he had heard these words, ⁱ *Hee rent his clothes, and put sackcloth upon him, and fasted and went softly in token of mourning: and this humiliation stayed Gods wrath for a time.*

X V.

He may confesse his sinnes, euen his particular sinnes before men: but this is onely then, when his soule is tormented for them, and can finde no ease. For then he sticketh not to vtter his secret filthines to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fields of Egypt with haile, then *Pharaoh* sent, and called for *Moses* and *Aaron*, and said vnto them, ^k *I haue now sinned, the Lord is righteous but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mighty thunders, &c.* So *Iudas*, when hee saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *Matth. 27. 4. I haue sinned in betraying the innocent blood.* And the experience of these daies giueth fearefull examples for the prooffe of this point.

X V I.

He hath often a desire to bee like the children of God in happines, and to be saued: not because he hath any loue to the kingdome of God, but because he is afraid of hell. As *Balaam* ouerpressed with the feare of Gods iudgement, prayed thus: *Num. 23. 10. O that my soule might die the death of the righteous, and that my last end might be like his!*

^e Gen. 27.
38 & 7.
41. & 28.
9.

^f Exod.
8.8.
Act. 24.
23.

^g Mat. 7. 7.

^h Gen. 4.
13.
1 Sam.
31.4.
Math. 27.
5.

ⁱ 1 Rtg.
21. 27.
29.

^k Exod.
9.27.
Rom. 12.
34.

^a Socrate.
1.3. c. 11.

^b Act. 2.
37.
Rom. 8.
15.

^c Mar. 6.
10. 26.

^d Mat. 27
19. 24.

^e Matth.
27. 8.
Heb. 12.
17.

X V I I.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request; ^a as the Israelites wickedly murmuring against God, desired flesh in the wilderness: God heard their cry, and rained Quailles among them. But God heareth the wicked after one sort, and them that feare him after another: them that feare him; hee graunteth their requests of loue and mercie: to the other of indignation and anger. ^b As may appeare in the Israelites, who when they were in eating of their Quailles, and the meate was within their teeth, God in his anger strok them with a sore plague. And (which is more strange then this) God hath performed that which he hath promised to the vbleueuers, though they refused to aske it at his hands, euen then when they were particularly commanded: ^c of this thing we haue a worthy example in King *Achaz*, who vtterly refused to haue a signe of his deliuerance, and the confusion of his enemies, when GOD offered it to him, and yet the Lord deliuered him.

X V I I I.

The reprobate may goe further in the profession of religion, and may seeme for a time to be planted in the Church, for he doth beleue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect and the reprobate differ. The reprobate ^d generally in a confused manner beleueth that Christ is a Saviour of some men: and he neither can, nor desireth to come to the particular applying of Christ. The elect beleueth that Christ is a Saviour of him particularly. The reprobates faith may periish in this life, but the faith of the Elect cannot. The reprobate may be perswaded of the mercie and goodnes of God towards him for the present time in the which he feelles it: the elect is not onely perswaded of the mercies he presently enioyeth, but also he is perswaded of his eternall election before the foundation of the world, and of his euertlasting life, which yet he doth not enioy: Yea ^e if God would confound him, and he saw nothing but present death, and hell fire: yet such is his nature, that still he would beleue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet seene or felt. The life of the faithfull is hid in Christ, as the sap in the root of the tree: their life is not in sense and feeling, but in hoping and beleueing: which oftentimes are contrary to mans sense and feeling.

X I X.

After that he hath receiued a generall, and a temporary faith in Gods heauenly word, and his most mercifull promises of euertlasting life contained therein, by the power of the spirit of God, ^f he commeth to haue a taste in his heart of the sweetnes of Gods mercies, and a reioycing in consideration of the election, adoption, iustification, and sanctification, of Gods children. But

A what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, & pleasant and daintie meats. At this banquet, such as are the bidden guests, they must be set downe, they see the meats, they taste them, they chaw them in their mouches, they digest them: they which are not bidden to this feast, may see the meates, handle them, and tast of them to feele how good they are: but they must not eate and feed of them. The first resemble the Elect, which truly eate, digest, and are nourished by Christ vnto euertlasting life, because they haue great abundance of the vitall heate of Gods holy spirit in them, and doe feele sensibly his grace and vertue in them, to strengthen them and guide them. The second sort truly resemble the reprobates; which neuer in truth enioy Christ, or any of his benefits appertaining to saluation: but onely see them, and haue in their hearts a vanishing, but no certain or sound feeling of them; so that they may be changed and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefits, then those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. ^g Contrariwise, the elect, they haue the day-star, euen the Sunne of righteousness, Iesus Christ, rising in their hearts: the day spring from an high doth visit them, the glory of God doth rise vpon them: they haue their eyes annointed with the oyments of the spirit, which is the true eye-salue, and do plainly behold the Sun of righteousness; they enioy his presence, they effectually feele his comfortable heat to quicken and reuiue them.

X X.

From this sense and taste of Gods grace proceede many fruits: as first, generally, he may do outwardly all things which true Christians doe, and he may leade such a life here in this world, that although he cannot attaine to saluation, yet his paines in hell shall be lesse: which appeareth in that our Sauour Christ saith, ^h It shall be easier for Tyrrus and Sydon, for Sodom and Gomorrah; then for Capernaum, and other cities vnto which hee came, in the day of iudgement.

X X I.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is onely because God bestoweth benefits and prosperitie vpon him, as appeareth in *Saul*, who loued God for his aduancement to the kingdome: and here is a difference betwene the elect & the reprobate: the elect loue God, as children their fathers: but reprobates, as hirelings their masters, whom they affect not so much for themselves, as for their wages.

X X I I.

Also a reprobate hath often a reioycing in doing those thing which appertaine to the seruice of God, as preaching and prayer. ⁱ Herod heard *Iohn Baptist* preach gladly: & the second kinde

^a Num. 11. 18.

^b Num. 11. 35. Psal. 78. 31.

^c Eg. 7. 11.

Difference of Elect and reprobate.

^d Luk. 8. 13.

2.
3.

^e Job 13. 15.

^f Heb. 6. 4. Math. 13. 20.

^g 2 Pet. 19.
^h 1 Ioh. 1. 8.
ⁱ Luk. 17. 8.
^j Esa. 60. 1. 2.

^h Matth. 11. 20, 21, 22, 23.

ⁱ 1 Sam. 10. 9.

^k Mark. 6. 20.
^l Matth. 13. 20.

kinde of naughtie ground receiveth the word preached *wish* *ioy*.

XXIII.

A reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. (a) As *Pharao* desired *Aaron* and *Moses* to pray for him. (b) So did *Simon Magnus* desire *Peter* that none of the things which hee had spoken against him, should come to passe. But yet they cannot pray themselves, (c) because they want the spirit of Christ.

XXIV.

He may shew liking to Gods Ministers, hee may reuerence them, and feare to displease them. (d) Thus did *Simon Magnus*, who at *Philips* preaching beleued, wondered at his miracles, and kept company with him. And *Herod* is said to feare *Iohn*, knowing that he was a iust man and holy: also he gaue reuerence to him. *Antoninus* the Emperour, called *Pius*, though he was no Christian, (f) yet in a general Parliament held at *Ephesus*, hee made an act in the behalfe of Christians: that if any man should trouble or accuse a Christian, for being a Christian; the party accused should goe free though he were found to be a Christian, and the accuser should be punished. (g) And *Plinius* secundus, gouernour of Spaine vnder *Traianus* the Emperour, when he saw an innumerable company of Christians to be executed; being moued with compassion, he wrote in their behalfe beeing no Christian, vnto *Traianus* to spare them that could bee charged with no crime: and his letter is yet extant.

XXV.

Hee may bee zealous in the religion which hee professeth, and fall from that profession, as the *Galatians* did. h who after they had receiued *Paul* as an Angel, and would haue plucked out their eyes to haue done him good: yet they fell from the doctrine which hee had taught them, to iustificatiō by the workes of the law, which flatly ouerthrowes iustificatiō by faith alone. The (i) same appeareth in *Iehus*; who was very zealous for Gods cause, and for the defacing of idolatrie, and therupon God blessed him in his children: yet neuerthelesse he was a wicked man, (k) and followed the vile sinnes of *Ieroboam* his father.

XXVI.

(l) After that he hath sinned, he doth in many things: in which he is faulty, amend and reforme his life, and doth professe great holinesse outwardly. *Herod* did many things which *Iohn* Baptist in preaching moued him vnto: *Saul* when hee was to bee chosen king, professed great humility. They may repress their vices & corruptions, and so moderate themselves that they breake not out, (m) as did *Haman*; of whom it is written: that whē he was full of indignation against *Mordecai*, yet he refrained himselfe. And herein the elect and the reprobate differ: (n) the elect are somewhat reformed in euery on of their sins. But the reprobate, though hee be amended in many faults:

yet some one fault or other, he cannot abide to haue it reformed; and by that, in a vile manner the diuell wholly possesseth him. As *Herod*, who did many things, yet would not leaue his brothers wife. And no doubt, in *Iudas* most of his sinnes in appearance were mortified and yet by couetousnes the diuell possessed him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honestly, the spirit of God brideth the force of sinne, and the corrupt nature that it break not out, as it doth in many other. But in Christians that are indeede godly, the same spirit not only represseth the corruption of nature outwardly; but also mortifieth it within at the root, & regenerateth the whole man into a new creature. Thus then neither the faithful nor infidels doe effect any thing that is laudable but by the spirit of God: the faithful by the spirit of regeneration: infidels by the same spirit, only suppressing the outward act of sin.

XXVII.

Beside this, he may haue the gift of working miracles, of casting forth diuels, of healing, and such like: (o) and this power of doing strange miracles, shall be vsed as an excuse of some of the reprobates in the day of iudgement.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most weighty calling that can bee in any common wealth. And this is meant, when God is said (p) to giue *Saul* another heart; that is, such vertues as are meete for a king.

XXIX.

A reprobate may haue the word of God much in his mouth, & also may be a Preacher of the word: q for so prophesying in Christs name, shall be vsed as an excuse of reprobates: and we know that among the 12. Apostles (r) *Iudas* was a reprobate. And this may be well perceiued in the resemblance of tasting, which the Author to the Hebrewes vseth. Wee know, that cooks commonly which are occupied in preparing of bankets, haue as much feeling & feeling of the meate, as any other: & yet there is none that eateth lesse of it then they: for their stomackes are cloyed with the smell & taste of it: so, in like manner it may come to passe, that the minister which dresseth and provideth the spiritual food, may eate the least of it himself; and so labouring to saue others, hee may bee a reprobate. And it is thought, that some of them which built the Arke, were not saued in the Arke, but perished in the flood.

XXX.

When as a reprobate professeth thus much of the Gospel, though indeed he be a goat, yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same folde with them. (Hee is counted a Christian of the children of God, and so he taketh himselfe to be; no doubt because through the dullnesse of his heart, he cannot try and examine

himselfe, and therefore truly cannot discern of his estate, whether he be in Christ or not: & it may be thought that Satan is ready with some false perswasion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Satan is bold to pronounce life and saluation: as on the contrary to those; to whom God pronounceth loue and mercie, to those (I say) hee threatneth displeasure and damnation: such malice hath hee against Gods children.

XXXI.

And hereby it commeth to passe, that an (a) hypocrite may bee in the visible Church, and obey it in the word and discipline and so bee taken for a true member of Christ, when as a man indeede regenerate may be excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, (b) *that the flesh, that is, the part vnregenerate, may be destroyed: and the spirit, that is, the part regenerate, may be kept aliue in the day of the Lord.* Now the man in whom is spirit and flesh, (c) must needs bee the childe of God, because this argueth that he hath the sanctifying spirit of Christ. Again, *Paul* when he biddeth the Corinthians to comfort the incestuous man, (d) *lest through the sleight of Satan he should bee ouerwhelmed of ouermuch heavines,* giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrow, before hee had bene visibly receiued into the Church againe.

XXXII.

Though God will neuer adopt any reprobate, yet by the adoption of the elect they may receiue profit. For they finde the blessing of God to bee on them by reason that they dwell together, and haue societie with the children of (e) God. For *Noahs* sake euery one in his family is saued in the flood. For *Lots* cause the men of *Soar* are preferred from the site. And God would haue spared *Sodom*, if there had bene but tenne good men in it. For *Rahabs* cause, her family and kindred are at libertie in *Iericho*. When *Ioseph* was in *Purphars* house, all things prospered well. (f) For *Samuels* cause the Israelites were deliuered from the Philistines: (g) And for *Pauls* cause they which were with him in the shippe were preferred. And againe, a reprobate by means of the faith of either of his parents may bee within Gods covenant, and so bee made partaker of Baptisme, one of the seales of the coveuant. For so God made his coveuant with *Abraham*, (b) that he would be not onely his God, but also the God of his seede after him: (i) which *Paul* expoundeth not of a few, but of all nations. Also he saith manifestly that those children, either of whose parents are beleeuers, (k) *are holy*, which holinesse is not inherent in their persons, but onely outward: and it is a speciall prerogative graunted them of God, in that hee vouchsafeth them to bee in his coveuant: whereby they are distinguished

A from the wicked and prophane men of the world.

XXXIII.

B Besides this, reprobates haue some prerogatiues of God; (1) and that hee is *patient towards them*; that before he will destroy them, he vseth many meanes to winne them, that they commonly spend all the daies of their lines in prosperity: in so much, that it is said of them in the Psalme: (m) *that they go in continuall prosperity vnto their death, & pine not away as the children of God doe.* But (n) after a certaine time God in his iust iudgement hardneth their hearts, blindeth the eyes of their mindes, he maketh their heads giddy with a spiritual drunkennesse, and by the strength of their inward lust, as also by the effectuall operation of Satan, they fall to open infidelitie and contempt of Gods word, and so run headlong to their owne damnation, and perish finally. And in this they are like haukes, which so long as they liue are carried on the hands of noble men: but when they are dead, they are cast on the dunghill. (o) *Iulian* the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell, & wrote a booke against the Religion of Christ, answered by *Cyril*: and one time, in a battell against the Persians, was thrust into the bowels with a dart, no man the knew how, which dart he pulled out with his owne hand, & presently blood flowed, which as it gushed out, hee tooke it in his hand, and flung it into the aire, saying, *Profiſi Galilee, viciſſi.* O thou *Galilean* (meaning Christ) thou art the Conquerour: thus hee ended his dayes in blaspheming Christ whom he had professed. The reason of this apostacie is euident. (p) Seede, that is not deeply rooted in the earth, at the beginning of the yeare, springeth vp: it is greene, and bringeth forth leaues and flowers and (it may be) some kinde of fruit too: when the heat of summer commeth, it parcheth the earth, and the corne wanting deepe rooting, & therefore wanting moisture, withereth away. Gods word is like seed; which that it may bring forth fruit vnto euermlasting life, it must be first receiued of the ground: Secondly, it must bee rooted: the receiuing of it, is when the minde vnderstandeth it, and remembreth it: the rooting of it, is when being beleued, it pierceth to the heart, and taketh holde of the affections. This rooting is of two sorts: the first, is when the word rooteth, but not deepe ynough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the residue of the affections. The second is a deepe and liuely rooting of the word, when the word is receiued into the minde and into the heart by the will and all the affections of the heart. The first kind of rooting of the word, befalleth to a reprobate, who vnderstandeth & reioyceth in the promises of saluation, yet he doth not put any confidence in them: hee can not rest in them; hee doth not reioyce that his name is written in the booke of life, hee doth

1. Rom. 9.
22. & 2. 4.
5.
Gen. 6.3.

m Psal.
n 2. Pet. 3.
22.
1. Tim.
1. 4.
2. Theſ.
2. 6.
Eſa. 6. 10.

o Theod.
1. 3. Hist.
c 25. la.
cob. Bag.
Chro.

p Mat. 13.
2. 1.

a The
elect may
be of the
Catho-
like
Chur. h
& not of
the visi-
ble; and
the repro-
bate may
be of the
visible &
not of the
Catho-
like.
b 1. Cor.
5. 5.
c Rom. 8.
9. 11.
d 2. Cor.
2. 7. 11.

e Gen. 7.
1. & 19. 22
& 18. 32
and 37. 31

f 1. Sam.
7. 13.
g Act. 27
24.

h Gen.
17. 7. 10.
i Gal. 3.
8.

k 1. Cor.
7. 14.
Rom. 11.
16.

not worke out his saluation with feare and trembling. In a word, his heart is in part fastened to reioyce at the preaching of the word of God: (*a yet his heart is not opened as Lydia was; nor enlarged (as Dauid saith) to embrace the truth: but the Elect, hee receiveth the word, not only into his minde; lest it should be onely an imagination, but also it is deeply rooted in his heart. For,*

1. In sure confidence he resteth himselfe on Gods promises. *Rom. 8. 38, Heb. 10. 22.*

2. He hopeth and longeth to see the accomplishment of it. *1. Thess. 1. 10.*

3. He heartily loueth God, for making such a promise to him in Christ. *1. Job. 4. 10.*

4. Hee reioyeth in it, and therefore doth meditate on it continually, *Luke 10. 20. Rom. 5. 2.*

5. Hee hateth all doctrines, which are against it.

6. Hee is grieved when he doth any thing that may hinder the accomplishment of it. *Math. 26. 75.*

7. He vseth the meanes to come to saluation, but with feare and trembling. *Phil. 2. 12.*

8. He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe, that the Reprobate falleth away from faith in the day of trial and temptation, but the Elect cannot bee changed.

XXXIII.

Thus it appeareth, how farre a reprobate may proceed in religion; the consideration of this point I direct vnto two sorts of men. Carnall Gospellers, and Papiſts. Carnall Gospellers are such among vs, as know the word, but obey it not; or such, as bearing a profession neither know it, nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of the diuell most of them. The diuell beleueth and trembleth; but they contrariwise liuing in their sins, beleene, and hope. How comes this to passe? The diuell knoweth the Gospel, & the points of it: and withall hee beleueth the terrible threatnings of the law: & therefore trembleth. Drowſie Protestants beleene the Gospel as the diuell doth; though he conceiues the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleue them: and that makes them euen when they liue in their sinnes to hope and presume of mercy. Therefore the diuell beleues more of Gods word then they doe. Secondly, they come short of wicked men in outward obedience. The young man not yet conuerted to Christ, when he was bidden to keepe the commandments of the second Table, answered, that he had kept them from his youth: and therefore our Sauour Christ looked vpon him, and loued him: although the externall obedi-

ence was not sufficient: for Christ telleth him, that one thing is wanting vnto him. And in another place he saith, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, you cannot enter into the kingdome of heauen.* Now the carelesse Gospeller is farre from performing this; in so much that commonly hee makes an open practise of sinne one way or other.

The causes of their carelesnes are, first a perswasion that a man may repent when he will: because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, God will put all his wickednesse out of his remembrance.* But indeede late repentance is feldome true repentance: and it may bee iustly feared, lest that repentance, which men, when they are dying frame to themselves, die also with them. Secondly, they flatter themselves, imagining that the best man that is, hath seuen fals euery day into grosse sins; whereas the place which they abuse out of the Proverbs, *The righteous man falleth seuen times in a day and riseth againe:* is rather to be vnderſtood of fals into affliction, then fals into actual sinnes. Thirdly, they decciue themselves, most falsly thinking, small sinnes, or hidden sinnes, to be no sinnes: and grossest sinnes in which they liue, and lie most dangerously, to be but sinnes of infirmitie.

XXXV.

By this which hath bene said, the professors of Christian religion are admonished of two things. First, that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and their hearts be neuer at rest, till such time as they goe beyond all reprobates in the professiō of Christ Iesus. Seekest thou how far a reprobate may goe? presse on to the straight-gate with maine and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare and reuerence Iohn Baptist, and heare him gladly? and wilt thou neglect the Ministers and the preaching of the word? Shall Pharaoh confesse his sin, nay shall Satan beleue and tremble? and wilt not thou bewaile and lament thy sinnes, and thy wicked conuersation? It behooueth thee to feare and take heede, least wicked men, and the diuell himselfe rise in iudgement and condemne thee. For if thou shalt come short of the duties of a reprobate, and doe not goe beyond him in the profession of the Gospel, sure it is thou must looke for the reward of a reprobate.

The second thing is, that the professour of the Gospel, diligently try & examine himselfe, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted child of God. Thou wilt say, this needs not, thou professest the Gospel, and art taken for a Christian: yet marke and consider, that this often befalleth reprobates to be esteemed Christians:

Math. 5. 20.

Proou. 24. 16.

b Phil. 2. 12. 1. Pet. 2. 17. Rom. 11. 20.

Mark. 6. 20.

c 1. Cor. 11. 31. 1. Thess. 5. 11. and 119. 59.

a Aa. 16. 14. P. al. 119. 32.

Iam. 2. 19.

Mark. 7. 20. 21.

a Matth.
25.32,33.

and they are often so like them, that none
a but Christ can discern the sheepe from the
goates, true Christians from apparant Chris-
tians. Wherefore it behooveth all men that
shew themselves to be Christians, to lay aside
all pride, and selfe-loue, and with singlenes of
heart to put themselves into the ballance of
Gods word, and to make iust triall, whether
in them, repentance, faith, mortification, fan-
ctification, &c. giue weight answerable to
their outward profession : which if they doe,
let them praise God : if not, let them with all
speede vie the means that they may be borne
anew to the Lord, and may be inwardly gui-

A ded by his holy spirit, to giue obedience to his
will, least in the day of Gods triall, they start
aside from him like a broken bow, and fall a-
gaine to their first vncleaneesse.

XXXVI.

To come to the second sort of men and to
conclude ; let the most zealous Papist that is,
trie himselfe & his whole estate with a single
heart as in the presence of Gods maiestic, and
he shall finde that by his whole religion and
profession he doth come short of a reprobate,
or at the least not goe beyond him in these
points before named : The Lord open their
eyes that they may see it. Amen.

A cause
to them
of the re-
ligion
of the
Church
of Rome.

The estate of a Christian man in this life, which also sheweth how farre the Elect may goe beyond the Reprobate in Christianity, and that by many degrees.

I.

Electiō.
b Eph. 1.
4.15, 17.

THE Elect are they whom God of the
good pleasure of his will hath decreed in
himselfe to choose to eternall life, for the
praise of the glory of his grace. For this cause
the Elect onely are said to haue their names
written in the Booke of life.

II.

c Apoc.
20.15.
Vocation.

Whom God electeth, them hee calleth in
the time appointed for the same purpose. This
calling of the Elect is nothing else but a sing-
ling and a seuering of them out of this vile
world, and the customes thereof, to bee Cit-
izens of the kingdome of glorie after this life.
And the time of their calling is tearmed in
Scripture, *The day of visitation, the day of sal-
uation, the time of grace.*

III.

d 2. Thef.
2. 13, 14.
e Eph. 2.
19.
f 1. Cor.
6.2.
Luke 15.
42.
g Col. 2.
7.
Ioh. 15.
19.

This *seuering and choosing* of the Elect out
of the world, is then performed, when God by
his holy spirit indueth them with *true saving
faith* : a wonderful gift, peculiar to the Elect.
For the better knowing of it, there is to bee
considered : First, what faith is : Secondly, how
God doth worke it in the heart of the Elect.
Thirdly, what degrees there bee of faith :
Fourthly, what are the fruits and benefits of
faith.

IV.

What
faith is.

Faith is a wonderful grace of God, by which
the Elect doe apprehend and apply Christ and
all his benefits vnto themselves particularly.

h Col. 2.
12.

Here first it is to be considered, that the ve-
ry nature of faith standeth in a certaine pow-
er of apprehending and applying Christ. This
is declared by Paul when he saith, *Ye are bu-
ried with him through baptisme, by whom yee are
also risen againe with him by the faith of the power
of God, who raised him from the dead.* Where it
appeareth that faith is made a means to com-
municate Christ himselfe, his death & buriall,
and so all other benefits to the beleeuer. A-
gaine, *to beleue in Christ*, and to receiue or
to lay holden Christ, are put one for another by
Saint Iohn : which declareth that there is a
speciall applying of Christ ; euen as wee see,

i Ioh. 1.
12.
Rom. 5.
17.

B whe a man hath any thing giuen him, hee rea-
cheth out his hand and pulleth it to himselfe,
and so makes it his owne. Moreouer, faith is
called the *putting on of Christ* : which cannot
be vnlesse Christs righteousnesse bee specially
applied to the heart, as the garment to the
backe, when it is put on. Lastly, this may ap-
peare, in that faith is called *the eating and
drinking of Christ* : for there is no eating of meat
that nourisheth, but first it must be tasted
and chewed in the mouth, then it must be conuey-
ed into the stomacke, and there digested : last-
ly it must be applied to the parts of the body
that are to bee nourished. And Paul prayeth
for the Ephesians, that Christ *may dwell in
their hearts by faith* : which plainly importeth,
this apprehending and applying of Christ.

k Gal. 3.
27.

l Ioh. 6.
36.

m Eph. 3.
17.

I adde farther, that faith is a *wonderfull grace
of God*, which may appeare : first, in that Paul
calleth it *the faith of Gods power*, because the
power of God is especially seene in the beget-
ting of faith. Secondly, experience sheweth it
to be a wonderfull gift of God : when a man
neither seeth, nor feeleth his sins, then to say
he beleueth in Gods mercy, it is an easie mat-
ter, but when a man shal feele his heart pressed
downe with the weight of his finnes, and the
anger of God for them ; then to apply Gods
free mercy to his owne foule, it is a most hard
matter : for then it is the property of the cursed
nature of man to blaspheme God, and to de-
spaire of mercy. *Indee* who (no doubt) of-
ten preached mercy & redemption by Christ
in the security of his heart, when Gods hand
was vpon him, and the Lord made him see
the vilenesse of his treachery : hee could not
comfort himselfe in Christ, if one would haue
giuen him ten thousand worlds, but in an hel-
lish horror of conscience hanged himselfe de-
sperately : which sheweth what a wonderfull
hard thing it is at the same instant when a
man is touched for his finnes, then to apply
Gods mercy to himselfe. Yet a true Chri-
stian by the power of faith can doe this, as
it may appeare in *Dauid*, o *In the day of my*

n Col. 2.
12.

o Psal.
77.23.

trouble

trouble (saith he) *I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort: I did thinke upon God and was troubled: I prayed and my spirit was full of anguish:* and added the word *Selah*, a note (very likely) of some wonderfull thing. (a) Again, he being almost in the gulfe of hell, euen then cried to the Lord for help. Iob saith, (b) *If God should destroy him, yet he would for all that beleue in him still.* Vndoubtedly, strange is the band of faith knitting Christ and his members together, which the anguish of spirit cannot, and the strokes of Gods hand doe not vnloose.

V.

This apprehending of Christ is not done by any corporall touching of him, but spiritually by assurance, which is, when the elect are persuaded in their hearts by the holy Ghost, of the forgiveness of their owne finnes, and of Gods infinite mercie towards them in Iesus Christ. According to that of (c) Paul, *Now we haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things which are giue us of God.* The things which the spirit of God maketh knowne to the faithful particularly, are their iustification, adoption, sanctification, eternal life: and thus when any are persuaded of these things concerning themselves, they doe in their hearts distinctly apply and appropriate Christ and his benefits to themselves.

VI.

The manner that God vfeth in the begetting of faith is this. First, he prepareth the hart that it may bee capable of faith. Secondly, he causeth faith by little and little to spring and to breed in the heart. The preparation of the heart is by humbling and softning of it: vnto the doing of this there are foure things requisite. The first of them, is the knowledge of the word of God, both of the law and the Gospel, without the which there can be no faith; according to that saying of Esaiah: (d) *By his knowledge shall my righteous seruants iustifie many.* And that of Iohn (e) *This is eternall life that they know thee the onely very God, and whom thou hast sent Iesus Christ.* The (f) onely ordinary means to attaine faith by is the word preached: which must be heard, remembered, practised: and continually hid in the heart. The least measure of knowledge without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Christian Religion. A fundamentall doctrine is that, which beeing obstinately denied, all religion, and all obtaining of saluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an assent of the heart to the knowne truth of Gods word. This faith when it is growne vp to some great measure, is called *the assurance of the ouerflowing*, the (g) *full assurance of vnderstanding*, and it is to be seene in the Martyrs who maintained Gods truth against the persecutions of the false Church, vnto death.

VII.

Although both Elect and Reprobate may be

enlightened to know the word of God: yet the Elect in this thing goe farre beyond all reprobates: for it is specially said of them, that God is their *school-master*, that he *softeneth* their stony hearts, and maketh them pliable, that he *draweth* them, that he *openeth* their senses, hearts, eares, vnderstandings: that the holy Ghost is their *anointment*, and their *vice-salve*, to cleare the eies of their mind, to conceiue the mysteries of Gods word. And the difference of illumination in them is three-fold.

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a generall & confused knowledge: but the knowledge of the elect is pure, certain, sure, distinct, and particular: for (h) it is ioyned with a feeling and inward experience of the thing knowne: though indeede the mind of man is able to conceiue more then any Christian heart can feele: and this is to be seene in (i) Paul, who vfeth not onely to deliuer the points of Gods word in a generall manner, but also setteth them down specially in his owne experience. So that the enlightning of the reprobate may be compared to the sight of the (k) *blind man, who saw men walking like vnto rees*, that is, in motion like men, but in the forme like trees: & the elect are like the *same blind man, who afterward saw men as farre of cleerely.*

II. Secondly, the knowledge of the wicked (l) *puffeth them up: but the knowledge of the godly humbleth them.*

III. Lastly, the elect, besides the knowledge of Gods word, haue (m) a free and franke heart to performe it in their liues and conuersations, which no reprobate can haue: for their illumination is not ioyned with true and sincere obedience. By this it is easie to discern the illumination of Anabaptists, or Familists, and many other, which brag of the spirit.

VIII.

The second, is the sight of sinne arising of the knowledge of the law. To this Ieremie exhorteth the Iewes of his time, saying, (n) *Know thine iniquitie, for thou hast rebelled against the Lord thy God, &c.* The chiefe cause of the sight of sinne, is Christ by his holy spirit, (o) *who detecteth the thoughts of many hearts, and iudgeth the world of sinne.* The manner of seeing our sins must be, to know them particularly: for the vilest wretch in the world can generally and confusedly say, *he is a sinner*: but that the sight of sinne may be effectuell to saluation, it must be more speciall & distinct euery in particular sins, so that a man may say with Dauid, p *My sins haue taken such hold of me, that I am not able to looke vp, they are more in number then the haire of mine head: therefore my heart hath failed me.* Again, a man must not barely see his particular sins, but he must also see the circumstances of them, as namely, the fearefull curses & iudgements of God, which accompany euery sinne: for the consciences of many tell of their finnes in particular, yet they cannot bee humbled for them, and leaue them; because they

haue

2 Psal.
103, 161 Ioh. 15
151 Cor.
12, 12How
God
worketh
faith in
the heart.1 Know-
ledge,d Esa.
13, 11e Ioh.
17, 3.
f Iob
33, 23.
Rom. 10,
14.8 Col. 2, 2
Rom.
14, 14.h Phil.
1, 9.i Gal. 1, 7
cum R. 6;
7, 21 &
Rom. 3,
cum
Rom. 8,
38.
k Mar. 8
44, 25.l 1 Cor.
8, 2, & 14
21.
m Psal.
40, 6.
2 Tim. 3,
5.
Tit. 1, 16.n Sight of
sine.o Ier. 3,
15.p Luk. 2,
35.
Ioh. 16, 8p Psal.
40, 12.

have not scene that ougly taile of the curse of A
God, that euery sinne draweth after it.

IX.

The meanes to attaine to the sight of sin, is by a diligent examination of a mans owne selfe. This was the practise of the children of Israel in affliction: (a) *Let vs trie (say they) and search our waies, & turne againe to the Lord.* And David giueth the same counsel to *Sauls* Courtiers: (b) *Tremble and sinne not, examine your own heart on your bed, and be still.* This examination must be made by the commandments of the Law, but specially by the tenth, which ransacketh the heart to the very quicke; and was the meanes of *Pauls* conversion. For he being a proud Pharisee, (c) this commandment shewed him some sins, which otherwise he had not knowne, & it killed him, that is, it humbled him. If so be it, that after examination a man cannot find out his sinnes (as no man shall find out all his sinnes, for (d) the heart of a man is a vast gulfe of sinne, without either bottome or banke, and hath infinite and hidden corruptions in it) then he must in a godly ialousie, suspect himselfe of his vnkowne sinnes: as *Dauid* did, saying, (e) *Who can understand his faults? cleanse me from my secret faults.* And as *Paul* did, (f) *I know nothing by my selfe, yet I am not thereby iustificd.* And good reason it is, why men should suspect themselves of those sins which as yet they neuer saw in themselves: (g) *for that which is highly esteemed amongst men, is abomination in the sight of God: and the very (h) Angels are not cleane in his sight.*

X.

The third, is a sorrow for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the (i) *Jewes* after *Peters* first sermon: and in *Habacuk* at the hearing of Gods iudgement: (k) *When I heard (say he) my belly trembled: my lippes shooke at thy voice: rottennesse entred into my bones: and I trembled in my selfe, that I might rest in the day of trouble.* This sorrow is called the (l) *spirit of bondage to feare*: because when the spirit hath made a man fee his sinnes, he seeth further the curse of the Law, & so he findes himselfe to be in bondage vnder Satan, hell, death, and damnation: at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his hellish and damnable estate.

This sorrow if it continue and increase to some great measure, hath certain symptoms in the body, (m) *as burning heat, n* *rouling of the intralls, (o)* *as pining and fainting of the solide parts.*

XI.

In the feeling of this sorrow, three things are to be obserued. The first; al men must looke that it be seriously and soundly wrought in their hearts: for looke as men vse to breake hard stones into many small peeces and into dust; so must this feeling of Gods anger for sin bruite the heart of a poore sinner and bring it

to nothing. And that this may be so, sorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man (p) *from his youth suffereth the terrors of God.* *Iacob* wrestling with the Angel gets the victorie of him, (q) *but he is faine to goe halting to his grave,* and traile one of his loynes after him continually. (r) *The pasche lamb* was neuer eaten without *sore heaves,* to signifie that they which will be free from the wrath of God by *Iesus Christ*, must feele continually the smart and bitterness of their owne sinnes. The second, all men must take heede, least when they are touched for their sins, they befnare their owne consciences: for if the sorrow be somewhat oer-sharpe, they shall see themselves euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shal finde it a most hard matter to be freed from it, without the maruellous power and strength of *Christ Iesus*, who only is able to helpe him and comfort him: yea many when they are once plunged in this distresse & anguish of soules shall neuer escape it, as may appeare in *Caai*, *Saul*, *Achitophel*, *Judas* & now of late in *Iohn Hoffmeister* a Monk, and *Latomus*, who for the space of certaine daies neuer left crying, that he was damned, because that he had wilfully persecuted the Gospell of *Christ*, and so he ended his life. Therefore most worthe is *Pauls* counsell for the moderating of this sorrow: (s) *It is sufficient (saith he) vnto the incestuous man, that he was rebuked of many, so that now contrariwise ye ought rather to forgiue him and comfort him, least he should be swallowed up with our much heauinesse.* And further he giueth another reason, which followeth, *least Satan should circumuent vs: for we are ignorant of his * entwepries.* And indeede common experience sheweth the same, that when any man is most weake, then Satan most of all bestirreth himselfe to worke his confusion. The third is, that all men which are humbled, haue not like measure of sorrow, but some more, some lesse. *Iob* felt the hand of God in exceeding great measure, when he cryed, *O that my griefe were well weighed, and my miseries were laid together in the ballance, for it would bee now heavier then the sand of the sea: therefore my words are now swallowed up, for the arrowes of the Almighty are in mee, and the venom thereof doth drinke up my spirit, and the terrors of God fight against mee.* The same did *Ezechias*, when on his death-bed he said, *Hee brake all my bones like a Lyon, and like a crane or a swallow, so did I chatter: I did mourne like a dove, &c.* Contrariwise, the theefe vpon the crosse, and *Lydia* in her conversion neuer felt any such measure of griefe: for it is said of her, that *God * opened her heart to be attentive to that which Paul spake,* and presently after shee entertained *Paul* and *Silas* cheerefully in her house, which she could not haue done if shee had bin pressed downe with any great measure of sorrow: neither are any to dislike themselves, because they are not

P Psal. 38

15.

9 Gen.

32.25.

r Exod.

12.8.

Zach. 12.

10.

f 2 Cor.

2.6.7.

* Or pollicies.

t Job 6.

23.4.

u E. 6. 38.

13.14.

x A. 10.

14.

so much humbled as they see some others: for God in great wisdom giueth to every one which are to be saved, that which is conuenient for their estate. And it is often seene in a festered sore, that the corruption is let out as well with the pricking of a small pinne as with the wide lance of a rafer.

XII.

The fourth thing in true humiliation, is an *holy desperation*: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne: speaking and thinking more vily of himselfe then any other can doe; and heartily acknowledging himselfe to haue deserved not one onely, but euen ten thousand damnations in hel fire with the diuell and his angels. This was in Paul, when he said of himselfe that hee was the *(a) chiefe of all sinners*. This was in Daniel, when in the name of the people of Israel he prayed and said, *(b) O Lord, righteousnes belongeth vnto thee, and to vs open shame, as appeareth this day, &c.* The same was in the prodigall child, who said, *(c) Father, I haue sinned against heauē and against thee, and I am no more worthy to be called thy sonne*. Lastly, it was in Ezra, *(d) who said, O my God I am confounded, and am ashamed to lift up mine eyes vnto thee, my God: for our iniquities are increased ouer our head, and our trespass is growne up vnto the heauen.*

XIII.

Many are of opinion that this sorrow for sin is nothing els but a melancholike passion: but in truth the thing is far otherwise, as may appeare in the example of Danid: who by all coniectures was least troubled *(e)* with melancholy, and yet neuer any tasted more deeply of the sorrow and feeling of Gods anger for sinne then he did, as the booke of Psalmes declareth. And if any desire to know the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, senses, memorie, and all are sound: but melancholike passions are where the bodie is vnsound, and the reason, senses, memory dalled and troubled. Secondly, sorrow for sinne is not cured by any physicke, but onely by the sprinkling of the blood of Iesus Christ: melancholike passions are remooued by Physicke, dyet, musick, and such like. Thirdly, sorrow for sin ariseth of the anger of God, that woundeth and pierceth the conscience: but melancholike passions rise onely of meere imaginations strongly conceiued in the braine. Lastly, these passions are long in breeding, and come by little and little: but the sorrow for sinne vsually commeth on a suddaine as lightening into a house. And yet howsoeuer they are differing, it must be acknowledged that they may both concur together: so that the same man which is troubled with melancholy, may feele also the anger of God for sinne.

XIII.

Thus it appeareth how God maketh the heart fit to receiue faith, in the next place it

is to be considered how the Lord causeth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, God worketh foure things in the heart. First, when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of Gods mercie in Christ: he comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of every drop of his most precious blood. Thirdly, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his merits: this desire is compared to a thirst: which is not onely the feeling of the driness of the stomacke, but also a vehement appetite after drinke, and David fitly expresth it when he saith, *I stretched forth my hands vnto thee: my soule desireth after thee as the thirstie land*. Lastly, after this desire he begins to pray, not for any world benefit, but onely for the forgiveness of his sinnes, crying with the poore Publican, *O God be mercifull to me a sinner*. Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater sighes and groanes of the heart then that they can be exprest with the tongue. Now, after these desires and prayers for Gods mercie, ariseth in the heart a lively assurance of the forgiveness of sinne. For God, who cannot lie hath made this promise, *(b) Knock, & it shall be opened: and again: before they call I will answer, and while they speake I will heare*. Therefore when an humbled sinner comes crying and knocking at his mercy gate for the forgiveness of sin, either then or shortly after the Lord worketh in his heart a lively assurance thereof. And *(c)* whereas he thirsted in his heart, being scorched with the heat of Gods displeasure beating vpon his conscience, Christ Iesus giuing him to drinke of the well of the water of life freely: and hauing drunken therof, he shall neuer be more athirst, but shall haue in him a fountaine of water springing vp into cuerlasting life.

XV.

For the better vnderstanding of this, that God worketh *sauiug faith* in the heart of man after this manner; it must be obserued, that a sinner is compared *(k)* to a *sicke man* in the Scriptures. And therefore the curing of a disease fitly resembelh the curing of sinne. A man that hath a disease or sore in his body, before he can be cured of it, he must see it, and bee in a feare lest it bring him into danger of death: after this he shall see himselfe to stand in neede of Physicke, and hee longeth till hee bee with the Physician: when hee is once come to him, hee desireth him of all loues to helpe him, and to shew the best skill he can: he will not spare for any cost: then he yeelds himselfe into the Physicians hands,

1. Consideration of Gods mercie.

2. Feeling of the want of Christ.

3. Desire.

f Reu. 21. 6.

Esa. 55. 1. Luk. 1. 53

8 Psal. 143. 6.

4. Prayer for the pardon of sinne.

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A lively assurance.

h Matth. 7. 9.

Esay 65. 24.

i Reu. 21. 6.

Ioh 4. 14.

k Luk. 4. 18.

Matth. 9. 11, 12.

4. Good despair.

1. Tim. 1. 15.

1. Dan. 9. 2.

Luk. 15. 18.

1. Ezra 9. 2.

Sorrow for sinne, so melancholy.

1. Sam. 16. 12.

How faith is bred in the heart

hands perswading himself, that by Gods blessing he both can and will helpe him: after this he comes to his former health againe. On the same manner, euery man is wounded with the deadly wound of sinne at the very heart: and he that would be saued and escape damnation, must see his sinne, be sorrow full for it, and vtterly despaire of his own strength to attaine saluation thereby: furthermore, he must see himselfe to stand in neede of Christ, the good Physitian of his soule, and long after him, and crie vnto him with deepe sighes and groanes for mercie: after this, Christ Iesus will temper him a plaister of his owne heart blood; which being applied, hee shall find himselfe reuiued, and shall come to a liuely assurance of the forgiveness of all his finnes. So it was in Dauid, when he repented of his adulterie and murder. First, God made him see his finnes: for he saith, *(a)* *I know mine iniquities, & my sins are euer before me.* Secondly, he felt Gods anger for his sins, *(b)* *Makes me (saith he) to heare soy and gladnesse, that the bones which thou hast broken may reioyce.* Thirdly, he vtterly despaired of his own strength, in that he said, *(c)* *Stablish me with thy free Spirit;* signifieth thereby, vlesse the Lord would stay him with his glorious power, he should runne headlong to his owne confusion. Fourthly, he comes to see himselfe stand in great neede of Gods fauour: *(d)* *One mercie will not content him: he prayeth for the whole innumerable multitude of his mercies to be bestowed on him, to doe away his iniquities.* Fifthly, his desire and his prayer for the forgiveness of his sinne, are set downe in the whole Psalmé. And in his prayer, he gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of God are a contrite spirit: (e)* *a contrite and a broken heart O God thou wilt not despise.* Againeth the like appeareth in Dauid, Psal. 32. 5. *When I held my tongue, my bones consumed in my roring all the day. 4. For thy hand was heauie vpon me day and night: my moisture was turned into the drought of summer. Sela. 5. I confessed my finnes vnto thee, neither hid I mine iniquities: I said I will confesse, against my selfe my wickednesse vnto the Lord, and thou forgavest the iniquitie of my sinne.*

To this purpose is the example of R. Glover, Martyr, who beeing somewhat troubled at his entrance into prison, testifieth thus of himselfe. So (saith he) *I remained without any further conference of any man by the space of eight daies, and til the bishops comming: in which time I gave my selfe continually to prayer and meditation of the mercifull promises of Gods made to al without exception of persons that call vpon the name of his deare sonne Iesus Christ. I found in my selfe daily amendment of health of bodie, increase of peace of conscience, and many consolations from God by the helpe of his spirit: and sometime as it were a taft and glimmering of the life to come: al for his onely sonne Iesus Christs sake.*

XVI.

There are diuers degrees and measures of

this vnfaied faith, according as there be diuers degrees of Christians: some (f) are yet in the wombe; and haue their *member* the Church *travelling of them:* some (g) are new *born babes,* feeding on the *milk* of the word: some are (h) *perfect men in Christ, come to the measure of the age of the fullnesse of Christ.*

XVII.

The least measure of faith that any Christian can haue, is compared to the (i) *graine of mustard seed,* the least of all seedes and to *flaxe (k)* that hath fire in it, but so weak that it can neither giue heat nor light, but onely maketh a *smoke,* and is called by the name of a (l) *little faith;* and it may be thus described. When a man of an humble heart doth not yet fee the assurance of the forgiveness of his own finnes, and yet he is perswaded that they are pardonable, desiring that they might be pardoned: and therefore prayeth to God that he would pardon them, and giue him strength to leaue them. X

XVIII.

A little faith may more plainly be knowne by considering of these foure points: first, that it is onely in his heart, who is humbled for his sin: (m) *For the Lord dwelleth with him that is of a contrite and humble spirit; to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersion, and calling to Christ, after which he is to grow from faith to faith. Thirdly, this faith though it be in the heart, yet it is not so much felt in the heart: this was in Dauid at some times. (n) *My God, my God, why hast thou forsaken me, faith he?* The first words, *My God, my God,* are speeches of faith: yet the latter, *why hast thou forsaken me?* shew that then hee had no feeling of Gods mercy. A little faith then is in the heart of man, as in the spring time the fruit is in the budde, which yet appeareth not, but onely hath his nature and substance in the budde. Lastly, the beginnings and seedes of this faith, or at the least, signes and effects thereof, are three.

The first is a perswasion, that a mans owne finnes are pardonable: this perswasion though it be not faith, yet it is a good preparation to faith: for the wicked cutte themselves off quite from Gods mercie, in that with Cain (o) they say, their finnes are greater, then that they can beare forgiven. The second, is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. (p) This desire is a speciall grace of God, and it hath the promise of blessednes; and it must be distinguished from that desire which wicked men haue: who though they desire life eternall, as Balaam did: yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third, is prayer for nothing in this world, but onely for the forgiveness of their finnes, with great sighes and groanes, from the bottom of the heart, which they are not able

Rev. 12.
2.
Gal. 4. 19.
1 Cor.
3. 2.
Eph. 4.
13.

The least
measure
of faith.
1 Math.
17. 20.
h. 12. 43.
2.
1 Marth.
8. 26.

m. Efr.
17. 16.

n. Psal. 138.

1. A perswasion that sin is pardonable.
o. Gen. 4. 13.

2. A desire of reconciliation to God in Christ for sinne.
p. Marth. 5. 6.
Luk. 1. 13.
Psal. 145. 19.

Psal. 10. 17. & 38. 9.
Num. 23. 10.

3. Prayer for pardon.

to expresse, as they feele them. Now this heartie praying & desire for the pardon of sin can neuer come from the flesh, but onely from the spirit, who ^a stirreth vp these heavenly motions of longing, desiring, sighing after remission of sin, and all other graces of God which he bestoweth vpon his children. And where the spirit of Christ dwelleth, there must needs be faith: for ^b Christ dwelleth in the hearts of the faithfull by faith. Therefore as *Rebecca*, when shee felt the twinnes strue in her wombe, though it pained her, yet she knew, both that she had conceived, and that the children were quicke in her: so they who haue these motions, and holy affections in them before mentioned, may assure themselves that the spirit of God dwelleth in them; and consequently that they haue faith, though a weake faith.

X I X.

Examples of this small faith are euident in the Apostles, who though ^d they beleued that Christ was the Saviour of the world, yet they ^e were ignorant of his death and resurrection, which are the chiefe means of saluation. After his resurrection they were ignorant of his ascension, & of his spirituall kingdome, for they dreamed ^f of an earthly kingdome: and at his death they all fled from him, and *Peter* fearfully denied him. They being in this estate, are not said to haue no faith, but to be of ^g little faith. Another example we haue in *Dauid*, who hauing continued a long space in his two great finnes, adultery, & murder, was admonished thereof by *Nathan* the Prophet: being admonished he confessed his sins, and straightway *Nathan* declared vnto him from the Lord the forgiveness of them. Yet afterward *Dauid* humbleth himselfe, as it appeareth in the 51. Psalme, and prays most earnestly for the forgiveness of those and all other his finnes, euen as though it had not bin true, that they were forgiven, as *Nathan* told him: the reason is: howsoeuer they were remitted before God, yet *Dauid* at his first repenting of them felt no assurance in his heart of the forgiveness of them, onely hee had a perswasion, that they might be pardoned: and therefore he vehemently desired and prayed to the Lord, to remit them, and to sanctifie him anew. This then being the least measure of faith, it must bee remembered, that he who hath not attained to it, hath as yet no fauing faith at all.

X X.

The greatest measure of faith, is a full perswasion of the mercy of God, For it is the strength and ripeness of faith, *Rom. 4. 20, 21. Abraham not weake in faith, but being strengthened in the faith, was fully perswaded, that he who had promised was able to doe it.* This full assurance is when a man can say with *Paul*, *Rom. 8. 38. I am perswaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.* And least

any should thinke this saying is peculiar to *Paul*, he ^h testifieth of himselfe that for this cause he was receiued to mercie, that he might be an example to them which after should beleeue in Christ to life eternall: and the whole Church in the Canticles vseth the same in effect: saying, *Cant. 8. 6, 7. Loue is as strong as death, iealousie is as cruel as the grave, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would contemne it.*

X X I.

No Christian attaines to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This *Paul* declareth to the Romanes: ⁱ in afflictions God sheds abroad his loue in their hearts, by the holy Ghost, which is giuen to them: but how? by degrees: for from affliction ariseth patience, from patience commeth experience, from experience, hope: and hope neuer maketh ashamed, or disappointeth him of eternall life. This is euident in *Dauid*s practise: ^k *Doublelesse, saith he, kindnesse and mercie shall follow mee all the daies of my life: & I shall liue a long season in the house of the Lord.* Marke this his absolute perswasion: & consider how he came vnto it, namely by experience of Gods fauour at sundry times, and after sundry manners. For before he set down this resolution; he numbered vp diuers benefits received of the Lord: that ^l he fed him in greene pastures, & led him by the refreshing waters of Gods word: that he restores him, and leads him in the pathes of righteousness: that he strengtheneth him in great dangers, euen of death, and preserveth him: that in despite of his enemies, he enriched him with many benefits. By means of all these mercies of God bestowed on him, hee came to be perswaded of the continuance of the fauour of God towards him. Again, *Dauid* said before king *Saul*, *1 Sam. 17. 32. Let no mans heart faile because of Goliath: thy seruant will go & fight with the Philistim.* And *Saul* said to *Dauid*, *v. 33. Thou art not able to go against this Philistim to fight with him: for thou art but a boy, & he is a man of war from his youth.* *Dauid* answered, that he was able to fight with, and to slay the vncircumcised Philistim. And the ground of his perswasion was taken from experience: for thus he said, *verf. 34. Thy seruant kept his fathers sheepe, & there came a Lyon, and likewise a Beare, and tooke a sheepe out of the flocke, and verf. 35. I went out after him and smote him, and tooke it out of his mouth, and when bee arose against mee, I caught him by the beard, and smote him and slew him.* *verf. 36. So thy seruant slew both the Lyon and the Beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the liuing God.* The like proceeding must be in matters concerning eternall life. Little *Dauid* resembleth euery Christian;

• Rom. 8.
25.

• Eph. 3.
17.
• Gen.
25. 22.

• Matth.
16. 16.

• Matth.
17. 23.
Luk. 9.
45.

• A.C. 1. 6

• Matth.
8. 25.

The greatest measure of faith.

• 1 Tim.
1. 16.

• Rom. 5.
4. 5.

• Ps. 23
6.

• Ps. 23.
2. 3. 4.

Goliath and the armie of the Philistims, resembleth Satan and his power. He therefore that will be resolute, that he shall be able to overcome the gates of hell, and attaine to life everlasting, must long keepe watch and ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea, hee must haue experiences of Gods power strengthening him in many temptations, before he shall be fully assured of this attaining to the kingdom of heaven.

X X I I.

Thus much concerning faith it selfe: now follow the fruits & benefits of faith. By means of this speciall faith, the Elect are truly ^a *ioyned* vnto Christ, and haue an heavenly *communion* and fellowship with him; and therefore doe ^b in some measure inwardly feele his holy spirit mouing and stirring in them, as *Rebecca* felt the Twins to stir in her wombe. Christ is as *the head in the body*: euery beleuer as a member of the same body: now as the head giueth sense and motion to the members, and the members feele themselves to haue sense, and to moue by meanes of the head: so doth Christ Iesus reuiue and quicken euery true beleuer, and by his heavenly power makes him to doe the good which hee doth. d And as from the stocke, sappe is deriued to the grift, that it may liue and grow, and bring forth fruit in his kinde: so do all the faithfull that are grafted into Christ the true vine: And as the grift loseth his wilde nature, and is changed into the nature of the stocke, & bringeth forth good fruit: so in like manner it is with them that are in Christ, who by little and little are wholly renued: from euill to good.

X X I I I.

The Elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption, Sanctification*. Iustification is, when the Elect being in themselves rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, ^f yet by Christ they are accepted of the Lord, as perfectly pure and righteous before men.

X X I V.

This iustification is wrought in this manner: Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In sin, there are three things which are hurtfull to man: the first, is *condemnation*, which commeth of sinne: the second, is *actuell disobedience* of the law in sinne: the third, is the roote and fontaine of sin, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. g Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former euils. First, the *sufferings of Christ* vpon the Crosse, sufficient for all mens finnes. Secondly, the *obedience of Christ* in fulfilling the law. Thirdly, the *perfect holiness* of the humane nature of Christ: these are three soveraigne me-

dicines to heale all wounded consciences: and they are three running streames of liuing water to bath and to supple the bruised and contrite heart. ^h Now then comes faith, and first laies hold of the sufferings of Christ, and so a sinner is freed from the *punishment* and *guilt* of sinne, and from eternall damnation, and thus the first deadly wound is cured. ⁱ Again, faith laies hold on the perfect obedience of Christ, in fulfilling the law, & thus the second wound is cured. ^k Thirdly, faith applyeth the *holiness* of Christs humane nature to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

X X V.

From true iustification, proceede many other benefits, & they are either outward, or inward. Outward benefits are three. The ^m first is *reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is arrayed with the perfect righteousness of Christ. The ⁿ second, is that afflictions to the faithful are *no punishments* for sin, but only fatherly and louing *chastisements*. For the guilt and punishment of sin was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one fault twise, once in Christ, and the second time vpon the Christian: which thing doth not agree with his iustice: it remaineth therefore that afflictions are only corrections in the faithfull. The third benefit, is that the man iustified doth *deserue* and *merit* at Gods hands the kingdom of heaven. For being made perfectly righteous in Christ and by his righteousness, he must needs *merit eternall life*, in and by the *merits of Christ*. And therefore Paul calleth it the *iustification of life*, Rom. 5. 18.

X X V I.

Inward benefits proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally five. The first is, *Peace and quietnesse of conscience*. As all men naturally in Adam are corrupt, so all men naturally haue corrupt & defiled consciences, accusing them and arraigning them before Gods iudgement for their finnes: in such wise that euery suspicion of death and feare of imminent danger maketh a naturall man stand agast at his wits end, not knowing what to do: ^p but by faith in Christ, the Christian is persuaded of remission of his finnes, and so the disquietnesse of his conscience is appeased, and hee hath an inward peace in all extremities, which cannot be taken from him.

X X V I I.

The slumbering & dead conscience is much like to the good conscience pacified, & many through ignorance take the one for the other. But they may be seuered and discerned thus: First, let the beleeuing Christian examine himself, whether his conscience was afflicted with

Fruits of faith.

^a Eph. 1.

17.

vniou with

Christ.

^b Eph. 3.

30.

Eph. 1.

19.

1 Cor. 3.

16.

^c Eph. 1.

21, 23.

^d Rom. 6.

45.

Ioh. 15.

1, 3.

Eph. 4. 13.

16.

^e A.R. 15.

9.

Iustification.

1.

^f 1 Cor.

1, 30.

2 Cor. 5.

21.

^g Luke 1.

35.

Col. 2. 9.

Ioh. 4. 19.

Mark 2.

17.

^h Col. 2.

14.

Gal. 3. 13.

Eph. 1. 7.

ⁱ Rom. 4.

18, 19.

Marth. 3.

15.

Eph. 5. 3.

11.

Phil. 2. 8.

^k Rom. 8.

1, 23.

Ioh. 17.

19.

^l Rom. 5.

1, 23. 3. 4.

5. 6.

1. Reconciliation.

^m 2 Cor.

5. 18.

ⁿ Rom. 9.

10. 31.

2 Cor. 6.

9.

Heb. 11.

6.

2 Sam. 7.

14.

1 Sam.

13. 13, 14.

2. Affliction

onee

ly cha-

stification.

3. Merit

in Christ.

o Marth.

19. 28.

29.

Apoc. 1.

10. and

11. 12.

I

Peace of

conscience.

^p Heb.

10. 22.

Rom. 5. 1.

& 15. 16.

A difference betwene a dead conscience, & a quiet conscience.

the sence of Gods iudgements, and pressed downe with the burthen of his sinne before he came to that quietnesse: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised. *(A) That he will dwell with the humble and conuise, so reuine and quicken them.* But if he haue alwaies had that peace from the beginning of his daies, he may easily deceiue himselfe, by taking the numesse & securitie of a defiled conscience, for the true peace of conscience. Secondly, let him searce from whence this peace of his conscience proceedes. *(b) For if it come from any thing els but from the certentie of the remission of sinne, it is no true peace:* as many, flattering themselves in sinne, & dreaming of a pardon, are thereupon quiet, and the diuel is readie enough to put this into their mindes: but this can bee no true peace. Thirdly, let him examine himselfe if he haue a care to keepe a good conscience: which if he haue, hee hath also receiued from the Lord a good and a quiet conscience. *(c) For if God bestow vpon any man a gift concerning his saluation, he giueth him also care to keepe it.*

XXVIII.

The second inward benefit is, *(d) An entrance into Gods fauour, and a perseverance in it,* which is indeede a wonderfull benefit. When a man cometh into fauour with his prince, then he is bold to come vnto him, and he may haue free access vnto his presence, and hee may sue to his Prince for any benefit or preferment whereof he stands in neede, and may obtaine it before any other: so they which are in Gods fauour by reason that they are freely pardoned, and iustified in Christ, doe boldly approach into Gods presence, and they are readie to aske, and sure to obtaine any benefit that is for their good. *(e)*

The third is a *spirituall ioy in their hearts,* euen then when they are afflicted: because they looke certainly to obtaine the kingdome of heauen: The fourth, *(f) is that the loue of God is shedde in the hearts of the faithfull by the holy Ghost:* that is, that the holy Ghost doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were, fill their hearts with it.

XXIX.

The second maine benefit is *(g) Adoption,* whereby they which are iustified, are also accepted of God as his owne children. From *Adoption* proceed many other benefits. First, the elect childe of God hereby is *made a brother to Christ.* Secondly, he is a King, & the kingdome of heauen is his inheritance. Thirdly, he is *Lord over all creatures* (saue Angels. Fourthly, the holy Angels minister vnto him for his good: they guard him and watch about him. Fifthly, all things, yea grievous afflictions & sinne it selfe, turne to his good; thogh in his owne nature it be neuer so hurtfull: *(h)* and therefore death, which is most terrible, vnto him is no entrace into hell, but a narrow gate to let him into e-

uerlasting life. Lastly, beeing thus adopted, he may looke for comfort at Gods hand, answerable to the measure of his affliction: as God hath promised.

XXX.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart and conscience sanctified, by the sprinkling of the blood of Christ. Now because it comes to passe that the testimonie of our spirit is often feeble and weake, God of his goodnes hath giuen his owne spirit to bee a fellow witnes with our spirit: for the Elect haue in themselves the spirit of Iesus Christ, testifying vnto them, & perswading them that they are adopted children of God. *(i)* For this cause the H. Ghost is called the *spirit of adoption,* because it workes in vs the assurance of our adoption: and it is called a *pawne* or *earnest.* For as in a bargain, when part of the price is payed in earnest, then assurance is made, that men will pay the whole: so when the childe of God hath receiued thus much from the H. Ghost, to bee perswaded that hee is adopted and chosen in Christ, hee may be in good hope, and he is already put in good assurance, fully to enioy eternall life in the kingdome of heauen.

(i) Indeece this testimonie is weake in most men and can scarce be perceiued because most Christians, though they may be old in respect of yeres, yet generally they are babes in Christ, and not yet come to perfect growth; and may find in themselves great strength of sin, & the graces of God to be in small measure in them. And againe, the children of God beeing most distressed, as in time of triall, and in the houre of death, then the inward working of the holy Ghost is felt most euidently. But a reprobate cannot haue this testimonie at all: though indeede a man flattereth himselfe, and the diuel, *imitating the spirit of God,* doth vniuallly perswade carnal men & hypocrites that they shall be saved. But that diuillish illusiō, & the testimony of the spirit may be discerned by two notes. The 1. is, *harty & seruent prayer to God in the name of Christ.* For the same spirit that testifieth to vs that we are the adopted children of God, doth also make vs cry, that is, seruently with grones & sighes filling heauen & earth, pray to God. Now, this hearty, seruent, & loud crying in the eares of God, can the diuell giue to no hypocrite: for it is the speciall marke of the spirit of God. The other note is, that they which haue the speciall testimonie from the spirit of God, haue also in their hearts the same affections to God, which children haue to their father: namely, loue, feare, reuerence, obedience, thankfulness; for they call not vpon God, as vpon a terrible iudge, but they cry *Abba,* that is, Father. And these affections they haue not, when Satan illudeth with a phantastical imagination of their saluation: for it may be, that through *hypocrisie,* or through *custom,* they may call God Father, but in truth they cannot do it.

XXXI.

The elect beeing thus assured of their adoption

Assurance of adoption.

i Rom. 8. 16. Gal. 4. 6. 1. Pet. 3. 21. The spirit of adoption. 2. Cor. 1. 21.

i Rom. 8. 29. 1. Ioh. 3. 2. Coloss. 3. 3. 1. Cor. 3. 1. Eph. 4. 14

Labour in prayer: for it is the proper spirit of adoption: and in prayer, wee shall most of all feele the spirit of adoption.

a Ioh. 7. 37. Eia. 57. 19.

b Rom. 5. 1. Heb. 9. 14.

c Act. 2. 3. and. 14. 16.

II. 1. Entrance with boldnes into Gods presence. d Eph. 3. 14. Rom. 5. 1. e Rom. 5. 1. and. 14. 17.

III. 3. Ioy. IV. 4. Feeling of Gods loue.

f Rom. 5. 5. g Ioh. 1. 12. Gal. 3. 16. Heb. 3. 11. 1. Pet. 1. 9. Heb. 6. 7. 8.

1. Cor. 3. 22. Heb. 1. 14. Rom. 8. 18. 2. Cor. 12. 7.

1. 2. 3. 4. 5. h Heb. 2. 15. 54. 56. Rom. 5. 6. 1. Cor. 10. 10.

Hope.
a Rom. 8.
25. and.
5. 5.
2 Cor. 5.
6, 7.
Heb. 11. 2.

b 1. Theff
1. 2.
Rom. 8.
38.

and iustification, and indued with hope (:) by which they looke patiently for the accomplishing of all good things which God hath begunne in them. And therefore they vndergoe all crosses and afflictions with a quiet and contented mind: because they know that the time will come when they shall haue full redemption from all euils. This was (b) *the patience of Paul's hope*, when he said, that nothing in the world could fener him from the loue of God in Christ. And like to this was the patience of *Policarpe*, and of *Ignatius*, who when hee was condemned & iudged to be throwne to wild beasts, and now heard the Lyons roaring, he boldly and yet patiently said; *I am the wheat of Christ, I shall bee ground with teeth of the wilde beasts, that I may bee found good bread*. Also the same was the patience of the blessed Martyr *S. Laurence*, who like a meeke lambe suffered himselfe to be tormented on a fiery gridiron: and when he had bin pressed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to be tormented, on this wise,

*This side is now roasted enough;
turne up, O tyrant great:
Assay, whether roasted or rawe,
thou thinkest the better meate.*

XXXII.

The third maine benefit, is (c) inward sanctification: by which a Christian in his minde, in his wil, and in his affections is freed from the bondage and tyranny of sin and Satan, and is by little and little inabled through the spirit of Christ to desire and approue that which is good, & to walke it. And it hath two parts. (d) The first, is mortification, when the power of sin is continually weakened, consumed and diminished. (e) The second, is *uiniucation*, by which *inherent righteousness* is really put into them, and afterward is continually increased.

XXXIII.

This sanctification is wrought in al christians after this manner: After that they are ioynd to Christ, & made mystically bone of his bone, and flesh of his flesh, Christ worketh in the effectually by his holy spirit, & his workes are principall three. First, (f) hee causeth his owne death to worke effectually the death of all sin: and to kill the power of the flesh. For it is a corasue, which being applied to the part affected, eates out the venome & corruption: and so the death of Christ by faith applied, fretteth out and consumes the concupiscence & the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. (g) Thirdly, his resurrection sends a quickning power into them, & serueth to make them rise out of their sinne, in which they were dead & buried, to worke righteousness, & to liue in holines of life. *Lazarus* body lay foure daies & stāke in the graue, yet Christ raised it, & gaue him life again, and made him do the same works that liuing men doe: so also Christ dealeth with the soules of the faithful;

Sanctifi-
cation.
a Ad. 1. 5.
9.
Psal. 103.
5.
Eze. 11.
19.
P. 1. 12.
4 Gal. 5.
24.
Col. 3. 5.
e Eph. 1. 1.
1. Cor.
15. 45.
How (san-
ctificati-
on is

wrought,
f Rom. 6.
3. 4.
Col. 2. 12.
& 3. 2. 5.

e Phil. 3.
10.
Rom. 6. 4

loh. 11.
39.

A they rot & stinke in their sins, and would perishe in the, if they were left alone: but Christ puts a heauenly life into them, and makes them active and lively to doe the will of God in the workes of christianity, & in the workes of their callings. And this sanctification is throughout the whole man in the *spirit, soule, and bodie*, 1. Theff. 5. 23. And here the *spirit* signifieth the mind & memory; the *soule*, the wil & affections.

XXXIV.

The sanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall understanding*, or *spirituall wisdom*. *Spirituall understanding*, is a generall conceiuing of euery thing that is to bee done, out of Gods word. *Spirituall wisdom*, is a worthy grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumstances of person, time, place, &c. Both these are in euery Christian, otherwise *Paul* would neuer haue prayed for the *Colossians*, Col. 1. 9. *that they might be fulfilled with knowledge of Gods wil, in all wisdom and spirituall understanding*. In both these excelled *Dauid*, who testifieth of himself, that Gods word (b) *was a lantern to his feet, & a light to his path*: and that God (i) *by his commandments had made him wiser then his enemies*: that he had more vnderstanding then all his teachers, because Gods *testimonies were his meditations*, (k) *that he vnderstood more then the ancients, because he kept Gods precepts*. The properties of the minde enlightened are specially two. The first is, that by it a Christian sees his owne blindness, ignorance, and vanity, as appeareth in *Dauid*, who being a Prophet of God, yet prayed, (l) *Open my eyes (O Lord) that I may see the wonders of thy lawes*. And thence it is that the godly so much bewailed the blindness of their mindes. Contrariwise, the wicked man in the midst of his blindness, thinks himself to see: The second is, that the minde runneth, and is occupied in a continual meditation of Gods word. So *Dauid* saith. *Psal. 1. 2. the righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night*.

XXXV.

The memorie also is sanctified in that it can both keepe & remember that which is good and agreeable to Gods will; whereas naturally it best remembreth lewdnes, and wickednes, and vanity. This holy memorie was in *Dauid*: *Psal. 119. 11. I haue hid thy promises in mine heart, that I might not sin against thee*. And *Mary*, *Luke 2. 19. kept all the sayings of Christ, and pondered them in her heart*. And to the exercise of this memory, *Salomon* hath a good lesson, *Prov. 3. 1. My sonne hearken vnto my words, incline thine eares vnto my sayings, let them not depart fro thine eyes, but keepe them in the midst of thine heart*.

XXXVI.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth

Sanctifi-
cation
of the
minde.

b Psal.
119. 11.
v. 98. 99.

k 100.

l. 18.

m Ioh. 9.
46

Sanctifi-
cation of
the me-
mory.

Sanctifi-
cation of
the will.

in that it is so farre forth freed from sin, that it can will and choofe that which is good and acceptable to God, and refuse that which is euill, according to that of Paul, *It is God which worketh in you the will and the deede, euen of his good pleasure.* Now if a man be considered as hee is naturally, he can neither will, nor performe that (b) which is good, but onely that which is euill: for he is solde vnder sin, as the oxe or the asse, & committeth iniquitie as the fish draweth in water; yea he is in bondage vnder Satan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his body to his cursed will: so that for his life, he is not able to doe any thing but sinne and rebell against God. And it must bee remembered, that although the Christian mans will be freed in part fro the bondage of sin in this life, yet it shall not be free from the power of sinne vntill the life to come: for (c) Paul that worthy Saint saith of himselfe being regenerate, that he was carnall and solde vnder sinne.

XXXVII.

Sanctified affections are knowne by this, that they (d) are moued and inclined to that which is good, to embrace it: & are not commonly affected and stirred with that which is euill, vnlesse it be to eschew it. Examples hereof are these which follow, (e) To reioyce with them that reioyce, & to weepe with the that weepe. (f) To reioyce, because a mans name is written in heauen. (g) To desire Gods presence and fauour, as the dry land desireth water. (h) To feare & tremble at Gods word. i To long and to faint after the places where God is worshipped. k To be vexed in soule from day to day in seeing and hearing the vnlawfull deeds of men: and to shed rimers of teares because men breake Gods commandements. l In frequency of spirit to serue the Lord. m To put on the bowels of compassion towards the miseries of men. n To be angry and sinne not. o To sorrow for the displeasing of God. p To loue the brethren in Christ. q To admire at the word of God. (r) To loue Gods commandements aboue golde. (s) To admire the graces of God in others. (t) In feare to serue God, and to reioyce in trembling. (u) To walke in the feare of God, and to be filled with the ioy of the holy Ghost. * To be heauie through manifold temptations. y To reioyce in being partaker of the sufferings of Christ. z To want on the Lord, to reioyce in him, and to trust in his holy name. a To wait for the full redemption. b To sigh, desiring to enioy eternall life. (c) To loue the habitation of Gods house, and the place where his honour dwelleth. d To eschew all things as losse and dung in respect of Christ.

XXXVIII.

But among all these sanctified affections, there are foure specially to be marked. The first is, a zeale for Gods glory: by which a Christian is thus affected, that rather then God should lose his glory: he could be content to haue his own soule damned. As it was with Moses, who feared lest God should lose his glory, if he did vterly destroy the Israelites for their idolatry, whom he had chosen to be his people:

and therefore in this respect prayed vnto the Lord, *Therefore now if thou pardon this sinne, thy mercy shall appeare: but if thou wilt not, I pray thee raise me out of the booke which thou hast written, Exod. 32. 42.* And, Rom. 9. 3. Paul could haue wished with all his heart to be cut off from all fellowship with Christ, & to be giuen vp to eternall destruction, for his countrey-men the Iewes, and for Gods glory specially. Some may say, this affection is not common to all, but peculiar to such as are led with such an exceeding affection, as these holy men were, and which haue their hearts so pierced & kindled with diuine loue, & so raniſhed with the same out of themselves, that they forget all other things, yea themselves, hauing nothing before their eyes but God, and his glory. To this I answer, that this affection is common to all, though the measure of it be diuerſe, in some more, in some lesse: which appeareth in that our Sauour Christ teacheth euery one in his prayer which he made, before he craue any other thing, either concerning God, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouer-passe all considerations of themselves, their owne pleasure & profit; their saluation or damnation: and absolutely with an hearty affection, to seeke after the glory of God in all their doings, that as Gods glory is most deare vnto himselfe, so it may appeare also that it is most deare vnto the. If any thinke it strange that Moses, Paul, or any other should bee content to fall into miserie, to lose their liues, and to be cast into eternall perdition in hell-fire with reprobate and damned spirits, rather then Gods honour should be turned into dishonour & blasphemie: let them consider that wonderful is the power of true loue, which maketh all things easie: which is as strong as the graue, that ouercomes all, and was neuer yet ouercome: which is as flaming fire, that a whole sea of water cannot quench. And the loue which these men had to God did so raniſh them, that they felt no feare of hell-fire.

XXXIX.

The second affection is the feare of God, a most excellent and wonderfull grace of God: Salomon matcheth it, yea preferreth it too, before all things in this world, making it the end of all. Without it a man cannot be wise, it is the first step to wisdom. In it is assured strength: also it is a well-spring of life to eschew the snares of death. The Churches of Iudea being in peace, were edified, & walked in the feare of God, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two parts: the first, is a perswasion in the heart, that a man is in Gods presence where soeuer he is; and when he by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in David, *I haue (saith he, Psal. 16. 8.) set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide.* And this his being in Gods presence,

et i. Cor. 13 v. 7. f Cant. 8. 6. 7.

The feare of God. g Eccl. 12. 14.

h Psal. 14. 26. 27

i A. 9. 31.

Parts of Gods feare.

k Psal 16 8.

he setteth downe most excellently in the 139. *Psalm*. *Enoch walked with God, Gen. 5. 22. Abraham is commanded to walke before God & to be upright, Gen. 17. 1.* The second part of the feare of God, is in Gods presence to stand in awe of him; which is when a man takes heede to his waies lest he offend God. This aduise, *David giues to Sauls Counsellors, Psal. 4. 4. Stand in awe and sinne not. Pharaoh commanded the mid-wives of Egypt, to kill all the male children of the Israelites at their birth: they did it not, because (a) they stood in awe of God, fearing to displease him. And hence it is, that the (b) godly heare Gods word with feare and trembling.*

X L.

The third, is the hatred and detestation of sin, because it is sin, and specially of a mans owne corruptions: wherewith a Christian is so turmoiled, that in regard of them & for no other cause, he most heartily desireth to be forth of this most miserable world, that he may be disburdened of his sin, and leaue off to displease God. *Paul* feeleth in himselfe a huge masse of deadly corruption, it makes him deeme himselfe most miserable; and to mourne because he was not deliuered from it, saying, *Rom. 7. 24. O miserable man that I am! who shall deliuer me from this body of death?* Again, it is sinne that maketh the Church complain, *Cant. 1. 4. that she is blacke; that the Same hath looked upon her, and therefore shee cries, Ren. 22. 20. Come Lord Iesus, come quickly.*

X L I.

The fourth, is *ioy* of heart in consideration of the neerenes or presence of the terrible day of iudgement. The (e) reprobate either trembleth at the consideration of the day of iudgement, or else in the securitie of his heart see regardeth it not. And when he shall see the signes of the coming of Christ, (d) *his heart shall faile him* for very teare, & he shall call the bills to fall upon him: but contrariwise, the faithful loue the second coming of Christ, and therefore waite and long for it, they shall (f) *lift up their heads*, because the accomplishment of their redemption is at hand.

X L I I.

The sanctification of the body, is when all the members of it are carefully preserved from being meanes to execute any sinne: and are made the instruments of righteousnes and holines. So *Paul* prayed for the Thessalonians *h* *that they might know how to possess their vessels in holinesse, and in honour, and not in the lust of concupiscence, as the Gentiles do which know not God.* And *Iob (i) made his covenant with his eyes not to looke on a woman:* In whose example it appeares how every member is to be kept pure & holy.

X L I I I.

If any humbled Christian find not this measure of sanctification in himselfe; yet let him not bee discouraged. For if any man haue a willingness & a desire to obey all Gods commandments, he hath the spirit; and hee who hath the spirit is in Christ, & he who is in Christ

shall neuer see damnation. And though hee faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable vnto him. God wil approve of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

X L I V.

From sanctification ariseth *repentance*. For a man cannot hate his owne sins before he be sanctified: & he cannot truly repent for them before he hate them. *Repentance is when a man (1) turnes to God, & brings forth fruits worthy amendment of life.* This turning vnto God hath two parts. The first, a purpose & resolution of heart neuer to sin any more, but to leade a new life. This was in *David*, who fully purposed to keep Gods commandments; & applied his heart to fulfill his statutes vnto the end. And vnto this did *Barnabas* exhort the brethren at *Antioch*, *that with full purpose of heart they would cleane vnto the Lord.* The second part is an holy labor in mans life & conuersatio to purifie & cleanse himselfe from sin: of this speaketh *Iohn*, *1. Iob. 3. 3. And every one that hath this hope in him, purgeth himselfe euen as he is pure.* This did *David* practise, as may appeare in that he said, *Psal. 73. 13. Certenly, I haue cleansed my heart in vaine, and washed my hands in innocency.* If any marvell how repentance followes sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whom they would winne to Christ: I answer, that al other graces are more hidden in the heart, whereas repentance is open, & sooner appeareth to a mans own selfe, and to the eyes of the world. It is like the bud in the tree, which appeareth before the leafe, the blossome, the fruit: and yet in nature it is the last: for a man must be renewed, and come to an utter disliking of his owne sinnes, before he will turne from them, and leaue them.

X L V.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sin. A wicked man whē he sinneth, in his heart he giueth full consent to the sin: but the godly though they fall into the same sinnes with the wicked, yet they neuer giue full consent: for they are in their minds, wils, and affectiōs partly regenerate, and partly vnregenerate, and therefore their wils doe partly will, and partly abhorre that which is euill: according as *Saint Paul* saith of himselfe, *Rom. 7. 22, 23. I delight in the law of God according to the inner man, but I see another law in my members rebelling against the law of my minde, and leading me captive, &c.* And that the godly man neuer giueth full consent to sinne, it is euident by three tokens: First, before hee commeth to doe the sinne, he hath no purpose nor desire to doe it: but his purpose and desire is to do the will of God contrary to that sinne. Secondly, in the act of doing of the sin, his heart ariseth against it, yet by the strength of temptation, and by

Repentance.

1 Ad. 16. 36.

m Psal. 119. 111. 6.

1 Ad. 11. 23.

Repentance sheweth faith and sanctification in nature, but first in sense and appearance.

Godly & vngodly differ in sinning.

a Exod. 17. 36. b Esa. 66. 3.

Flattered of sinne.

Ioy in Christs coming to iudgement. c Luk. 21. 27. d 2. Tim. 4. 8. e 2. Cor. 5. 69. f Luk. 21. 26.

Sanctification of the body. b Rom. 6. 19.

h 1. Thef. 4. 4. 5.

i Iob. 31. 1.

A consolation.

k Rom. 8. 5. verse 1.

the mightie violence of the flesh, he is haled and pulled on to doe wickednes. *Paul* saith of himselfe, that *he was sold vnder sinne*, that is, he was like a slaue, who desired to escape out of his masters hands, and yet is faine in great misery to serue him. Thirdly, after he hath sinned he is sore displeased with himselfe for it, and truly repenteth. As *Peter* before the denying of his master, had no purpose to doe is, but rather to die in his cause. In the act hee had a struing with himselfe, as appeareth by this, that first he answered faintly, *I know not what thou sayest*: and yet after when the assault of Satan more pretailed, he fell to swearing, cursing, and banning. And after his fall he repented himselfe and wept bitterly for it. All was contrary in *Judas*, who went to betray his master with full intent and purpose: for the diuell long tempting him vnto it, *entred into him*, that is, made him yeeld, and resolute himselfe to doe it. *b* Afterward when Christ was betrayed and condemned, *Judas* was not sorrowfull for his sinne with a godly sorrow, but in despaire of mercy hanged himselfe.

X L V I.

Fruits worthe of amendment of life, are such fruits as the *'trees of righteousness'* beare, namely, good workes: for the doing of a good worke there be three things requisite: First, it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to bee done in obedience vnto Gods reuealed word; *a To obey is better then sacrifice, and to hearken is better then the fat of Rams*. Thirdly, it is to bee referred to Gods glorie, *c Whether ye eate or drinke (saith Paul) or whatsoever ye doe, doe all to the glorie of God*. The speciall workes of Christians, which they and none but they truly performe, are these five which follow.

X L V I I.

The first, is the good hearing of the word, *e My sheepe (saith Christ) heare my voice & follow me*. And againe: *he which is of God heareth his voice*. And this was one note of the faithfull in the primitive Church to assemble to heare the word: This good hearing of the word, is the sauing hearing that bringeth life eternall. In this action Christians are vsually thus disposed. Before they come to heare the word of God they make themselves readie to heare it, as the men of Berea did, *g who receiued the word with all readines*. This preparation standeth in two points: First, they disburden themselves of all impediments, that like vnto runners in a race, they may *(h) be swift to heare*: these impediments, are sin and troubled affections; and they come with humble hearts *i as fooles, that they may become wise*. Secondly, they quicken vp themselves, and come vnto the assemblies, hungering and thirsting after the word of God as men doe after meate and drinke.

When they are in hearing Gods word, first, their mindes are fixed and attentive onely to

that which is spoken, as *k Lydias* was. Secondly, they truly beleue the word of God, and carefully apply it to their owne soules. Thirdly, they feeble the liuely power of it in themselves: it is as *(l) salt* in them, to draw out their inward corruption; it is to them the *(m) sword of the spirit*, and as a sacrificing knife in the hand of Gods minister, by which their flesh is killed, and they are offered up in a liuing sacrifice to God: it is *o spirit and life* to quicken and reuiue their soules that are dead in sinne: and the reason of this is plaime: The word of God preached is as a cup of wine: the true christian is the Lords guest, but he that hath saue of his own, he bringeth his sugar with him, namely, his true faith, which *he tempereth and mingleth* with Gods word; & so it becommeth vnto him as a cup of sweet wine, and as water of life. Now the hypocrite, because he bringeth no faith with him, drinketh of the same, but he findeth the wine to be fowre and tart, & void of relish, and in truth it is vnto him as a cup of ranke poison. Again, *q* they heare the word of God *in Gods presence*, and therefore their hearts are full of feare and trembling. And they receiue the Word, not *(r) as from man, but as from Christ Iesus* the onely *s Doctor of the Church*: and they regard not so much the Embassadour, or his ability, as the Embassage of reconciliation sent from the king of heauen.

After they haue heard the Word, they are bettered in knowledge and in affection, and they remember it and meditate vpon it continually, that they may frame all their doings by it. Worldly men vse to buy bookes of statutes, and to haue them in their houses to read on, that they may know how to auoid danger of law. And so the faithfull doe alwaies set before them Gods word, and in all their doings it is *u their Counsellor*, least they should come into danger of Gods displeasure.

X L V I I I.

The second worke is, the receiuing of the Sacrament, of Baptisme once onely, when a man is openly and solemnely addmitted into the Church: and of the Lords supper often. The first sealeth vp to the heart of a Christian, that he is vnted vnto Christ, and hath true fellowship with him in beeing fully iustified before God, and inwardly sanctified. The second sealeth to seale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euery true beleener shall haue often experience of, either in or after the receiuing of the Sacrament: and yet it shal not be so alwaies, for sometimes the Church being *x brought into Christs wine-celler, shall fall into a swoone*, and not feele any refreshing there. Yet the beleener is not to be dismayed, if he feele not alwaies comfort presently after the Sacrament. A sicke man fees no comfort or nourishment, when he eateth meate, and yet it preferueth his life: So the weake Christian though he feele himselfe not nourished at the Sacrament by Christs body and

k Ag. 16. 24.

l Mar. 9. 40. m Eph. 6. 17. n Rom. 15. 16. o Ioh. 6. 63.

p Heb. 4. 2.

q Ag. 10. 33. r Isa. 66. 2.

s 1. Theff. 2. 13. t Mat. 17. 5. u Pet. 5. 4.

v Psal. 119. 21.

w Psal. 117. 24.

Receiuing of the Sacraments.

x Cant. 2. 5.

blood, yet hee shall see in time that his soule shall bee preserved thereby vnto euerlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily then euer before, confessing his sinnes, and praying for increase of grace, and then he shall see the fruit of the Sacrament.

X L I X.

The third worke, is a relieuing of the poore brethren in Christ, proceeding of a brotherly kindnes towards them. This is a speciall work not to be done to all men alike, as Saint Paul saith, *a Doe good to all men, but especially to them of the household of faith.* Direction for this matter are the faithfull of Hierusalem; *b who were all in one place, and had all things common: namely, in vs: And they sold their possessions and goods and parted them to all men, as euery one had neede.* Also the brethren at Corinth in their extreame pouertie, *c relceued the Churches of Macedonia liberally, not onely according to their power, but also straining themselues beyond their power.* Yea this reliefe must goe further, euen to the bestowing of a mans life, if neede so require, (as Saint Iohn saith) *d Hereby wee haue perceined lue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.*

Prayer.

The fourth worke, is true praier: and Saint Luke setteth out the faithfull, and the children of God, by this description: *e That they call on the name of the Lord:* As on the contrary it is said of the wicked, *(f) That they call not vpon God.* The true Christian calleth on the Lord in truth, For *h the spirit of adoption, which is the spirit of prayer,* is his Schoole-master to teach him to doe it.

In praier he is thus disposed: first, before he praierh, *h he is stricken with some feare and reuerence in regard of Gods maiestie,* for hee considereth that prayer is a familiar talking with God.

Secondly, he is inwardly *i touched with a liuely feeling of his wants,* but especially he is vexed and grieved at his owne sinne and rebellion: and this sence of his miserie is as a spur to quicken his benumbed heart.

Thirdly, hee humbleth himselfe before his God, and layeth *(m) open his heart before the Lord,* shewing a feruent and longing desire to obtaine those things of which hee findeth an extreame want in himselfe, as the Prophet David did, whose *n desire was like the yawning of the drie ground;* and this proceedeth from *o the spirit of God* which a man oftentimes for his life cannot expresse.

Fourthly, when he maketh his request, hee doubteth not, but by *p faith* hee beleeueth that God will grant his request, which he maketh according to his word. The ground of his perswasion is double: the first is, *q Christ Iesus*, by whose merits as hee hath ordained remission of sinnes, so hee looketh to obtaine all things else: The *r other* ground is, the comfort

table promises of God which hee hath made, that he will heare *thē* who truly call vpon him.

Fifthly, he praierh not for a brunt or two, but he continueth in prayer: And although God seeme not to heare him at the first, yet he patiently waiteth on the Lord, and still calleth vpon him.

L I.

The fift worke, is to walke in some lawfull calling with painefulnesse, and vprightnesse, so that in performing all the duties of it, a man may keepe a good conscience before God and man. Thus David determined to walke in the gouernment of his house and kingdom. *u I will doe wisely (saith he) in the perfect way: I will shew comess to me; I will walke in the vprightnesse of mine heart, in the midst of mine house: I will set no wicked thing before mine eyes: I haue the worke of them that fall away: it shall not cleaue vnto me.* This sinceritie of Davids behaviour in his calling made him bolde to offer himselfe to be tried not onely by men, but much more by the Lord God himselfe, and to be punished accordingly. *x Iudge me O Lord (saith he) for I haue walked in mine innocencie: Prooue me O Lord, and trie me, examine my reines and mine heart: So vpright and cleere was he in all his doings.*

L I I.

Thus much of faith and the benefits that come by faith: Now followeth the spirituall exercise of a Christian in his manifold temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth this hatred in a continual persecution of his members: as Saint Iohn saith *(y) The dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shew any token of his loue to any man, the diuell contrariwise sheweth forth his enmitie, and stirres vp his fellow champions, the flesh and the world, to warre against him for his confusion. And furthermore the Lord in great wisdom permits temptations to the last end of a Christian mans life *(z) to trie his faith,* to purge him of his sinne, to humble him, and to make him depend on his maiestie; to quicken and reuiue the graces of his spirit, which otherwise would be dead, and decay.

L I I I.

The temptations of a Christian are specially fixe. The first is, when inwardly in his heart *(a) he is drawne away and intified by his owne concupiscence vnto any sinne.* The Christians exercise in temptation, is *b a fight and battell* betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh stirres vp euill thoughts and desires, as a burning furnace continually sendeth vp smoke & sparkes of fire: and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, *c For from within, euen from the*

Reliefe
of the
poore.

a Gal. 6.

10.

b Act. 2.

44.

Act. 4: 32

c 2. Cor.

8. 2.

d 1. Ioh. 3

6.

Prayer.

e Act. 9.

14.

f Pf. 14. 4

8 Pf. 145

18.

h Rom.

8. 26.

i Zach.

11. 10.

How the

Christian

prayeth,

k Eccl. 5.

1.

l Dan. 9. 4

1 Dan. 9. 4

m 1. Sam

1. 8. 5.

n Pf. 143.

6. & 42.

1. 2.

o Rom.

8. 26.

p Marke.

11. 23.

q Rom.

3. 3.

r Ioh. 5.

4. 25.

t. Theff

5. 17.

A lawfull
calling.

u Act. 15.

10.

u Pf. 61.

101. 2.

x Pf. 16

1. 2.

y Pf. 119.

23.

z Pf. 18.

22. 24.

Spirituall
exercise
in tem-
ptation.

y Reu. 11

17.

z Deut. 8.

1. 3.

1. Cor. 16

12. 13.

Inward
motions
of the
flesh.

a 1. Tim. 1. 4

b Gal. 5.

17.

c Marke.

7. 21. 22.

heart.

heart of a man proceede euill thoughts, adulteries, fornications, murders, thefts, concoufnesse, wickednesse, deceit, uncleannes, a wicked eye, backbiting, pride, foolishnesse.

II. The flesh hindereth and choketh the good motions and desires of the heart, as *Paul* saith. *I see another law in my members rebelling against the law of my minde, and leading me captive to the law of sinne which is in my members.* Again, the same flesh mingleth euery good motion and desire with some corruptions: so that the godly milike the best things that they doe. *Esay* saith of his owne & the peoples righteousnes, that it is but a *mensonsur* clout: *the prayers of the Saints must bee perfumed with sweet odours, before they can ascend vp sweet and savour into the nostrils of God.* And *Paul* said of himselfe, *he did that which he disliked*: not that he was ouertaken with grosse sins: but because when he was to doe his duty, the flesh hindered him, that he could not doe that which he did, *exactly and soundly* according to his will and desire: euen as a man who hath a iourney to goe, his mind is to dispatch it in all hast, yet when he is in his travell, he goes but slowly by reason of a lamenesse in his ioynts.

III. The spirit on the contrary, kindles in the heart good motions and desires, and puts a man forwards to good workes and deeds, as it was in *David*. *I will praise the Lord* (saith he) *who hath given mee counsell: my reines also teach in the night season.*

IV. The spirit rebukes a man for his euill intents and desires, and redresseth the force of them, and as it were nips them in the head. Thus *Esay* describeth the inward motions of the spirit, *And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.* And *Saint Iohn* saith, *The spirit beudgeth the world of sinne.* This was in *David*, who when he did any euill, his heart smote him. *2. Sam. 24. 10.* Out of this doctrine issueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to sinne, there is a fight betwene the heart and the heart; that is, betwene the heart & it selfe: In the wicked also there is a fight, when they are tempted to sin: but this fight is only betwene the heart and the conscience. The wicked man whatsoeuer hee is, hath some knowledge of good and euill: and therefore when hee is doing any euill, his conscience accuseth, checketh, and controuleth him, and hee feels it stirring in him, as if it were some liuing thing that crouled in his body and gnawed vpon his heart, and thereupon he is very often grieved for his sins, yet for all that he liketh his sins very well, and loueth them, and could find in his heart to continue in them for euer: so that indeed when he sinneth, he hath in his heart a struing and a conflict; but that is onely betwene himselfe and his conscience. But the godly haue another kind of battell and conflict, for not only their consciences pricke

them and reprocue them for sin, but also their hearts are so renued, that they rise in hatred & detestation of sinne; and when they are tempted to euill by their flesh and Saran, they feelee a lust and desire to doe that which is good.

L I V.

The second temptation, is a disquietnes in the heart of a Christian, because he cannot according to his desire, haue fellowship with Christ Iesus, he is exercis'd in this temptation on this manner.

I. *h* Christ lets him see his excellency, and how he is affected towards him.

II. *i* Then the Christian considering this, desireth Christ and his righteousnesse.

III. *h* He delighteth himselfe in Christ, and hath some inioying of his benefits.

IV. *h* Then hee comes into the assembly of the Church as into Gods wine-cellar, that in the Word and Sacraments hee may feelee a greater measure of the loue of Christ.

V. But he *h* fals loue-sicke: that is, he becomes troubled in spirit, because he cannot enioy the preface of Christ in the said manner, as he would.

VI. *m* In this his spirituall sicknes hee feels the power of Christ supporting him, that the spirit be not quenched, and he heares Christ as it were whispering in his heart, as a man speaks to his friend when he is coming towards him as farre off.

VII. *a* After this Christ comes neerer, but the Christian can no otherwise enioy him: then a man enioyes the company of his friend, who is on the other side of a wall looking at him through the grate or lattise.

VIII. Then his eyes are opened, to see the causes, why Christ fo withdrawes himselfe, to be his *a* owne securitie and negligence in seeking to Christ, his slacknesse in spirituall exercises, as in prayer and thankgiuing, the deceitfulnesse and malice of false teachers.

IX. *p* Then he comes to feelee more lively his fellowship with Christ.

X. Lastly, he prayeth that Christ would continue with him to the end.

L V.

The third temptation, is trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a Christian in this tentation is this.

1. *q* The poore soule lying as a man desolate in the night without comfort, seeks for Christ by priuate prayer and meditation, but it will not preuaile.

2. *r* He vseth the helpe, counsell, & praier of godly brethren, yet Christ cannot be found.

3. *t* Then hee seeks to godly Ministers, to receiue some comfort by them, by their meanes he can feelee none.

4. *t* After that all meanes haue beene thus vsed, and none will preuaile, then by Gods great mercie, when hee hath least hope; hee finds Christ, and feesles him come againe.

Little feeling.

h Cant. 2. 1, 2. *i* verse 3.

h verse 4.

i verse 5.

m vers. 6. 7. *h* vers. 8.

a verse 9.

a 10, 11, 12, 13, 14, 15.

p vers. 17.

No feeling.

q Cant. 3. 3. *r* vers. 1.

t vers. 2.

t vers. 3.

t vers. 4.

5 Presently his faith reuieth, and layeth A
fast hold on Christ.

6 And he hath as neere fellowship with
Christ in his heart as before.

^a Verſ. 5. 7 ^a Then comes againe the ioy of the ho-
ly Ghost: and the peace of conscience as a
sweete sleepe falls vpon him.

^b Verſ. 6. 8. ^b Then his heart ariseth vp into heauen
by holy affections and prayers, which doe as
pillars of smoke mount vpward: sweet as
mirrhe and incense.

^c Verſ. 8, 9, 10. 9. ^c Also he is rauished there with the me-
ditation of the glorious estate of the king-
dome of heauen.

^d Verſe 11. 10 ^d He labours to bring others to confir-
me the glory of Christ and his kingdom.

^e Cap. 4. verſ. 1. to the 15. 11 ^e After all this Christ reueales to his
seruant, what his blessed estate is, both in this
life, and in the life to come, more cleerely then
euer before, and makes him see those graces
which he hath bestowed on him.

^f verſ. 16. 12 ^f Then the Christian prayeth that Christ
would breathon him by his holy spirit, that
he may bring forth the fruits of those graces
which are in him.

^g verſe 1. c. 5. 13 ^g Lastly, Christ granteth him this his
request.

LVI.

4. A spiri- The fourth temptation, is securitie of
rituall heart, rising of ouer-much delight in the plea-
slumber sures of the world. The exercise of a Chri-
in world- stian in this temptation is this.

¹ Hee slumbers and is halfe asleepe in the
pleasures of this world.

² Christ by his word and spirit labours to
withdraw him from his pleasures, and ^b to
make him more heartily receiue his beloued.

³ But he ^d delayeth to doe it being loath to
leauie his ease and sweete delights.

^k verſe 4. 4 ^k Then Christ awakes him and stirres
vp his heart, by making him to see the vanitie
of his pleasures.

5 He then begins to be more earnestly af-
fected towards Christ.

^l verſe 5. 6 ^l With sorrow he sets his heart to haue
fellowship with Christ after his old manner:
and this he expresseth by bringing forth sweet
fruits of righteousness.

^m verſ. 6. 7 ^m Then he feelth that Christ hath with-
drawne his spirit.

8 He almost despaires for this.

9 Yet by priuate prayer seekes for Christ.

ⁿ verſe 7. 10 ⁿ When that will not helpe, hee re-
sorts to the Ministers of the word, at whose
hands he finds no comfort.

^o verſ. 8, 9, 10, 11, 12, 13, 14, 15, 16. 11 ^o Not recovering his first estate, through
impatience of the loue of Christ, he makes his
misery knowne to strangers, to see if they can
comfort him, and he somewhat comforts him-
selfe in describing Christs excellency to them.

^p verſ. 17. 12 ^p They then are rauished with him to
seeke Christ, and require then to know where
to finde him.

^q cap. 6. 1. 13 ^q Answer is made in the assemblies of
the Church.

14 ^r After this communication the Chri-
stians faith and feeling reuieth, Christ return-
ing to him againe.

15. ^r Then Christ assureth him in his heart
of his loue and liking towards him.

16 Giuing further assurance to him that he
shall grow vp and bee made fruitfull in euery
good grace.

17 After this, the Christian comes in such
a high measure to loue Christ, that nothing
shall be able to seuer him from Christ.

L VII.

The fifth temptation is a fall into some great
sinne, as *Noah* into drunkennesse, *Dauid* into
adulterie, and murder, *Peter* into the deniall
of Christ. The exercise of a Christian in this
temptation is this:

¹ At the first his heart is vsually dulled and
made secure with sinne.

² Yet after a while, there by some meanes
ariseth in his heart a *godly sorrow*: which is
when he is grieved for this onely cause, that
by his sin he hath displeased God, who hath
beene to him so louing and mercifull a father,
whose fauour hee would bee content to pur-
chase, (so hee might haue it and obtaine it)
euen with the damnation of his owne soule.

³ Then hee begins to repent himselfe of
his sinnes, reuiuing afresh his former repen-
tance.

^C 4 This repentance hee sheweth by seauen
signes.

¹ A *care* to leauie that sin into which hee is
fallen. As they which crucified our Saviour
Christ, when they were *pricked in their hearts*
at *Peters* sermon, they shewed this *care* in say-
ing, *Men and brethren what shall we doe to be
saued?*

² An *Apologie*, which is when a man in the
heauinesse of his heart, shall not excuse or de-
fend his sinne, but confesse it to the Lord, and
vtterly condemne himselfe for it, acknowl-
ding withall that there is no way to escape the
wrath of God, but by hauing Gods free pa-
don in Christ.

³ *Indignation*, which is an inward anger and
fretting against his own selfe, because he was
so careless in looking to his own waies. *Peter*
when he had denied his master, *hee wept*, and
that *bitterly*, which sheweth that with sor-
row, he had also an anger against himselfe.

⁴ A *fear* rising not so much from the
iudgments of God, as from this, lest he should
hereafter fall into the same sinne againe, and
by so doing more grievously displease God.

⁵ A desire euer after more carefully to
please God.

⁶ *Zeale* in the seruice of God.

⁷ *Reuenge* vpon himselfe for his former of-
fences: for example, if a man sinne in surfet-
ting and drunkennesse, if he euer repent, he will
bring vader his corrupt nature by sparing and
moderating himselfe.

L VIII.

The sixth temptation is outward afflictions,
which

^r verſe 1.

^r verſe 3.
to the 7.
verſe of
cap. 7.

^g. A fall
into some
sinne.

¹. Co.
7. II.

^u Agg.
37.

^x Math.
26. 75.

Outward
afflictions.

which the godly in this life must suffer. (a) If any will go after Christ, he must denie himselfe, take up his own crosse, & follow him. And S. Peter saith, (b) that iudgement begins at Gods house. (c) And Paul, that we must enter into the kingdome of heauen through manifold temptations. The exercise of a Christian in affliction is this:

1. (a) At the first they are very heauie and bitter.

2. He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet (e) if they bee in great measure, they will driue him to impatience.

3. If they continue, he shall feeble (according to his owne iudgement) the (f) wrate and displeasure of God in his heart.

4. (g) His old sins will come afresh into his remembrance, and trouble him. He is sleepe, (h) and in his sleepe hee hath visions, and dreames, and anxietie of spirit.

5. (i) In this miserie God supports his faith, that it faile not, and he then forsake Christ.

6. (k) He feeling thus Gods power to strengthen him, hath experience of it in himselfe.

7. From experience proceeds hope, that the grace of God shall neuer be wanting vnto him in any afflictions to come: and as he hopeth, so it comes to passe.

8. With this hope is ioyned (l) a serious humiliation before the Lord (m) with the fruit of peace and righteousnesse.

If the afflictions bee for Christs cause vnto death, then he in more special manner is filled with the ioy of the holy Ghost, and hee is then established with the greatest measure of the strength of Christ, that no torment is able to foile & to bring him from Christ, though the Christian should die a thousand times for it. According to that of Paul, (n) *To you it is giuen for Christ, not onely to beleue in him, but also to suffer for his sake.* And this is grounded vpon the promise of God, (o) *When thou passest through the waters I will be with thee, and through the floods, that they doe not ouerflow thee: when thou walkest through the very fire, thou shalt not be burnt: neither shall the flame kinde vpon thee.*

LIX.

Hence ariseth a notable difference, betweene the godly and the wicked, in the suffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more hee (p) murmureth & rebelleth against God: it is contrary with the true Christian: none feeleth more the power and rebellion of sinne then he, none is more assaulted by Satan the he, & oftentimes it commeth to passe that God withdraweth the signes of his fauour from him, and lets him feeble his wrath. And this is the greatest temptation of all other when a man shall see the Lord to bee his enemy, and to his thinking to arme himselfe against him to his destruction. As (q) Ezechias did who faith, that the Lord did crash his bones like a Lyon. Or (r) as Iob saith, that the arrows of the Almighty were in him, and the venime thereof drunke up his spirit, & the terrors

of God did fight against him. Yet the true Christian when the world, the flesh, and the diuell, & God himselfe too are against him, doth euen then most of all rest in the Lord, and by faith cleaue to him. (s) *Though God should destroy me yet would I trust in him,* (saith Iob.) (t) And David saith, *My God, my God, why hast thou forsaken me?* When he faith that God hath forsake him, it may seeme to be the cōplaint of a desperate man, not hauing so much as one sparke of faith: yet then he saith, *My God, My God:* which words containe a cōfession proceeding from true faith: so that in David it appeareth, that the faithfull when they feeble themselves forlorne, and vtterly reiected of God, according to the sense and iudgement of the flesh, yet by faith they can apprehend his hidden mercy, and behold it as farre off in the glasse of his promise. And so they doe often shew contrary affectiōs in their prayers, as David doth. (u) *Iacob* when hee wraethleth with the Angell for life and death, neuer gaue ouer: and when hee was foiled he would not cease before the Lord had blessed him. This his wraithing is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who wseth to bring his owne childrē (as it were) to the field: and assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause the Church (x) is called by the name of *Iacob*. An example may be had in the woman of *Canaan*. (y) First our Sauour Christ gaue her faith, & by that faith shee was moued to seeke to him: but when she was once come to him, he gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though he would neuer haue granted her request. But she at euery repulse was more instant, crying more earnestly vnto him: and she plainly opposed her selfe to him, and would take no deniall: for such is the nature of true faith. Wherefore the faithfull when they feeble themselves overwhelmed with sin, turmoiled with conflicts of Satan, when they feeble the anger of God offended with them, yet they can euen then lift vp their eye-lids, and giue a glimps at the brazen serpent Iesus Christ, and can sling themselves into the armes of Gods mercy, and catch hold on the hand of God buffering them, and kisse it.

LX.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may be by his default lessened in him: else Paul would not haue giuen out these exhortations, *Quench not the spirit.* a *Griene not the holy spirit of God, by whom ye are sealed vnto the day of redemption.* Secondly, the graces of God may be buried in him, and couered for a time, so that hee may bee like a man in a trance, who both by his owne sense and by the

Iob. 13.
15.
Psal.
12. 16

Gen.
3. 28.

Psal.
130.
7. Matth.
15. 22, 23
24, 25
26, 27.

Dangerous fall of a Christian.

2. 1. Thes.
4. 19.
Eph. 4.
30.

judgement of the Physition is taken for dead. This was the estate of Peter, who though hee confessed that Christ was the Sonne of the living Lord, (a) yet he denied him & forswore him at the voice of a damfell. Thirdly, he may fall againe into the same sinne after repentance. Indeepe this is a dangerous case; yet it may befall a true Christian: Otherwise when as the Israelites (Gods people) had fallen away from him by their finnes, and idolatries, hee would not still haue offered them mercie, (b) as he doth by his prophets. And (c) Paul praieth the Corinthians in Christs stead that they would be reconciled to God: who neuertheless were before reconciled to God. Fourthly, hee may commit a sinne of presumption, which is a fearefull sinne, beeing done *wittingly* of knowledge, and *willingly*, and with some *wilfulness*. Therefore David praieth, (d) *Keepe thy servant from presumptuous finnes*: and to shew himselfe to be in danger of it, he prayeth further, *let them not haue dominion ouer mee*. Lastly, he may fall into despaire of Gods mercy for a time, and this is a dangerous sin. For he which despaires, makes all the promises of God to be false: and this sinne of all other is most contrary to true sauing faith. In this estate was David when being in trouble, he said; (e) *this is my death*. And Paul shewes that the incestuous man might haue fallen into desperation, (f) when he saith, *Comfort him, lest hee bee swallowed up of ouer much heauinesse*. And it must be remembered that the Church of Rome erreth in this, that shee teacheth desperation to bee a sinne against the holy Ghost. This sinne against the holy Ghost is a blasphemie spoken against the knowne truth of Gods word, or a deniall of Christs of a wilfull and obdurate malice. But desperation may arise through ignorance of a mans owne estate: through horror of conscience for sinne: through an often relapse into some sin: through the ouerdeepe consideration of a mans owne vniworthinesse: lastly, by abiuration of the truth, through compulsion and feare. (g) This befell Francis Spira, who after his apostasie despaired. Yet they are much ouerseene that write of him as a damned creature. For first, who can tell whether he despaired finally or no? Secondly, in the very midst of his desperation, hee complaineth of the hardnesse of his heart, which made him that hee could not pray: no doubt then he felt his hardnesse of heart: and the feeling of corruption in the heart, is by some contrarie grace; so that we may conueniently thinke, that he was not quite bereft of al goodnesse: though he neuer felt it then, nor shewed it to the beholders.

L X I.

The cause why a Christian cannot quite fall away from grace, is this: after that he is sanctified hee receiueth from God another speciall grace, which may be called Corroboration. For he hath in him not onely the sanctifying, but also the strengthening power of Christ.

Therefore Paul praieth for the Ephesians, (h) *that they may be strengthened in the inner man*: for the Colosians (i) *that they may be strengthened with the glorious power of Christ*. And of himselfe he saith; (k) *that he is able to doe all things through the power of Christ that strengteth him*. David saith, *that God renueth them that feare him, as the Eagle renueth her decayed strength*. From hence as from a speciall cause ariseth Patience and Perseuerance vnto the end: for when a man is supported by the power of Christ, hee may be able to beare many crosses patiently with a contented minde, and perseuere in bearing of it, how long soeuer the crosse endureth.

L X I I.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of perswasion to all men, but especially to worldlings, and to loose professors of the Gospell, that they would vtterly denie themselves, (m) and vse all meanes to become true Christians by being *made new creatures in Christ*, and (n) by leading such a life as may adorne the Gospell of Christ.

My first reason is this; the man that liueth in this world, not being a true Christian, is far more vile then the basest creature of all, euen the dog or toade. For first hee is nothing els but as filthy dunghil of al abomination and vncleannes, the (o) stinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God, but onely the suffering of Christ, beeing a (p) sacrifice of a sweet smelling sauour to God. We make it verie dainy to come neere a lazar man that is full of botches, blaines, and sores; but much more are those men to bee abhorred, who haue lien many yeares starke (q) *dead in finnes and trespasses*: and therefore now doe nothing els but rot and stinke in them like vgly loathsome carrions.

Secondly, hee which is no Christian is vnder the power of darkenesse, hauing Satan for his prince (r) and God, and giuing vnto him in token of homage his best parts, euen his minde and conscience (s) to be his dwelling place: and his whole conseruation is nothing els but a perpetuall obedience to Satan. If Atheists and worldlings, and carnall Gospellers were perswaded of the truth of this (as it is most true) it would make them howle and crie, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleed, and it would make them shedde riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: *awake therefore thou that sleepest, and stand up from the dead, and Christ shall giue thee light*: open thine heart to receiue Christ, and then hee will come and binde the strong man Satan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is in dan-

ger

a Mat. 26.
69, 70.

b Efa. 1.4.
16.
c 2 Cor.
5. 20.

d Psa. 19.
13.

e Psa. 17.
11.

f 2 Cor.
2. 7.

Desperation and the sinne against the holy Ghost differ.

g What is to be thought of Francis Spira,

Corroboration.

h Eph. 3.

16.

i Col. 1.
9. 11.

k Phil. 4.

13.

l Psa.

103. 5.

m Patience

Perseuerance.

n Perswasion to Christianity.

o 2 Cor.

5. 17.

p Tit.

10.

q Rom.

8. 20.

r Eph. 5.

2.

s Eph. 5.

1.

t 2 Cor.

4.

u Luk. 11.

24.

v Eph. 5.

14.

ger of all the iudgements of God; so that euery moment some of them may befall him. Hee may perish suddenly by water with the old world, hee may be consumed with fire and brimstone with Sodome and Gomorra; hee may be swallowed vp of the earth with Dathan, and Abiram, he may hang himselfe with Iudas, he may haue his braines dashed against the ground and be eaten vp of dogs with Iesabel, he may dye in hardnes of heart with Pharao, he may despaire with Cain and Iudas, he may be stricken with sudden death with Ananias & Saphira his wife, he may be eaten vp with wormes with Herod, hee may be smitten with trembling that hee cannot heare Gods word with Felix, he may void his guts at the stoole with Arius, he may crye at his death that hee is damned with Latomus, hee may beleeve vnto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and hee may suffer many more fearefull iudgements, whereof the Lord hath (a) great store, and all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true Christian is so far out of the reach of Gods iudgements that they cannot hurt him (b) Christ is a *concealing and a cloud* against the heat and tempest of Gods iudgements; (c) when a mans heart is sprinkled with the blood of this immaculate Lamb, all the plagues of God passe ouer him. In the destruction of Ierusalem the (d) righteous beare a *marke in their forehead* and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

Fourthly, the man which is no Christian is in danger of eternall death and damnation in hell fire: and they which fall into this estate, it had been ten thousand folde better for them if they had neuer bin borne: 2. The. 1. 9. for they are quite separated *from the presence of God and from his glory*: all the company they haue is with the diuell and his angels. Their bodies and soules are tormented with infinite horror and anguish, arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwayes dying, and yet are neuer dead. Furthermore, the length of this torment must be considered, which greatly aggravates the paine. If a man might be deliuered from the paines of hell when hee had suffered them so many yeares as there be drops in the sea, or little sands in the whole earth, it were some comfort: but after those yeares be expired there shall come no release, but the damned shall continue in shrieking, yelling, and gnashing of teeth, enduring the consuming heate of Gods wrath without any end for euer and euer. Yea, to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feelee himselfe to haue euen the pangs of hell in his heart. Now therefore they that would escape out of this hellish and damnable estate, while they haue time let them

A pray for the pardon of their sinnes in Christ, and walke according to the spirit in newnes of life; and then they may assure themselves, that there is no condemnation can belong to them. And it must be alwayes remembered, that hee which would liue when he is dead, must dye while he is aliue, namely to sinne. And againe, hee which would rise to eternall life in the day of iudgement, must rise from sinne before he die, vnto newnes of life.

The fift reason: God hath appointed vnto euery man that liues in the Church, a certaine time of repentance, and of comming to Christ: And he which mispendeth that time, and is not made a Christian then, can neuer bee saued. B This made our Sauour Christ weepe for Ierusalem, and say, Luk. 19. 42. *O if thou hadst known at the least in this thy day, those things which belong to thy peace, but now they are hidden from thine eyes.* And hee further signifieth the destruction of Ierusalem, v. 44. because she knew not the time of her visitation. Againe, the neglecting of this time is one cause, why not one or two, but many (a) shall seeke to enter into the kingdome of heauen, and yet shall not be able. It is a maruiculous thing, that they which seeke to be saued should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience tels thee that thou hast not yet repented, and that thou art not yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art alkie at this time, yet thou hast no lease of thy life. God may call thee forth of this world the next yeare, the next weeke, the next houre: yea hee may strike thee with sudden death at this very present. And in very truth, if thou goest forth of this world beeing no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speed repent and turne vnto God, and bring forth fruits worthy amendment of life, that all thy sinnes may be done away; when the day of death, or the day of iudgement shall bee. And doe not thinke with thy selfe, that it shall be sufficient to deferre thy turning vnto God till the last end. For late repentance is seldom true repentance. And he which continueth long in any sinne, is in a dangerous case. If a man lie long in any discase hee will scarce recover his former health: and he which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is neuer saued; according to that of S. Iames, Iam. 1. 13. *sinne being perswad brings forth death.*

The sixt reason, Eternall life is a thing desired of all men: yet none shall bee made partakers of it, but the true Christian; and the glorious estate of this life would moue any man to be a Christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, cold, wearines; from all sinne, as anger, forgetfulness, ignorance, from hell, death, damnation, Satan, and

K k

from

Deut. 32. 34.

Ezek. 4. 6.

Exod. 31. 32.

Exod. 31. 32.

A god-
lesse man
carrieth
hell in his
bosome.

Luk. 13. 24.

from every thing that causeth miserie: according to that of S. Iohn, *Reu. 21. 4. And God will wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine; for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to behold his face, that is, his glory, as our Saviour Christ saith, *Ioh. 17. 24. Father, I will that they which thou hast giuen me, bee with mee euen where I am, that they may behold my glory which thou hast giuen me.* And Dauid saith, *Psalm. 16. 11. In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore,* *Reuelat. 22. 4.* Thirdly, *1. Cor. 15. 28. they shall haue such an excellent communion with God, that he shall be vnto them all in all.* For in the ende of the world when the whole number of the elect is accomplished, Christ shall present them to his Father, and as he is Mediatour he shall cease to be a King, a Priest, a Prophet: for though the efficacy of his offices be euermlasting: yet the execution of them shall cease, as Paul saith, *1. Cor. 15. 24. Then shall be the end, when he hath deliuered vp the kingdome to God euen the Father, when he hath put downe all rule, all authoritie and power,* Again, among the elect there shall not be king and subiect, father, mother, childe, master, seruant, noble, ignoble; rich, poore, liuing, dead. Some will say, what then shall be? I answer, one glorious & euermlasting God, the Father, the Sonne, and the holy Ghost, shall be in all the elect, all that heart can wish and desire. Men shall not be in darkenes, neither shall they need the light of the Sunne, Moone, or Starres. God himselfe immediately shall be their light, as Iohn saith, *Reu. 21. 23. And the Citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glory of God doth light it, and the Lambe is the light of it.* Men shall not then need meate, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediately shall be their life, and all things concerning life by Christ. Which Iohn signifieth when he saith, *Reuel. 22. 1. 2. that he saw a pure riuer of water of life, cleere as Cry stall, proceeding out of the throne of God, & of the Lambe: there being by either side of it the tree of life which beare two manner of fruites, and gaue fruites euery month.* And whereas God is continually to be worshipped in heauen: they neede no other tabernacle or temple therunto, but God himselfe shall be their temple: as Iohn saith, *Reu. 21. 22. I sawe no temple therein, for the Lord God Almighty: and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God & Christ as he is man, and all the Saints which are his members, there ariseth an vnspeakable ioy and gladnes, where-with they are filled. Dauid saith, *Psalm. 36. 8. Gods children shall be satisfied with the farnes of his house, and that he shall giue them drinke out of the riuers of his pleasures.* This vndoubtedly is infinite, and the Saints are not onely replenished with it, but they are also swallowed vp of

it as with an huge and infinite sea of waters, as may appeare in *Peter*, who at the transfiguration of Christ was so rauished out of measure with ioy at the sight of it, that he quite forgot himselfe, saying, *Matth. 17. 4. Master, it is good being here: let vs make three Tabernacles, one for thee, one for Moses, and one for Elias.* Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in (a) worshipping God, by singing of songs of praise & thanksgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in the world (b) as drosse and dung, so that they may obtaine Christ and his righteousness.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath and vengeance: Satan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart, and art like to die eternally. Thou being in this estate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to helpe thee; Christ onely was able: he therefore came downe from heauen and became man, for this cause, to worke thy deliuerance. Furthermore, in the curing of the wound of sinne, no hearbe, no water, no plaister, no physicke can doe thee any good: onely the bodie and blood of Christ is soueraigne for this matter, being stieped in the wrath of God. He therefore subiected himselfe to the death of the crosse, vpon which hee suffered the wrath of God due to the sinnes of mankind: and of his owne heart blood he tempered for them a soueraigne medicine to heale all thy woundes and sores. Now therefore despise not this mercie; seeke vnto Christ, lay open all thy sores, pray him that hee would vouchsafe thee if it bee but one droppe of his blood; then he, will come vnto thee by his holy spirit, he will wash and supple thy woundes in his blood, and binde them vp. He is the tree of life, the leaues whereof heale the nations, *Reu. 21. 23.* If thou get but one leafe of him thou art well, it will heale thee and restore thy dead soule, that thou maiest liue eternally in the kingdome of heauen. If this reason will not moue thee to be a Christian, thy case is desperate. It is the best reason that *Peter* could vse to this purpose. *As obedient children* (saith he, *1. Pet. 1. 14. 15.*) *fashion not your selues vnto the former lusts of your ignorance, but as hee which hath called you is holy, so ye be holy in all manner of conuersation.* His reason followeth, *v. 18. 19. Knowing that ye were not redeemed with corruptible things, as silver and golde, from your vaine conuersation receiued by the tradition of the Fathers, but with the precious blood of Christ, as of a lambe undefiled and without spotte.*

Thus much haue I spoken to the worldling, who

* Reu. 7. 11. 12.

b Phil. 3. 8.

who in his heart makes no more account of Christ then of his old shoes; and who had rather bee without Christ, then bee without his pigges, with the Gaderens, *Math. 8. 32.* Now for the true Christians I haue nothing to say but this: The Lord increase the number of them. And, *Coloss. 19. 10, 11.* the Lord fulfill them with the knowledge of his will in al wisdom and spirituall vnderstanding, that they may walke worthy of him, and please him in all things, being fruitfull in all good works, and increasing in the knowledge of God. And

whereas they are at continuall waire against the flesh, the world, and the diuell: Lord Iesus strengthen them with all might through thy glorious power, vnto all patience and long suffering with ioyfulness. And deare Father of all mercie, plant that gouernement in thy Church eueri where which thou hast reuealed in thy word, that thy Saints may worship the in those meanes, in that order and comeliness, which thou hast appointed; abounding in righteousnesse, peace of conscience, and ioy of the holy Ghost. *Amen, Amen.*

A DIALOGVE OF THE STATE OF A CHRISTIAN MAN, GATHERED HERE and there out of the sweet and fauorie writings of Master Tindall and Master Bradford.



Imotheus. Because of our ancient acquaintance and familiarity (deare friend *Ensigne*) I will make bold with you to aske such questions as may bee for my edification & comfort, and of no other matter but euen of religion, wherof I see you are an old professour. And first of all, let me be bold to aske this question of you, how it pleased God to make you a true Christian; and a member of Christ Iesus, whom I see you serue continually with a feruent zeale?

Ensigne. For that old acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I shall not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say, and I will declare vnto you the truth euen forth of the feeling of mine owne conscience. The fall of *Adam* did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the diuell: and the diuell was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knitte fast vnto the will of the diuell, then could a hundred thousand chaines binde a man vnto a post. Vnto the diuells will did I consent with all my heart, with all my minde, with all my might, power, strength, will, and life: so that the law and will of the diuell was written as well in my heart, as in my members, and I ran headlong after the diuell with full saile, and the whole swing of all the power I had; as a stone cast into the ayre cometh downe naturally of it selfe with all the violent swing of his owne weight. O with what a deadly and venomous heart did I hate mine enemies? With how great malice of minde inwardly did I slay and murder? With what violence and rage, yea with what feruent lust committed I adulterie, fornication, and such like vncleanenesse? With what pleasure and delectation like a glutton serued I my bel-

Bly? With what diligence deceived I? How busily sought I the things of the world? Whatsoever I did worke, imagine, or speake, was abominable in the sight of God, for I could referre nothing vnto the honour of God: neither was his law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a stone to ascend upward of it selfe. And besides that, I was asleepe in so deepe blindness, that I could neither see nor feele in what misery, thralldom, and wretchednesse I was, till *Moses* came and awaked me and published the law. When I heard the law truly preached, how that I ought to loue and honour God with all my strength and might from the low bottom of the heart, because he that did create me is Lord ouer it; and my neighbour, yea mine enemies as my selfe inwardly from the ground of my heart, because God hath made them after the likenesse of his owne image, and they are his sonnes as well as I, & Christ hath bought them with his blood, and made them heires of euermlasting life as well as I: and how I ought to doe whatsoever God biddeth, and to abstaine from whatsoever God forbiddeth, with all loue and meekenesse, with a feruent and burning lust from the center of the heart: Then began my conscience to rage against the law and against God. No fea, be it neuer so great a tempest, was so vnquiet, for it was not possible for mee a naturall man to consent to the law: that it should be good, or that God should be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer shewed mee where to fetch helpe, nor preached any mercie, (a) but onely set me at variance with God, and prouoked and stirred me to raille on God, and to blasfeme him as a cruell tyrant. And indeed it was not possible to doe otherwise, to thinke that God made me of so poysoned a nature, and gaue me an impossible law to performe: I being not borne againe by the Spirit, and my witte, reason, and will being so

^a Rom. 7. 15.

fast glued, yea nailed and chained vnto the will of the diuell. This was the captiuitie and bondage whence Christ deliuereth mee, redeemed and loosed mee. His blood, his death, his patience in suffering rebukes and wrongs, and the full wrath of God, his prayers and fastings, his meekenesse and fulfilling the vttermost points of the law, appeased the wrath of God, brought the fauour of God to me againe, obtained that God should loue me first, and be my Father, and that a mercifull Father that would consider my infirmity and weakenesse, and would giue me his spirit againe, which he had taken away in *Adam*, to rule, gouerne and strengthen me, and to breake the bands of Satan, wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God (which preaching is called the Gospell or glad tydings,) and I had deeply considered the same: then my heart began to waxe soft and melt at the bounteous mercy of God, and kindnes shewed of Christ. For when the Gospell was preached, the spirit of God (me thought) entred into my heart, and opened my inward eies, and wrought a liuely faith in me, and made my wofull conscience feeble & taste how sweete a thing the bitter death of Christ is, and how mercifull and louing God is through Christs purchasing merits, and made me to begin to loue againe, and to consent to the law of God, how that it is good and ought so to be, and that God is righteous that made it: lastly, it wrought in me a desire to be whole, and to hunger and thirst after more righteousness, and strength to fulfill the law more perfectly: and in all that I doe or leaue vndone, to seeke Gods honour and his will with meeknes, euermore condemning the imperfectnesse of my deedes by the law.

Now then this good worke of God to my saluation, standeth in two points, the working of the law, and the working of the Gospell: the preaching of the law was a key that bound and damned my conscience: the preaching of the Gospell was another key that loosed mee againe. These two salues (I meane the law and the Gospell) vsed God & his Preacher to heale and cure me a wretched sinner withall. The law did driue out my disease, and made it appeare, and was a sharpe salve, and fretting corrasie, and killed the dead flesh, and loosed and drew the sore out by the root, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne works, merits, desertings, and ceremonies, and robbed me of all my righteousness, and made mee poore. It killed me in sending me downe to hell, and bringing mee almost to vtter desperation, and prepared the way of the Lord, as it is written of *Iohn Baptist*. For it was not possible that Christ should come vnto mee as long as I trusted in my selfe, or in any worldly thing, or had any righteousness of mine owne, or riches of holy workes. Then afterward came the Gos-

A ple a more gentle plaister, which suppled and swaged the wounds of my conscience, and brought me health: it brought the Spirit of God, which loosed the bands of Satan, and coupled me to God and his will through a strong faith and seruent loue. Which bands were too strong for the diuell, the world, or any creature to loose. And I a poore & wretched sinner felt so great mercy, that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercie & leue from me. And I boldly cryed out with *Paul*, saying, *Who shall separate me from the loue of God? &c.* Finally, as before when I was bound to the diuell and his will, I wrought all manner of wickednesse, for I could doe no otherwise, it was my nature: euen so now since I am coupled to God by Christs blood, I doe good freely because of the spirit, and this my nature. And thus I trust I haue satisfied your first demaund.

B *Timoth.* Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your childhood you were of a good and gentle nature, & your behaviour was alwayes honest and ciuill, and you could neuer abide the companie of them that were roysters and ruffians, and swearers, and blasphemers, and contemners of Gods word, and drunkards, which now are teamed good fellows. And your dealing with all men hath bene euer commended for good, faithfull and iust. What meane you then to make your selfe so abominable and accursed, and to say you were so wholly addicted vnto wickednesse, and your will so fearfully and miserably in captiuitie vnto the will of the diuell?

C *Enseb.* Brother *Timothy*, I know what I say, God giue me grace to speake it with more liuely feeling of my weakenesse, and with a more bitter detestation of my sinne. By nature through the fall of *Adam* am I the childe of wrath, heire of the vengeance of God by birth: yea and so from my first conception: and I had my fellowship with the damned diuells vnder the power of darknes and rule of Satan, while I was yet in my mothers womb: and although I shewed not the fruits of sinne as soone as I was borne nor long after: yet was I full of the naturall poison, from whence all wicked deedes doe spring, and cannot but sinne outwardly, as soone as I am able to worke (be I neuer so young) if occasion be giuen: for my nature is to sinne as is the nature of a serpent to sting: and as a serpent yet young, or yet vnbrought forth, is full of poyson and cannot afterward (when time and occasion is giuen) but bring forth the fruites thereof; And as an adder, a toad, or a snake, is hated of man, not for the euill it had done, but for the poyson that is in it, and hurt which it cannot but doe: so am I hated of God for that naturall poyson which is conceiued and borne with mee before I doe any outward euill. And as the euill which a venomous worme doth, maketh it not a serpent, but because it is a venomous worme, therefore doth

it euill, and poisoneth: euen so doe not our euill deedes make vs euill fast, but because wee are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the law, and are contrary to the will of God in our will, and in all things consent vnto the will of the fiend.

Timoth. As yet I neuer had such a feeling of my sinnes as you haue had, and although I would be loath to commit any sinne, yet the Law was neuer so terrible vnto mee, condemning mee, pronouncing the sentence of death against mee, and stinging my conscience with teare of euermolting paine; as I perceiue it hath bin vnto you: therefore I feare oftentimes lest my profession of religion should bee onely in truth meere hypocrisie, I pray you let mee heare your mind.

Euseb. A true saying it is, that the right way to go vnto heauen, is to faile by hell, and there is no man liuing that feelles the power and vertue of the blood of Christ, which first hath not felt the paines of hell. But yet in these paines there is a difference: and it is the will of God, that his children in their conuersion shall saine of them feeble more, and some lesse. *Ezechias* on his death-bed complaineth, *Esa.* 38. 13. 14. that the Lord breaketh his bones like a Lyon, that he could not speake by reason of paine, but chartered in his throat like a crane, and mourned like a Dove. *Iob* saith, that God is his enemy, and hath set him as a markete shoope at, and that the arrows of the Almighty are upon him, and that the poison of them hath drunke up his spirit. *David* bewaileth his estate in many Psalmes, but especially in the 130. Psalme, where hee beginneth on this manner: Out of the deepe places haue I called vnto thee, O Lord: which is as though hee should say: O my poore soule fall not flatte downe, vex not thy selfe out of measure: the burden of thy sinnes presse thee fore indeede, but bee thou not for all that quite ouerwhelmed, thou art thrust downe so low into the depth of deepes, that thou hadst neede cry aloud to bee heard of him in which dwelleth in the highest heights: and the euer-burning hell fire is not farre from that Lake whither thine iniquities haue plunged thee, so that thou maiest receive as it were the Echo of their cries and desperate howlings, which bee there cast out of all hope of euer comming forth. But the Lord which bringeth forth euen to the borders of hell his best beloued when they forget themselves; knoweth also how well to bring them backe againe. Goe no further then downward, but lift vp thy heart together with thine eye, and seeke vnto the Lord, to reach vnto thee his mercifull and helping hand.

Againe, in the Scriptures wee finde examples of men conuerted vnto the Lord without any vehement sorrow of their sinnes. What anguish of conscience had the thiefe vpon the crosse for his former life in his present conuersion at the houre of Death? How was *Lydia* dismayed and cast down in respect of her wickednesse, like as *Dauid* was or *Iob*, whose heart God onely is said to haue opened to giue attendance to the preaching of *Paul* and *Silas*, who also euen presently after was ready to entertaine them and to make them a feast in her house, which shee could not haue done, if shee had bin in the perplexities of *Ezechias*, or *Dauid*. The same may bee spoken of the Iaylor, and of them which heard *Peters* sermon at Ierusalem; who for all they had murdered our Saviour Christ, yet in their conuersion, their hearts were only for the time pricked. So then God in preparing vs, which in truth are nothing but fleshy and stinking dungbills of sin; nay, very vncleanenes and pollution it selfe, I sa, in preparing vs to bee the Temples of his holy Spirit to dwell in, and the store-houses to hoord vp his heavenly graces in, doth otherwhiles vse a milde and gentle remedie, and maketh the Law to looke vpon vs, though with no louing & gentle, yet with no fearefull countenance; and otherwhiles in some hee setteth a sharpe edge vnto the Law, and maketh it to wound the heart very deepe, and as a strong corraff to torment them, and to frette and gnaw vpon their consciences. And wee see by experience, that a borch or a bile in a mans body, is as well eased of the corruption that is in it by the pricking of the point of a small needle, as by the launcing of a great raser. Wherefore if God by his Spirit haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieved with a godly sorrow for your sins, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God maketh thankfull for it. And I pray you more plainly shew me the state of your life till this houre, that I and aliother may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceale, though it bee to my perpetual shame. As I was conceined and borne in sinne, so my parents brought mee vp in ignorance, and neuer shewed mee my shame, and misery by Gods law: and I liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor diuell. And the diuell himselfe (as I now perceiue) did often perswade my secure conscience that I was the childe of God, and should be saved as well as the best man in the world: and I yeelded to his perswasion, and did verily thinke it: so that when the Preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue siid vnto my neighbours, that I hoped I should be saved, and hee should goe to hell: and when I was asked whether I could keepe all the commandements of the law, I said that I could: and being asked whether I neuer sinned, I said I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie,

and haue me excused, and all my neighbours were glad of my companie, they spoke well of me, and I was taken for an honest man, when as indeede before God, I was a vile beast and the childe of wrath, inspired with the spirit of the diuell continually. Well, after I heard the Law preached, and saw & remembred many fearefull iudgements of God vpon men, whom I in reason thought were as good men as I, then I began to consider mine own estate, and to perceiue my finnes, and my cursednesse, and vpon a time aboue all other, the curse of the law made me inwardly afraid, and my flesh then began to tremble and quake: then I could not sleepe in the night season, I was afraid of euery thing. If I were in my house, I thought the house would fall on my head: if abroad, I thought euery crannie of the earth would open it selfe wide, and swallow me. I started at euery straw, and at the moouing of a flie: my meate was loathsome vnto me, and I thought I was not worthy of so good a creature of God, and that God might iustly turne it to my bane: the griefe of my heart for my life past made me shed abundance of teares: and vpon that I remembred in *Dauids* Psalmes, that his teares were his drinke, and that he did wet his bedde with teares. And now the diuell charged both his coate and his note, and in fearefull manner cried in my eares, that I was a reprobate, his childe: that none of Gods children were as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked mee, and haue made a iest of it. Wherefore I was faine to goe to a godly learned Preacher: I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which he shewed me in the booke of God, and by his feruent, godly, and effectuall prayers: and I thanke God euer since I haue had some assurance (in spite of the diuell) that I doe appertaine to the kingdom of heauen, and am now a member of Iesus Christ, and shall so continue for euer.

Tim. How know you that God hath forgiven your sinne?

Ensb. Because I am a sinner, and he is both able and willing to forgive me.

Tim. I grant that he is able to forgive you, but how know you that he will? you know your finnes are very great.

Ensb. I grant: but Christs passion is farre greater: and although my finnes were as red as skarlet and as purple, yet shall they be as white as snow, and as soft as wooll.

Tim. Oh but you haue sinned very often.

Ensb. Tell mee not I pray you what I haue done, but what I will doe.

Tim. What will you doe?

Ensb. By Gods grace it is my full purpose, and my earnest praier to God is, hereafter to take better heede, and to amend my former life.

Tim. Is that enough thinke you?

Ensb. What lacketh?

Tim. The fauour and mercy of God, that may cleane forsake you.

Ensb. Nay, that I will neuer grant: for I am certainelie perswaded of the fauour of God, euen to the saluation of my soule.

Tim. O shew me that, that is the thing I earnestly desire, to be assured of Gods speciall goodnesse, euen by your experience.

Ensb. According as God hath giuen me to feele the same, so will he shew it you. And first of all, the dealing of God towards me is a good argument to me. In the first Commandement, God hath commanded me to take him to bee my God, and in the Lords praier, he teacheth mee to call him Father: hee hath created the world generally, and euery creature particular-

ly for man, and so for me, to serue for my commodity, necessitie, and admonition. Also hee hath made mee for his owne image, hauing a reasonable soule, bodie, shape, where he might haue made me a Toad, a Serpent, a Swine, deformed, frantick. Moreouer, he hath wonderfully preserved mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: all which doe confirme in me a perswasion of Gods fatherly loue: & that I should not doubt hereof: where I might haue beene borne of Turkes; loe it was the will of God that I should bee borne of Christian parents, and bee brought into Gods Church by Baptisme, which is the Sacrament of adoption, and requireth faith, as well of the remission of my finnes, as of sanctification, and holinesse to be wrought of God in mee by his grace and holy spirit: where I might haue beene borne in an ignorant time and religion, God would that I should be borne in these daies, and in this countrie, where is more knowledge revealed, then euer was here, or in many places else is. Where I might haue beene of a corrupt iudgement, and intangled with many errors of Papistrie, and of the Familie of Loue, and of the schisme of *Browne*, by Gods goodnes my iudgement is reformed, and he hath lightened mine eyes to see, and my heart to embrace his sincere truth. By all which things I doe confirme my faith of this, that God alwaies hath beene,

is, and will be for euer my Father, and at my departing forth of this world will giue mee the crowne of euerlasting glorie. Secondly, when as man is euermore doubting of the promises of God bee they neuer so certaine, God of his infinite mercie to prevent all occasions of doubttings, promiseth to giue his owne spirit as a pledge, pawne, or earnest-pennie vnto his children of their adoption, and election to saluation. Now, since it pleased God to call mee from hypocrisie to bee a member of his Church, I feele that in my selfe which I neuer felt or heard of before. In times past, I came to praiers, and to the preaching of Gods word, euen as a Beare commeth to the stake;

now the word of God is meate and drinke

to me, and prayer is no burthen vnto me, but my ordinarie exercise. If I live in the nothing I am not well till I haue prayed: and when I thankes to God, if I do any thing, it cometh into my mind to pray. In my prayers I finde great ioy and comfort, and exceeding fauour of God; I neuer thinke I can well take my rest, or doe any thing else except first I aske it at God hand in Christ. Lastly, when my minde and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my finnes, and the assurance of my saluation, and in prayer I haue had those grones which for their greatnesse cannot be expressed. Now from whence cometh all this? From the diuell? No. In these actions I haue found him myemie; & a continuall hinderer of them. For hee by his craft when I haue bene heauie and weake, hath failed to prouoke mee to those finnes whereunto my cursed nature was most giuen; and I hauing yeilded to him, haue bene so hardened and blinded by those finnes, that for a time I haue made light account of the word of God and prayer. Well then peradventure this came from mine owne selfe: no neither. This cursed nature of mine hath bene more pleased and delighted with sinne, and with the pleasures of the world; then with such exercises from which it draweth me and presseth me downe as lead. I cannot thinke that such a poisoning Cockatrice can lay such good eggs, or that wild crab-trees (such as all men are in *Adam*) can bring forth sweete fruites, according to the will of God, except God plucke them forth of *Adam*, and plant them in the garden of his mercy, and stocke them, and graft the spirit of Christ in them. Wherefore these are the works of Gods spirit, and my conscience is thereby certified, that God hath giuen mee the spirit of adoption, and therefore that his fauour and mercie shall continue towards mee for euer. For the gifts of God are without repentance, & whom God once loueth, him hee loueth for euer. Thirdly, there be certaine fruits of Gods children which I find in me by which I am confirmed in Gods fauour. See in his first Epistle faith, that hereby we know that we are translated from death to life; because wee loue the brethren. Truly, I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am very desirous to doe any good for them: and if drops of my heart blood would doe them good, they should haue them. Moreover I hate all sinne and wickednesse with a bitter hatred, and I long to see the coming of my Saviour Christ to iudgement, I am grieved and disquieted, because I cannot fulfill the law of God as I ought; all which I haue learned forth of Gods word to bee tokens of Gods children. And you see what euidence I haue to shew that I am a true member of the Church militant, and in the fauour of God.

Tim. Haue you a stedfast faith in Christ, (as

these arguments seeme to prooue) without all waivering, doubting, and distrusting of Gods mercy?

Euseb. No, no. This my faith which I haue in Christ is neuer fought against with doubting, and euer assailed with desperation, not when I sinne onely, but also in tentations of aduersitie: into which God bringeth me to nurture me and to shew me mine owne heart, the hypocrisie and false thoughts that there lie hid, my almost no faith at all, and as little loue, euen then happily when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue sinned faith is feeble; when wrong is done vnto mee, I cannot forgive, to sicknesse, in losse of goods, in affliction I am impatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all such temptations my faith perisheth not utterly, neither my loue and consent to the law of God: but they be weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a child, so how deale I towards God my louing Father. When I was a child, my father and mother taught me nurture and wisdom, I loued my father and all his commandments, and perceived the goodnesse he shewed mee, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for any neede hee hath thereof, but seeketh my profit onely: and therefore I haue a good faith vnto all my fathers promises; and loue all his commandments, and doe them with a good will, and with good-will goe euery day to the schoole: A by the way happily I saw a companie play, and with the sight was taken and raiued of my memorie, and forgot my selfe, and stood and beheld, and fell to play also, forgetting father and mother, and all their kindnesse, all their lawes, and mine owne profit also. Howbeit the knowledge of my fathers kindnesse, the faith of his promises, and the loue that I had againe vnto my father, and the obedient mind were not utterly quenched, but lay hidden as all things doe when a man sleepeeth or lyeth in a trance. And as soone as I had played out all my lusts, or else by some had bene warned in the meane season, I came againe to my olde profession: Notwithstanding many tentations went ouer my heart, and the law as a right hang-man tormented my conscience, and went night to perswade mee that my father would thrust me away, and hang mee if hee caught me; so that I was like a great while to run away rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue, and of punishment, wrestled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage

of the first tyme was past; and my minde was more quiet. And the goodnesse of my father and his old kindnesse came vnto my remembrance; either by mine owne courage, or by the comfort of another. And I beleued that my father would not put mee away, or destroy me; and hee hoped that I would doe no more so. And vpon that I gat me home againe dismaied, but not altogether faithlesse; the old kindnes would not let me despaire: howbeit all the world could not see mine heart at rest, vntill the paine had bene past, and vntill I had heard the voice of my father, that al was forgotten.

Timoth. Seeing that you haue thus plainly and truly shewed the weaknesse of yours, and consequently of all mens faith, shew me I pray you, how by the weaknes of faith a Christian is not rather discomfited then comforted, and assured of his saluation.

Euseb. God doth not so much regard the quantity of his graces as the truth of them; hee approoeth a little faith if it be a true faith; yea, if faith in vs were no more but a graine of mustard-seed (which is the least of all other seeds) it should be effectuall, and God would haue respect vnto it. The poore diseased begger with a lame hand, hauing the palse also, is able neuertheles, to reach out the same and receiue analmes of a king: and so in like manner a weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly King offered vnto vs in Christ. Faith in the 3. of *Iohn* is compared vnto the eie of the Israelite, which although it were of dimme sight, or looked askint, yet if it could neuer so little behold the brazen serpent, it was sufficient to cure the stings of the fiery serpents, and to saue life.

Tim. Seeing that you satisfie mee in euery point so fully, shew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expelleth wickednesse. For I haue heard some say, that a man might beleue the word of God, and bee neuer the better in his life, or holier then before he was.

Euseb. Many there are which when they heare or read of faith, at once they consent thereunto, and haue a certaine imagination and opinion of faith: as when a man telleth a story, or a thing done in a strange land that pertaineth not to them at all: which yet they beleue, and tell as a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say verily, this doctrine seemeth true, I beleue it is: euen so: then they thinke that the right faith is there, but afterward when they see in themselves no manner of working of the Spirit, neither the terrible sentence of the Law, & the horrible captivity vnder Saran, neither can perceiue any alteration in themselves, & that any good works follow, but finde they are altogether as before, & abide in their old estate, then thinke they that faith is not

sufficient, but that workes must beioyned with faith in iustification: but true faith is onely the gift of God, and is mighty in operation, euer working, being full of vertue: it renoueth man, and begetteth him afresh, altereth him, changeth him, & turneth him altogether into a new creature and conuersation: so that a man shall feelee his heart cleane changed, & far otherwise disposed then before, and hath power to loue that which before he could not but hate & delighteth in that which before he abhorred, and hateth that which before hee could not but loue. And it fettereth the soule at liberty, & maketh her free to follow the will of God, and is to the soule as health to the body. After that a man is pined with long sicknes, the legges cannot beare him, he cannot lift vp his hands to helpe him, his taste is corrupt, sugar is bitter in his mouth, his stomacke longeth after flubber sauce and svisas, at which a whole stomacke is ready to cast his gorge: when health cometh she changeth and altereth him cleane, giueth him strength in all his members, lust and will to doe of his owne accord that which before he could not doe; neither could suffer that any man should exhort him to doe, and hath now lust in wholsome things, and his members are free and at liberty, and haue power to doe all things of his owne accord which belong to a sound and whole man to do. And faith worketh in the same manner, as a tree brings forth fruit of his owne accord: and as a man neede not bid a tree bring forth fruit, so is there no law put to him that beleueth and is iustified through faith, to force him to obedience, neither is it needfull. For the law is written & grauen in the heart, his pleasure is daily therein, & as without commandement euen of his owne nature he eateth, drinketh, seeth, heareth, talketh, goeth: euen so of his owne nature without any compulsion of the law, hee bringeth forth good works: and as a whole man when hee is athirst carrieth but for drinke, and when hee hungereth abideth but for meate, and then drinketh and eateth naturally: euen so is the faithfull euer a thirst, and an hungred after the will of God, and carrieth but for an occasion; and whensoever an occasion is giuen, hee worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to do Gods will. He that hath not this faith, is but an vprofitable babler of faith and workes, and neither wotteth what he bableth, nor wherunto his words tend. For hee feeleth not the power of faith, nor the working of the Spirit in his heart, but interpreteth the Scriptures which speake of faith and workes after his owne blind reason, and foolish fantasies, not having any experience in himselfe.

Timoth. Euery member of Christs congregation is a sinner, & sinneth daily, some more and some lesse: for it is written, 1. *Ioh.* 1. 8. *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* And Paul, *Rom.* 7. 19, 20. *That good which I would, that doe I not: but that euill which I*

would not, that doe I. So it is not I that doe it (saith A he) but sinne that dwelleth in me: So the Christian man is both a sinner and no sinner: which how it can bee, shew it me by your experience.

Ensb. I beeing one man in substance am two men in quality, flesh and spirit, which in me so fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one estate. If the spirit overcome in tentations, then is shee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though shee had a mountaine on her backe, and as we sometime in our dreames thinke we beare heauier then a milstone on our breasts: or when wee dreame now and then that wee would runne away for feare of something, our legs seem heauier then lead: euen so is the spirit oppressed and overladen of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vaine, vntill the God of mercy, which heareth my groaneth through Iesus Christ, come and loose her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regard the Spirit, the profession of my heart toward the law of God, my repentance & sorrow that I haue, both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercy in our Sauour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the old *Adam*, and as it were the stocke of the old oliue tree, euer and anon when occasion is giuen, shooing forth his branches, leaues, bud, blossome, and fruite also: which also is as the weakness of one which is newly recovered of a great disease, by the reason whereof all my deedes are imperfect, and when occasions be great I fall into horrible deedes, and the fruite of the sin which remaineth in my members breaketh out. Notwithstanding the spirit leaueth mee not, but rebuketh me, and bringeth me home againe vnto my profession, so that I neuer cast off the yoke of God from off my necke, neyther yeeld vp my selfe vnto sin to serue it, but fight afresh, and begin a new battell. And I had rather you should vnderstand this forth of the Scriptures, by the exmple of *Ionas* and the Apostles. *Ionas* was the friend of God, and a chosen seruant of God to testifie his will vnto the world. He was sent from the land of Israel, where he was a Prophet, to goe amongst an heathen people, and the greatest citie of the world, then called Ninine, to preach that without fourtie daies they should bee destroyed for their sinnes: which messenger the free will of *Ionas*, had as much power to doe as the weakest hearted woman in the world had power, if shee were commanded to leape into a tubbe of liuing snakes and adders: as happely if God had commanded *Sarah* to sacrifice her

sonne *Isaac*, as he did *Abraham*, shee would haue disputed with God, ere she had done it, as though shee were strong enough. Well, *Ionas* hartened by his owne imagination, and reasoning after this manner; I am here a Prophet vnto Gods people the Israelites: which though they haue Gods word testified vnto them daily, yet despise and worshipping God vnder the likenesse of calues, and after all manner of fashions saue after his owne word, and therefore are of all nations the worst and most worthy of punishment: And yet God for loue of a few that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part so euill as these: If I therefore shall goe preach, I shall lie and shame my selfe and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the country where God is worshipped. When *Ionas* entred into the shippe, hee laid him downe to sleepe, for his conscience was tossed betwene the commandement of God which sent him to Ninine, and his fleshly wisdom which dissuaded and counseled him to the contrary, and at last preuailed against the commandement, and carried him another way, as a ship caught betwene two streames (as the Poets faine the mother of *Meleager* to be betwene diuers affections; while to auenge her brothers death she sought to slay her owne sonne:) whereupon for very paine and rediounesse hee lay downe to sleepe to put the commandement out of mind, which did so gnaw and fret his conscience; as also the nature of all the wicked is, when they haue sinned in earnest, to seeke all means with tyot, reuell, and pastime to driue the remembrance of sinne forth of their hearts, as *Adam* did to couer his wickednes with aprons of fig-leaues. But God awoke him out of his dreame, and set his sinnes before his face: for when the lot had caught *Ionas*, then be sure that his sinne came to remembrance againe, and that his conscience raged no lesse then the waters of the sea. And then he thought, he onely was a sinner, and thought also that as verily as hee had fled from God, as verily God had cast him away: for the sight of the rod maketh the naturall child not onely to see and acknowledge his fault, but also to forget all his fathers old mercie and goodnesse. And then he confessed his sinne openly, and of very desperation to haue liued any longer, he bade cast himselfe into the sea betimes, except they would be lost also; for all this God prouided a fish to swallow *Ionas*. When *Ionas* bade beene in the fishes belly a space, the rage of his conscience was somewhat quieted, and he came to himselfe againe, and had receiued a litle hope, and the qualmes and pangs of desperation which went ouer his heart were halfe ouer-

ouercome : then he prayed to God, and gaue thanks vnto him. When *Ionas* was cast vpon the land againe, then his will was free, and he had power to goe whither God sent him, & to what God commanded him, his owne imagination laid apart: for he had bin at a new schoole, and in a furnace, where he was purged of much refuse and drossie of fleshly wisdome which resisted the wisdome of God. For as farre as we are blind in *Adam*, we cannot but seeke and will our owne profit, pleasure, and glory; and as far as we be taught in the Spirit, wee cannot but seeke and will the pleasure of God onely. Then *Ionas* preached to *Niniue*, and they repented: then *Ionas* shewed againe his corrupt nature for all his trving in the Whales belly. He was so displeased because the *Niniuites* perished not, that he was weary of his life, and wished death for very sorrow, that he had lost the glory of his prophesying, in that his prophesye came not to passe; but he was rebuked of God, as in his prophesie you may reade.

The Apostles, Christ taught them euer to be meeke and to humble themselves: yet oft they strived among themselves who should be greatest: the sonnes of *Zebede* would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend from heauen and consume the Samaritans. When Christ asked, *Math. 16. 16. Whom say men that I am?* *Peter* answered, *Thou art the Son of the living God*, as though *Peter* had beene as perfect as an Angell. But immediately after when Christ preached vnto them of his death and passion, *Peter* was angry, and rebuked Christ, and thought earnestly that hee had rauced, and not wist what he had said: as at another time in which Christ was so feruently busied in healing the people, that hee had no leasure to eate, they went out to hold him, supposing that hee had beene beside himselfe. And one that cast forth diuels in Christs name they forbad, because hee waited not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet *Peter* after long going to schoole, asked whether men should forgiue seuen times, thinking that eight times had beene too much. And at the last Supper, *Peter* would haue died with Christ, but yet within few houres after hee denied him both cowardly and shamefully. And after the same manner, though he had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter againe, yet when Christ was in taking, *Peter* asked whether it were lawfull to smite with the sword, & carried no answer, but laid on rashly. So that although we be once reconciled to God, yet at the first we be but children and young schollers, weak and feeble, and must haue leasure to grow in the spirit, in knowledge, loue, and deedes thereof, as young children must haue time to grow in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is

minished by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly discourse, the manifold conflicts betweene the flesh and the spirit, and that the flesh is like to a mightie gyant, such an one as was *Goliath*, strong, lusty, stirring, enemy to God, confederate with the diuell: and the spirit like to a little child, such a one as was little *David* new borne, weak and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercy, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleasures from the flesh, and with exercises contrary to the vices which I find my body most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toys and wanton bookes, seeing of playes and enterludes, wanton communication, foolish iesting, and effeminate thoughts, and talking of couetousnesse, which *Paul* forbiddeth, *Eph. 5.* magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of tentations and tribulations. Thus very often hee maketh me to take vp my crosse, and naileth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, hee will raise vp a tempest against thee, to proue whether thou wilt abide his word, and that thou maist feelee thy faith and weakenesse, and perceiue his goodnesse: for if it were alwaies faire weather, and thou neuer brought into such ieopardie, whence his mercy onely deliuereth thee, thy faith should be onely a presumption, and thou shouldest be euer vnthankfull to God, & mercilesse vnto thy neighbour. If God promise riches, the way thereunto is poerty: whom he loueth, him he chasteneth: whom he exalteth, he casteth downe: whom hee faueth, he first damnth: hee bringeth no man to heauen, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, hee casteth downe all first: he is no patcher: he cannot abide another mans foundation: hee will not worke till all be past remedie, and brought to such a case, that men may see how that his hand, his power, his mercy, his goodnesse, his truth hath wrought altogether: he will let no man be partaker with him of his praise & glorie: his works are wonderfull and contrary to mans workes: who euer (saue hee) deliuered his owne Sonne, his onely Sonne, his deere Sonne, his darling vnto death, and for his enemies to winne his enemies, to ouercome them with loue, that they might see loue and loue againe, and of loue likewise to doe to other men, and to ouercome them with well doing? *Ioseph* saw the Sunne and the Moone and ele-

uen starres worshipping him, neuertheless ere that came to passe God laid him where hee could see neither sunne, nor moone, neither any starre of the skie, and that many yeares, and also vnderferued, to nurture him, to make him apt and meete for the roome and honour against he came to it; that he might be strong in the spirit to minister it well. God promised the children of Israel a land with riuers of milke and honie, yet hee brought them forth the space of forty yeares into a land wherin no riuers of milke and honie were, but where so much as a droppe of water was not, to nurture and teach them as a father doth his sonne, and to doe them good at the latter end, to subdue their cankred nature, to make them strong in the spirit to vse his benefits aright. Lastly, God promised Dauid a kingdom, and immediatly stirred vp Saul against him to persecute him, and to hunt him as men doe hares with grayhounds, and to ferret him out of euery hole, and that for the space of many yeares, to turne him, to make him to mortifie his lusts, to make him to feeble his owne diseases in fine, to make him a good man, and a good king.

Timoth. But how if it come to passe that you be tempted to any great sinne, and the flesh overcome the spirit, in what case are you then?

Euseb. There is no body here but you and I, and I take you to be a Christian and a faithful friend: therefore I will shew a little of my experience. The last yeare by reason of the dearth, I and my family were put to great pinches, and most commonly wee had nothing but Bread and Water: hereupon I be thought me how I might get somewhat to releue my family: it came into my minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and tooke a lambe, and I told my family that it was giuen mee: I presently killed it, the skinne & the entrails I buried in my backside, the flesh we dressed by quarters, and did eate it with thanksgiving (as my manner is) but surely very coldly, and methought my prayer was abominable in Gods sight. After I had thus done, we fared well for the space of two daies, but I felt my heart hardened, and my lipps were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carry me to prison, vpon that on a sudden I awaked, and being afraid looked about me, and fell to consider why I should be afraid, and I remembered that I had sinned against God by robbing my neighbour: O then my feare increased, and I thought that hell

gaped to deuoure me, and the law looked vpon me with such a terrible countenance, and so thundered in mine eares, that I durst not abide in my bed, but vp and to goe. Then the diuell assailed mee on euery side, to perswade me that God had cast me away: saying, they that be Gods haue power to keepe his lawes; thou hast not, but breakest them: therefore thou art a cast-away & a damned creature, and hell gapeth and setteth open his mouth to deuoure thee. And I thought with my selfe that I had bin alwaies a ranke hypocrite: for as the cloudes of the aire doe couer the sunne, so that sometimes a man cannot tell by any sense that there is any sunne, the cloudes and winds hiding it from our sight: euen so my cecitie and blindnes, and corrupt affections, and the rage of my conscience did so oureshadow the sight of Gods seede in me, and so ouerwhelme his spirit, as though I had bin a plaine reprobate. And thus it came to passe that Dauid making his prayer to God according to his owne sense and feeling, but not according to the truth; desired of God to giue him againe his spirit, which thing God neuer doth indeede: although he made me to thinke so for a time: for alwaies he holdeth his hand vnder his children in their fals, that they lie not still as other doe which are not regenerate. I being thus turmoiled and stung with the conscience of sin, & the cockatrice of my poisoned nature, hauing beheld her selfe in the glasse of the righteous law of God, there was no other saluor or remedie but to runne to the brazen serpent Christ Iesus which shed his blood, hanging vpon the crosse, and to his euermore testament and mercifull promise that was shed for me for the remission of my finnes: therefore I gotte me speedily into a cloase corner in my house, and there vpon my face groneling, I confessed my sinne, and praised after this manner in effect: Father, what an horrible monster am I? what traitor? what wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured mee hauing deserued a thousand damnations. I haue sinned against thy godly, holy, and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as my selfe: forgie me Father for thy sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord thy old mercies shewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience, I went to my neighbour, and betweene him and me vpon my knees confessed my fault with teares, desiring him to forgie me, and I would (as Gods law requireth) restore that which I stole, fourefold: he (I thank him) was contented, and tooke pitie on me and euer since hath bene by Gods mercy my good

good friend. So by little and little, God restored me to my first estate: but (me thinks) I haue not that feeling which I had before, and haue bene worse euer since: God of his great mercie amend me, and increase his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they sinne?

Euseb. No, for the ground-work of our saluation is laid in Gods eternall election, and a thousand sinnes in the world, say all the sinnes in the world, nay, all the diuels in hell cannot ouerthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sid the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his sinnes, if he be adopted in Christ. For then Ioseph, Abraham, David, Peter, Mary Magdalene should be condemned. God is like a father: and a father if his childe be sicke, and therefore be froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient and raue, and speake euill of his father, yet I say the father will not cast him forth of his doores, but pitieth him, and prouideth such things as may restore him to health, and when he is whole remembereth not his disordered behaviour in his sicknesse.

Timoth. What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Euseb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am spiritually diseased, and am prone and ready to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite pittie and bottomlesse compassion set vp his Sacrament as a signe vpon an high hill, whence it may be seene on euery side farre and neere, to call againe them that be runne away. And with the Sacrament hee (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vse, to put vs in minde of his continuall mercy laid vp for vs in Christs blood, and to witnesse and testifie it vnto them, and to be the seale thereof. For the Sacrament doth much more liuely print the faith, and make it sinke downe into the heart, then doe bare wordes onely. Now when the wordes of the Testament and promises are spoken ouer the bread (this is my body which was broken for you: this is my blood that was shedde for you) they confirme the faith: but much more when the Sacrament seene with the eyes, and the bread broken, the wine powdered out and looked on: & yet more when I tast it and smell it: As you see when a man ma-

A keth a promise vnto another with light words betweene themselves and so they departed, he to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remember his promise to abide by it or no. But when any man speaketh with aduise ment, the words are more credible: and if he sweare, it confirmeth the thing more, and yet the more if he strike hands, if he giue earnest, if hee call record, if he giue hand writing and seale it: so is he the more & more beleueed, for the heart gathereth: so, he spake with aduise ment, deliberation and good sadnesse, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to deny all this: shame shall make him abide his promise, though he were such a man as I could not compell him, if he would denie it. And thus we dispute: God sent his Sonne in our nature, and made him feele our infirmities, and named his name Iesus, that is a Sauour, because he should saue his people from their sinnes, and after his death he sent his Apostles to preach these glad tidings, to thrust them in at the eares of vs, and set vp a Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the Testament ouer it: neither at our eyes onely in beholding it, but beat them in through our feeling, tasting, and smelling also, and to bee repeated daily and to be ministrd to vs. He would not (thinke we) make halfe so much adoe with vs if he loued vs not, and would not haue his Sacrament to be a witnesse and testimony betweene him and vs, to confirme the faith of his promises that we should not doubt in them, when we looke on the seales of his obligations wherewith he hath bound himselfe: and this is to keepe the promises and couenants better in minde, and to make them the more deeply to sinke into our hearts, and be more earnestly regarded.

Timoth. Considering that this which you say is too plaine, great shame it is that there is such neglect of the Sacrament as there is, & that it is so seldome vsed: but surely want of faith & the security which ouerspreadeth this our countrie is the cause of it, the Lord if it be his will remoue the same. Now let me heare a little how you lead your life: and haue your conseruation among men.

Euseb. I haue my conseruation among men as sincere as I can in righteousnes and holines, which is after Gods commaundements: our Sauour faith, *Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen:* Matth. 5. 16.

Timoth. It is but a dimme light which wee can carrie before men, and small are our good works, and to be esteemed of no value: if wee were preachers, or rich men, or noble men, then we might saue soules, giue good

counsell, helpe many by our almes, but you & I are poore men, of base birth, and of low degree, how can we then doe any good worke?

Euseb. As touching good workes by that measure of knowledge that God hath giuen mee, I thinke that all workes are good which are done according to the obedience of Gods law in faith, and with thanksging to God, & with a minde desirous of his glory alone, and I thinke that I or any man else in doing them please God, whatsoeuer I doe within the law of God, as when I make water. And trust me, if either winde or water were stopped, I should feele what a pretious thing it were to doe either of both, and what thanks ought to be giuen God therefore? Moreouer, I put no difference betweene workes, but whatsoeuer cometh into my hands, that doe I as time, place, and occasion giueth, and according to my degree. For as touching to please God there is no work better then other: God looketh not first on my workes as the world doth, or as though he had need of them: but God looketh first on my heart what faith I haue to his word, how I beleue him, trust him, and how I loue him, for his mercie that he hath shewed to mee, he looketh with what heart I worke, and not what I worke, how I accept the degree hee hath put mee in, not of what degree I am. Let vs take example. You are a minister and preach the word, I am a kitchen-boy, and wash my masters dishes. Of the Ministerie harke what the Apostle saith: If I preach, I haue nought to reioyce in, for necessitie is put vpon me: If I preach not the Gospell, as who should say, God hath made me fo, woe is to me if I preach not. If I doe it willingly (saith he) then I haue my reward: that is, then I am sure that Gods spirit is in me, and that I am elect to eternall life. If I do it against my will, the office is committed to mee, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpose, and had rather otherwise liue: then doe I that office which God hath put vpon mee, but doe not please God. So then if you preached not, or in preaching had not your heart aright, you minister the office, and they that haue the spirit of God heare his word, yea, though it were spoken by an Aisse, and the woe belongeth to you: but & if you preach willingly with a true heart and conscience to God; then you shall feele the earnest of eternall life, and the working of the spirit of God in you, & your preaching is a good worke in you. Now I that minister in the kitchen, & am but a kitchen-boy, receiue all things at the hand of God, know that God hath put mee in such an office, submit my selfe to his will, and serue my master not as a man, but as Christ himselfe, with a pure heart according as *Paul* teacheth mee, putting my trust in God, and of him seeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is pre-

ached by you, and see the people turning vnto God: I consent to this deed, my heart breakes out in me, yea it springeth and leapeth in my breast that God is honoured, and in my heart I doe the same that you doe with the like delectation and feruencie of spirit. Now he that receiueh a Prophet, in the name of a Prophet, receiueh a Prophets reward, *Math. 10. 41* that is, he that consenteth to the deede of a Prophet, and maintaineth it, the same hath the spirit and earnest of euerlasting life, which the Prophet hath, and is elect as the Prophet is. Now if we compare worke to worke, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseh God, but as farre forth as God hath chosen a man, and hath put his spirit in him, and purified his heart by faith and trust in Christ. As the scriptures call him carnall which is not renewed by the spirit and borne againe in Christs flesh, and all his workes alike, euen the very motions of the heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doth, though they seeme spirituall and after the law of God neuer so much: So contrariwise he is spirituall which is renewed in Christ, and all his works which spring from faith seeme they neuer so grosse, as the washing of the disciples feete done by our Sauour Christ, and *Peters* fishing after the resurrection, yea deedes of matrimonie are pure and spirituall if they proceed of faith, and whatsoeuer is done within the lawes of God though it bee wrought by the body, as the wiping of shoes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified.

Tim. What be the speciall things in which you leade your conuersation?

Euseb. One thing is the reading of the Scripture.

Timoth. It is dangerous to reade the Scriptures, you that haue no learning may easily fall into error, and heresies.

Euseb. As he which knoweth his letters perfectly, and can spell, cannot but reade if he be diligent: & as he which hath cleere eyes without impediment or let, and walketh thereon in the light and open day, cannot but see, if he attend and take heede: euen so I hauing the professio of my baptisme onely written in my heart, and feeling it sealed vp in my conscience by the H. Ghost, cannot but vnderstand the scripture, because I exercise my selfe therein, and compare one place with another, and marke the maner of speech, and aske here and there the meaning of a sentence of them that bee better exercised then I: for I feele in my heart, and haue a sensible experience of that inwardly, which the spirit of God hath deliuered in the Scriptures. So that I finde mine inward experience as a commentarie vnto mee.

Tim. We are all baptized, belike then wee shall all vnderstand the Scripture.

Ensch. But alas, very few there be that are taught and feele their ingrafting into Christ, their iustification, their inward dying vnto sin, and liuing vnto righteousness, which is the meaning of their baptisme. And therefore we remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay-man. And the Scripture is become so darke vnto them, that they grope for the doore, & can find no way in, and it is become a maze vnto them in which they wander as in a mist, (as we say) led by *Robbin Goodfellow*. And their darknesse cannot comprehend the light of the Scriptures, but they reade them as men doe tales of *Robbin hood*, as Riddles, or as old Priests their Ladies Mattins which they vnderstood not. And vntill a man be taught his Baptisme, that his heart feele the sweetnesse of it, the Scriptures are shut vp from him, and so darke that hee could not vnderstand it, though *Peter, Paul*, or Christ himselfe did expound it vnto him, no more then a man starke blinde can see, though thou set a candle before him, or shew him the Sunne, or point with thy finger vnto that thou wouldest haue him looke vpon. As for heresie there is no danger, if a man come to the Scripture with a meeke spirit, seeking there to fashion himselfe like vnto Christ, according to the profession and vow of his Baptisme: but contrariwise he shall there finde the mighty power of God to alter & change him in the inner man by litle and litle, till in processe he be full shapen after the image of our Sauiour in knowledge and loue of all truth, and power to work thereafter. Heresies spring not of Scripture, no more then darknesse of the Sunne, but are darke cloudes which spring out of the blinde hearts of hypocrites ginen to pride and singularity, and doe couer the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

Tim. By this I also can gather, that the Papists which cannot read the Scriptures, except they fall into errors, haue not the spirit of Christ working in them, & teaching them, but the lying spirit of Antichrist the diuell, and that if God would giue them any true feeling, and open their eyes, they would quite change their mindes. But what other exercise haue you?

Ensch. Prayer and thanksgiuing to God. For God hath promised very bountifullly vnto them which pray in truth, and it is one of the greatest comforts I haue at all times. Againe, God which commanded mee not to steale, commanded me also to pray, and his will is, that one commandment should be as well kept as another: and therefore I am perswaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to be continually euen in euery busines a man doth, me thinks it is most agree-

able to Gods will. For if I should come vnto my neighbours house, and take his goods, and vse them, not borrowing them, or asking any leave; they would lay hands on me, and make mee a thiefe. The world and all the things in the world are the Lords, not mine: so then if I shall daily vse them, neuer seeking to the Lord by prayer for the vse of them, before God I am an vsurper, nay a ranke thiefe, and therefore I desire of God heartily that I may vse all his good creatures with feare and reuerence; and that I may sanctifie his name in them, which *Paul* shews me to be done by the word of God & prayer, the word shewing me the lawfull vse of his creatures: prayer obtaining at Gods hands, that I may vse them aright. If this practise were vsed of men in their professions & callings, I am perswaded there would be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I thinke therest of your Christian exercises be the practising of the commandments of the law.

Ensch. Yea they are indeede.

Tim. Me thinks it is an hard point of the law for a man to loue his enemy.

Ensch. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercy of God is most plentifull to their saluation, and all this God confirmeth and sealeth vnto them by his holy spirit, and therefore they cannot but loue God againe, and that with a feruent loue euen aboue all things in the world; and so they loue all Gods creatures, and euen their enemies, because they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not: though faith onely iustifie and make the marriage betwene our soule and Christ, and is properly the marriage garment, yea, and the signe *Tan*, that defendeth vs from the smiting and power of euil angels, and is also the rock on which Christs Church is built and standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charity. Then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law: & in like manner if he will know whether hee loue the law, that is, loue God and his neighbour, then let him examine himselfe whether he beleue in Christ onely for the remission of his sinne, and obtaining the promises made in the Scripture. And euen so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in this life, which hatred the loue of the law ingendreth in him. And if they accompany not one another all three together, then let him be sure all is but hypocricie.

Timoth. Yet by your leave, faith cannot make a man iust before God without hope & charity:

charity: then they also with faith haue some stroke in iustification.

Ensb. I answer, though they be inseparable, yet I praise God I doe conceiue how these three haue three seaparable and sundry offices. Faith, which onely is an vndeubted and sure affiance in Christ; and in the Father through him, certifieth the conscience that the sinne is forgiven, and the damnation of the law taken away. And with such perswasions mollifieth the heart and maketh it loue God againe, and his law. And as oft as wee sinne, faith onely keepeth, that we forsake not our profetsion, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe for a true beleueer trusteth in Christ alone, and not in his owne workes, nor ought else for the remission of sins. The office of loue is to poure out againe the same goodnesse that it hath receiued of God vpon her neighbour, to be to him as it feeleth Christ to be to himselfe. The office of loue is only to haue compassion, and to beare with her neighbour the burthen of his infirmities. 1. *Pet.* 4. 8. Loue couereth the multitude of sinnes: that is to say, considereth the infirmities, and interpreteth al to the best, and taketh for no sin at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet a whole towne, and sometime a whole realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall downe vnder the Crosse, or cast it off our backs. Thus these three inseparable haue seaparable offices and effects, as heate, and drinesse, being inseparable in the fire, haue yet their seaparable operations: for drinesse onely expelleth the moistnesse of all that is consumed by the fire, and heate onely destroyeth the coldnesse. And it is not all one to say, the drinesse onely, and the drinesse that is alone, neither is it all one to say, faith onely, and faith that is alone.

Timoth. You are to bee commended, you are so perfect in these high points of religion, but I know you speake of experience, for in you faith and hope towards God, and charity towards your neighbour are inseparable.

Ensb. I require no commendations: shame and confusion befall me eternally, that al glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we must performe if we will liue Christian like among men. And I pray you tell mee, what doe you meane that you giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience, if you had ability, you would doe more then an hundred of those rich men doe.

Ensb. God knowes my heart, it is a hell vnto me to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among christian men, loue makes al things common: euery man is others

A debter, and euery man is bound to minister to his neighbour, and to supply his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him; and if I shew not mercy, but withdraw my hand from him, then I rob him of his own, and am a thiefe. A Christian man hath Christs spirit: now Christ is mercifull. If I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit, then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto mee, I must knowledge my sin & desire mercy in Christ.

Timoth. If a man must be franke and free, then a man must giue of his owne stocke to the poore members of Christ, and diminish his owne substance.

Ensb. Yea indeed (if need so require) wee are made stewards of those goods which God hath giuen vs: shall a steward take all vnto himselfe without reproofe? I am sure that they which were conuerted at *Peters* first sermon after Christs ascension, diminished their substances when they sold them, and gaue them to the poore. I am sure that the Churches which were in Macedonia, which sent reliefe vnto other being in extreame pouerie, did diminish their possessions: and God grant our conuersations may be like theirs. And that we should be like them, their examples of great compassion are recorded in the Scriptures.

Timoth. Many of vs haue our selues, wife, children, father, mother, and kinsfolke to relieue, so that it will be hard to deale after this manner.

Ensb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, and then descend I wot not by what steps. Loue seeketh not her owne profit, but makes a man to forget himselfe, and turne his profit to another man, as Christ fought not himselfe or his own profit, but ours. This tearme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man neither putteth difference betweene one another. In Christ we are all of one degree without respect of persons. Notwithstanding though a Christian mans heart be open to all men, and receiue all men, yet because his abilitie of goods extendeth not so farre, this prouision is made, that euery man should care for his own household, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. When a man hath done his dutie to his household, and yet hath further abundance of the blessings of God, that hee oweth to the poore that cannot labour, or cannot

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get worke, and yet are destitute of friends; to the poore I meane which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euery parish prouide for the poore. If his neighbours which he knoweth be serued, then is he a debter to the brethren a thousand miles off, if he heare of their necessity and haue himselfe any plenty: yea, to the very Infidels he is a debter if they neede, as far forth as he doth not main- taine them against Christ. Thus is euery man that needeth my helpe, my father, mother, sister, and brother in Christ: euen as euery man that doth the will of the Father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade mee of that which me thought at the first blush was against common sense.

Ensch. By Gods grace I will perswade you more yet. How if, our Sauour Christ Iesus should now dwell vpon the earth in pouerty and want, could not you be content to bestow halfe your goods on him?

Tim. Halfe my goods? Nay, truly all: and heart-blood; for I know if I should lose my life for him, I should saue it.

Ensch. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, & whatsoeuer is done to the poore is done to Christ himselfe, & therefore your neighbours neede hath as good right in your owne goods as hath Christ himselfe which is heire & Lord ouer all. And looke what you owe to Christ, that you owe to your neighbors need: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. We neede not giue our reliefe except the poore require it.

Ensch. Aske or not, if they want you are bound to releuee them; As Christ loued you, so loue them. Christ loued you being his enemy, when I am sure of it, you neuer asked remission of finnes.

Timoth. We neede not releuee them often, neede we?

Ensch. Yes, as long as you are able, and as oft as they want. If Christ should forgive vs but once, we should come short of heauen.

Tim. The world is full of naughtines, and lewd people take pleasure in doing wrong, & in slanderings and in hindering their brethren: how can you liue among them in quietnesse, doe you vie to giue like for like?

Ensch. No, you must vnderstand that there bee two states, or regiments in the world; the kingdome of heauen which is the regiment of the Gospel: and the regiment of the world, which is the temporall kingdome. In the first estate there is neither father nor mother, neither master, mistres, maid, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is al, & each to other is Christ himselfe, there is none better then other, but all alike good, all brethren, and Christ onely is Lord ouer all, neither is there any o-

ther thing to doe, or other law, saue to loue one another as Christ loued vs: in the temporall regiment, is husband, wife, fathe, mother, sonne, daughter, mistresse, maid, maneruant, subiect, Lord. Now euery person is a double person, and vnder two regiments: In the first regiment I am a person of mine owne selfe, vnder Christ and his doctrine, and may neither hate nor be angry, and much lesse fight or reuenge: but must after the example of Christ, humble my selfe, forsake and deny my selfe, and hate my selfe, and cast my selfe away, and be meeke and patient; and let euery man goe ouer mee, and tread me vnder foote, and doe me wrong: and yet am I to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue is damnable and cast forth of that kingdome. In the temporall regiment, thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, & there thou must doe according to thine office. If thou be a father, thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring al vnder obedience, whether by faire meanes or by foule: thou must haue obedience of thy wife, of thy seruants and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as farre as the law of God and the law of the land will suffer thee. Now to the purpose: whether a man may resist violence, and defend or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue, and of loue doe, studie, and enforce; yea & suffer all things (as Christ did) to make peace; that the blessing of God may come vpon thee, which saith: *Blessed are the peace-makers, for they shall be the children of God.* If thou suffer and keepe peace in thy selfe onely, thy blessing is the possession of the world: but if thou loe the peace of thy brother, that thou leaue nothing vndone or vn suffered to further it, thou shalt possesse heauen. But in this worldly state where thou art no priuate man, but a person in respect of other, thou must, and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take imprisonment, and slay too, not of malice and hate to reuenge thy selfe, but to defend thy subiects, and to maintaine thine office: the ruler must not oppress his subiects with rents, fines, and customes at all; neither pill them with taxes, and such like to maintaine his owne lusts: but be louing and kinde vnto them as Christ was to him: for they bee the price of his blood. I will shew my minde more plainly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertaines to the father onely. But if your father giue you au-

thoritie in his absence, and command you to finite, if they will not be ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and prouoe all things to rule with loue; but if loue will not serue, then you must vie the office of another person, or sinne against your father. Euen so when you are a temporall person, you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbour in your heart, because he is your brother in the first state; yet you must obey your Ruler which hath power ouer you, and when neede requireth, at his commandement you must goe with the Constable or like officer and breake open your neighbours doore, if he will not open it in the Kings name: yea if he will not yeeld in the Kings name, you may smite him to the ground till hee bee subdued, and looke what harme he getteth, that be vpon his owne head.

Timoth. I vnderstand you well. As I am a member of the spirituall body of Christ, I must in all my conuersation follow him with patience, meekenes, and long suffering, ouercoming other mens euils, with well doing; yet if the hurt be greater then I can beare, I must take a new person on mee, and if I be a Ruler, with loue seeke amendment: if a subiect, then in the feare of God, complaine to my Ruler. But further I pray you soyle me this doubt. If I shall be taken for a souldier, me thinks that I should then shake off all loue & meeknes, & then I could not practise this Christian rule.

Euseb. Yes, if our King (G O D saue his Grace) should send you on war-fare into another country, you must obey at Gods commandement, and goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two states in which you are: and know, that in the first state, that is, the regiment spirituall, you must loue them with whom you fight, and that they are your brethren bought with Christs blood, as well as you, and for Christs sake hate them not: yet as you are in the second state, a souldier at your Princes commandement, you must fight against them, & maintaine your Princes quarrell, and bring them vnder his power: and therewithall be content with your Princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a souldier, neede not cast away meekenesse, for he may fight with his enemy and slay him, and yet loue him.

Timoth. Another thing I would know of you, which now cometh to my mind, I haue a Landlord, hee seemeth to bee a very good man, he countenances all the good preachers in our country, and hee rideth vsually tenne miles to heare sermons: I hold of him a house and a little land, not scarce enough to finde my poore family: my lease is come out, and I haue

A taken a new lease, but I haue paid such a great fine, and my yeerely rents are so racked, that I feare I and my household are like to begge our bread: this is it disquieteth me, and almost maketh mee at my wits end. What is your counsell and aduise?

Euseb. Surely, it maketh my heart to bleed to see how many men brag of the Gospel, and yet what little fruit the Gospel hath in them, & what little loue they shew, euen they which abound in rents and lands. My poore aduise is this, that you would with patience depend vpon Gods prouidence. It is said, Blessed are the meek, for they shall inherit the earth. Then let all the world study to do you wrong, yea let them study to bring you to extreme miserie, and doe it too: yet if you be meeke, you shall haue foode and rayment enough for you and yours. And no doubt, God (who is alwaies true of his promise) shall raise vp some to help you. And my counsell is, that you giue your Landlord now & then a capon, now a pigge, now a goof, and if you be able, a lambe or a calfe; and let your wife visit your Landlady now and then with spiced cakes, with apples, peares, cherries, and such like: and be you ready with your oxen, or horses, five or sixe times in the yeere, to fetch home their wood, to plow their land; then no doubt God may soften their hearts, and mooue them to haue some pitie and compassion on your poore estate.

C *Tim.* I haue done all this. (Nay may it be spoken betweene you and mee) I am at commandement, and am as a drudge to them, to doe their businesse, and to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euseb. More is the pittie. But remember that they which cannot come to see men deale vprightly in the world, yet doe in their hearts hunger and thirst after righteousnesse, are pronounced blessed.

Timoth. To let this passe: shew me one rule how I might generally in all matters behaue my selfe among men, and then for this time I will cease to trouble you.

D *Euseb.* Aske your own conscience what you may or ought to doe: Would you men did so with you? Then doe you it. Would you not be so dealt with? Then do it not. You would not that men should doe you wrong and oppresse you. You would not that men should doe you shame & rebuke, lie on you, kill you, hire your house from you, or tice your seruant away, or take against your wil ought that is yours. You would not that men should sell you false ware, when you put them in trust to make it ready, or to lay it for you: and you would not that men should deceiue you with great oaths, swearing that to be good which is indeed very naught: you would not that men should sell you ware that is naught, and too deare to vndo you: doe you no such thing then vnto your neighbours, but as loath as you would bee to buy false ware, & too deare, for vndoing your

selfe: so loath be you to sell false ware, or too deare, for vndoing your neighbour. And in all cases how glad you would be to be holpen, so glad be to help your neighbour. So in all things aske your conscience what is to be done betweene your neighbour and you, and shee will teach you. But because you are weary of reasoning, I will also end: Desiring God to increase in vs his heavenly graces, as faith, and repentance, and loue, according to his good pleasure. Amen.

The Assertion.

A Reprobate may in truth be made partaker of all that is contained in the religion of the Church of Rome: and a Papist by his religion cannot goe beyond a Reprobate.

The first Argument.

HE which may in truth bee made partaker of the chiefe points of the Popish Religion, may be made partaker of all: but a Reprobate may be made partaker of the chiefe points of the Popish Religion: therefore a Reprobate may be made partaker of all.

The prooofe of the Argument.

THE proposition is plaine, and euery Papist will grant it: all the controuersie is of the assumption: wherefore I prouoe it thus:

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is such a Sacrament, that by the power & efficacie of it, the blood of Christis deliuered to vs to wash away our finnes: and they say b it hath such vertue that the kingdome of heauen is promised to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth sin, as baptism. And as touching Contrition, Papists write c it hath power to doe away sinne, and to obtaine pardon at Gods hand: the same they speake of Confession, which they say deliuereth from death, openeth paradise, and giueth hope of saluation: and hereby it may appeare, that penance is one of the greatest points of the popish religion.

But a reprobate may be truly made partaker of the popish Sacrament of penance, and indeed performe all in it. There be three parts of penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deed. All these three *Iudas* performed: first, he had *Contrition*: for when he saw that our Sauour was condemned, & then he saw his owne sinne, and was stricken with a griefe for his owne treachery, and repented, and presently after hee c confessed his sinne openly vnto the chiefe Priests and Elders. Also he made *Satisfaction*, when he brought againe the thirtie pieces of siluer which he tooke to betray his master.

Again, *Contrition* of the heart is the ground of penance: and Papists say, it is not an act of the holy Ghost (but an act of mans free will proceeding from it: and therefore a reprobate

may haue it. And as for *Satisfaction*, if a reprobate cannot do it by himselfe, yet he may performe it by another: for so they say g that one may satisfie by another: wherefore for any thing I can see, a reprobate may haue all that is contained in the popish Sacrament of penance.

Faith is another of the chiefe points that is in the religion of the Church of Rome, for h they say, it is the foundation and groundwork of *Iustification*. But reprobates may haue that faith which they meane. For they say, that it is nothing else, but i a gift of God, and a certaine light of the mind, wherewith a man being enlightened, giueth sure & certaine assent to the reuealed word of God. And the Rhemists say, it is onely an act of the vnderstanding: and *Andradus* saith, that Faith is only in generall actions, and cannot come to the particular applying of any things: now all this reprobates may haue, k for their mindes are enlightened to know the truth, and to be perswaded of it, and therefore they haue this act of the vnderstanding: and this is a generall faith: yea the diuel himselfe can do thus much, who beleueth and trembleth. And their implicite faith which saucth the lay-man, what reprobate cannot haue it? for there is nothing else required, but to beleue as the Church beleueth, though he know not how the Church beleueth. And the Papists themselues say as much, for their l Councils hold, that a wicked man and an hereticke may haue confidence in Christ, and that an heathen man, by the naturall knowledge of God, and by the workes of creation, might haue faith, and in a generall manner beleue in Christ.

The second Argument.

THAT religion whose precepts are no directions to attaine peace of conscience, leaueh a man still in a damnable case: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conscience: therefore it leaueh a man in a damnable case: which if it be true, a reprobate may be as sound a professour of it as any other.

The prooofe.

THE proposition is certain; because as long as any man hath his conscience to accuse him of sinne before God, he is in state of damnation, as m I Iohn saith: If our heart condemne vs, Gods is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, n to receiue these gifts and graces from God, o the enioying of which bringeth peace of conscience. True it is indeede, that reprobates receiue many gifts and graces at Gods hand, but they are no other then such as may be ioyned with the trembling of the conscience, as the diuel is said to beleue, but withall to tremble.

The assumption (namely, that the religion of the Church of Rome cannot pacifie the conscience) may bee easily prouoed on this wise.

A man whose conscience must bee truly quieted,

s Tho.
lib. 4. dist.
2. q. 1. art.
1.

h Trid.
Concil.
sess. 6. c. 8.
Rhem.
Test.
Rom.

i Canis.
Oper. ca.
pe. 8. h.
Test.
2 Cor.

13. 5.
And. 1.
6. p. 143.
k Heb. 6.

l Luke 8.
13.
1am. 2.
16.

m Trid.
Con. sess.
6. c. 9.
And. lib.
2. p. 100.

n I Iohn
3. 20.

o Rom. 8.
17.
p Heb. 10.
22.

a Catech.
Rom. 9.
124.
b ibid. p.
419.
Tho. 4.
dist 14. q.
5. art. 1.
Canis. de
pec. exp.
c Catech.
Rom. p.
447.
Lumb.
lib. 5.
dist. 17.

d Matth.
27. 3.

e vers. 4.
vers. 5.

f Catech.
Rom. p.
47.

quieted, must first of all bee truly humbled : A
 (a) *Come unto me* (saith our Saviour Christ) all
ye which are wearie and burdened, and I will ease
you. Whereby it appeareth, that they who are
 to haue their consciences refreshed in Christ,
 must first of all bee afflicted with the sense of
 Gods iudgement: yea they must bee pressed
 downe to hel ward with the waight and bur-
 den of their sins, that they may see and from
 their hearts confesse, that in themselves there
 is no way to escape damnation. (o) The good
 Physitian Christ Iesus cannot heale vs before
 he hath launced our wounds to the very bot-
 tome: he can neuer finde any of his sheepe be-
 fore they be quite lost: he neuer powreth into
 vs the liuing waters of his spirit, before we be
 barren and drie ground, voide of all moisture:
 and that man must condemne himselfe, that
 would not haue Christ to pronounce sentence
 of condemnation against him.

Now this true humiliation of a sinner can-
 not bee wrought in any mans heart by the reli-
 gion of the Church of Rome. True and sound
 humiliation is wrought by two meanes: first,
 by making a man to see the greatnesse of his
 sinne and wickednesse: secondly, by making
 him to acknowledge that hee is destitute, and
 quite bereft of all goodnesse. For if a man ei-
 ther see not the greatnesse of his sinne, or haue
 confidence of any thing in himselfe, he cannot
 be humbled: but neither of these two things
 are performed in the Church of Rome. As
 touching the first, the Romish religion is so
 far from amplyfying & enlarging the greatnes
 of mens sins, that it doth extenuate them, and
 lessen them out of measure: for it maketh some
 sins to be venial, e when as the least sinne that
 can be against Gods law deserueth damnation;
 (d) it teacheth that lesse sinnes are done a-
 way by an humble accusation of a mans selfe,
 by saying the Lords prayer, by knocking vp-
 on the breast, and by such like: the greater
 sinnes may be done away by almes deeds, and
 such like satisfactions. But how can any sinne
 bee great, that may bee done away with such
 easie and slight meanes? Furthermore it tea-
 cheth, that euill thoughts and desires, and
 motions of the heart without consent, are no
 sinnes: and this opinion cutteth off all true hu-
 miliation: for *Paul* neuer repented, before
 hee vnderstood the meaning of the last com-
 mandement, and perceiued thereby, that the
 desires and lusts of his heart, to which he did
 not yeeld his consent, were sinnes damnable
 before God; and knowing this, hee then saw
 himselfe to be most miserable, and renoun-
 cing his own righteousness, he fought for righ-
 teousnes in Christ. Lastly, (e) it teacheth, that
 originall sinne is done away in Baptisme, and
 that it is the least sinne of all other. What is
 this but to extenuate mans corruption? for
 when the roote of corruption is taken away,
 and it is made so little a sinne, actual sinnes can
 not be taken for such heinous matters.

And for the second point, the Church of

Rome doth too much extoll the power of
 man, & his naturall strength. (f) It saith, that al
 actions of men vnregenerate are not sinnes,
 & that originall sinne needeth no repentance,
 that a man hath some free-will to do spiri-
 tual things, that a man by meere naturals,
 may loue God aboue all things, feare God, be-
 lieue in Christ, if we respect the very act of
 the work; (i) that the Gentiles may gather out
 of Philosophy knowledge sufficient for salua-
 tion, (k) that a man without the helpe of the
 holy Ghost, may performe things acceptable
 to God, that the minde of man vnderstandeth
 of it selfe many things which be spirituall and
 heavenly, (m) that a man regenerate may fulfil
 the whole law of God: that a man may pre-
 pare himselfe to receiue grace, and after pre-
 paration merit grace at Gods hand: that he
 may doe workes of supererogation, &c. By
 this it appeareth that the Church of Rome
 ascribeth too much to man, (n) which in him-
 selfe is onely & altogether euill, dead in sinne,
 chained vp in miserable bondage vnder Satan
 the prince of darkness: and therefore it is eu-
 ident, that all the preaching that is vsed in that
 Church, will not humble a sinner, and make
 him deny himselfe, and therefore their prea-
 ching may peraduenture benumme a corrupt
 conscience, and make it secure, but it cannot
 pacifie the troubled conscience, nor disquiet it
 by the threatening of the law, that by the pro-
 mises of the Gospel it may be quieted.

Againe, o this religion teacheth, that a man
 must doubt of his saluation as long as he is in
 this life; behold a racke or gybbet erected by
 the Church of Rome, for the tormenting of
 tender consciences: for when a man doubteth
 of his saluation, he also doubteth of Gods loue
 and mercie to him: and he which doubteth of
 Gods loue, cannot loue God againe: for how
 can any man loue him of whose good will hee
 doubteth? and when a man hath not the loue
 of God in him, hee hath no grace in him, and
 therefore his conscience must needes bee de-
 filed, & void of true peace, yea he must needes
 be a wicked man, and that p saying of *Salomon*
 must needes agree to him: The wicked thinke
 when no man pursueth (by reason of the guil-
 tines of his conscience) but the godly is bold
 as a Lyon. Againe, q Blessed is the man (saith
Danid) whose sinnes are pardoned; where he
 maketh remission of sinnes to be true felicitie:
 now there is no true felicitie but that which
 is enjoyed, and felicitie cannot be enjoyed,
 vnlesse it be felt, and it cannot be felt, vnles
 a man know himselfe to be in possession of it,
 and a man cannot know himselfe to bee in
 possession of it, if hee doubt whether he hath it
 or not: and therefore this doubting of the re-
 mission of sinnes is contrarie to true felicitie,
 & is nothing els but a torment of the consci-
 ence. For a man cannot doubt whether his
 sinnes bee pardoned or not, but straight way
 (if his conscience be not seared with an hotte
 yron) the very thought of his sinne will

f Andr. lib
3. Triden
Conf. 6.
c. 7.
g Trid.
Conf. 6.
c. 1.
h Gabr.
Biel. 2.
ten. d. 27.
i Andr. 1.
3 p. 292.
k Andr. I.
3 p. 280.
l Catech.
Rom. in
prim.
m Tird-
confess. c.

n Gen. 6.
5.
Eph. 2. 1.
2.

II.
o Trid.
Conf. 6.
c. 9.

P Prou.
28. 1.

q P sal.
32. 1.

strike a great feare into him: for the feare of eternall death, and the horror of Gods iudgement will come to his remembrance, the consideration of which is most terrible. Vndoubtedly this religion must needs be comfortles. Alas poore soules, wee are no better then passengers in this world, our way it is in the middle of the sea, where we can haue no sure footing at all, and which way soeuer we cast our eies, wee see nothing but water, euen opening it selfe to denoure vs quicke: the diuell and our rebellious flesh raise vp against vs infinite thoufands of tempests and stormes to ouerthrow vs: but behold, God of his great and endlesse mercie hath brought vs to Christ, as to a sure anchor-hold, hee biddeth vs to vndoe our gables, & sling vp our anchors within the vaile, and fasten them in Christ: we doe it as we are commanded: but a sifter of ours (I meane the Church of Rome) passing in the shippe with vs (as it seemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: she vnlooseth our anchors: and cutteth in peeces our gables, she telleth vs that we may not presume to fasten our anchor on the rocks: shee will haue vs freely to roue in the middle of the sea in the greatest fogs and the fearefullest tempests that be: if we shall follow her aduise, wee must needes looke for a shipwracke: for the least flaw of winde shall ouerturne vs, and our poore soules shall be plunged in the gulfes of hell.

III.

Lastly, iustification by workes causeth trouble & disquietnes to the conscience. No mans conscience can bee appeased, before Gods wrath be appeased, and Gods wrath cannot be appeased by any works: for the best works the regenerate can do, are imperfect & are stained with some blemish of corruption, as may appeare (a) both in the prophet *Esay*, and in *Paul*, both which hath a great misliking of that good which they did, because it was mingled with sinne. And againe, euery man is bound in duty to keepe the whole law, so that if a man could keepe it perfectly, hee should doe no more then he is by duty inioyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, trusteth but to a broken staffe, and is like the bankerout that will pay one debt by another: for by his sinne, euery man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his sins: this debt, the Papist saith, wee may discharge by obedience to the law, that is, by a new debt, which we are as well bound to pay to our God as the former.

To end this point, let a man looke to bee saued by workes, & therefore let a man employ himselfe to doe the best workes he can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath: and this vncertainty, al his life, but especially in the houre of death, must needes disquiet him. And truly, when a man shall haue done many thousand workes, yet his heart can neuer be at quiet, as

it appeareth by the yong man, who thought he had laboured al his life to fulfill the law thereby to be saued, yet distrustful all his doings, he asketh further of our Sauour Christ, what hee might doe to be saued.

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spot.* A doctrine that will make any Christian conscience despaire. For if a man shall fall to examine himselfe, hee shall finde, (b) *that he is sold vnder sinne*, (c) *compassed about of sinne*, (d) *hee shall see his particular sinnes to be as the heires of his head*: at the sight and feeling of which, hee shall finde that there is much matter in him worthy of hatred and damnation too. Hee being in this case, will begin to doubt whether he be the child of God or not; & persevering in this doubting he shall be driuen to despaire of Gods loue towards him, considering that hee cannot finde any such purenesse in himselfe as the doctrine of the Church of Rome requireth.

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the conscience, in that some for the maintaining of it haue despaired. As *Francis Spira*, who against his own conscience hauing abiured the truth, and subscribed to the doctrine of the Romish Church, most fearefully despaired of his saluation: which could not haue bin if that doctrine had beene agreeable to Gods word, which is spirit and life to the receiuer. For the same cause *Latomus* a doctour of Louane despaired, crying that he was damned, because he had opposed himselfe to the knowne truth. This also befell *Gardner* at his death, as the booke of Acts and Monuments declareth.

The third argument.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly professe it.

The Proofs.

I neede not stand to prouoe the proposition, the assumption is rather to be confirmed: which first I will prouoe by induction of particulars. First, that a man should be iustified by workes, is an opinion fetled in nature, as may appeare in them that crucified our Sauour Christ: for when they were pricked in their hearts at *Peters* sermon, they said, *Men and brethren, what shall wee doe to be saued?* and this said the yong man before named, not what should I beleue, but what should I doe to be saued. So then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of somewhat. A Papist will say, though this bee naturall thus to thinke, yet it may be good: for there is some goodnes in nature. I answer, that the wisdome of the flesh is enmity to Gods wisdome, *Rom. 8. 7.* and all men by nature are nothing but flesh: for naturally they are the children of wrath.

Secondly,

Heb. 6.
10, 19.
Cant. 1. 5.

Mat. 19.
16, 17.

Conc.
Trid.
sess. 5.

b Rom.
7. 14.
c Heb.
12. 11.
d Plal.
40. 12.

Illustro
de fide,
Epist.
Senar, de
more
Diazii,

a Esa. 61.
6.
Rom. 7.
14, 15, 6.

c Ae. 2.
37.
Ioh 6. 8.
Mar. 10.
17.

which is proper to God, to some thing else: it is proper to God after the day of iudgement, to be all in all: this they giue to *Mary*, saying that *shee is all in all*.

It is proper to Christ in respect of other creatures, to be a light lightening all that come into the world: yet they pray to *Mary* to giue light to the blind. It is proper to Christ to bee the Redeemer of mankind, and this worke of redemption is ascribed to *Mary*, whom the Papists call their hope, their ioy, their mediatresse, a medicine for the diseased, a defence from the enemy, a friend in the house of death. Again, they make *S. Martin* a Priest according to the order of *Melchisedech*, which is proper to Christ.

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vñlesse it be in an vnknowne tongue, and so they maintaine ignorance, and the prophaning of Gods name: for the preaching of Gods word, and therefore also the hearing, learning, reading, searching of it, is the glorifying of the word, and so the glorifying of Gods name.

The fourth commandement is repealed, in that they require that their feast-daies should be kept as solemnly as the Lords Sabbath: For they must be kept in all honour and comelinesse: and men must rest from their labours, from morning to euening, as on the Sabbath: whereas contrariwise the Lord hath giuen permission to his seruants to labour the fixe daies, so be it, on the seuenth they will rest from the works of their callings, and doe the works of the spirit.

They repeale the fift commandement in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clarks are to be iudged of Bishops*: & that they are onely to rescue them from iniuries. Again, that the Bishop must not be iudged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, & Emperours, but hath power to make them, & to put them downe at his pleasure. But *S. Paul* for the maintaining of the fift commandement, bids euery soule be subiect to the higher powers: and therefore the Pope with his Cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vñlesse they will exclude themselves out of the number of men, for *Paul* speaks to all.

Against the sixt commandement they haue decreed ayles for murderers, plainly permitting them which feare authoritie, to haue asietie in the lap of their mother the Church. Thus they annihilate Gods commandement, yea and more then this, whither tends all that they teach but to the very murdering of soules? For example, saluation by workes of grace is one of their chiefe points. But that man that is perswaded that he must be saved by his workes, must also put his trust in them, and he which trusteth to his workes is accused before God, *For cursed is that man that trusteth in him*, whether it be himselfe or others.

The seuenth Commandement is repealed diuers waies. First, in that they maintaine the occasions of a dultery & fornication: namely, the vow of single life both in men & women, when as they haue not receiued the gift from God to be continent: which gift when they want, & yet are bound to single life, they must needs breake out into much loosenes. This sin made *Marturnus*, *Palmingenus*, and *Petrarch* to cry out against the Church of Rome. Again, some Papists defend the toleration of the stewes in Rome, for the auoiding of greater euils. And in the council of Trent, chastity & Priests mariage are made opposite, so that marriage with them is a filthie thing, although God hath ordained it for the auoiding of fornication in al. Furthermore, that which is most abhominable, and prooues the Church of Rome to be an Antichristian Church, they maintaine marriages within the degrees forbidden both by the law of nature, and of Gods word. For in the table of consanguinity they which are placed in the transuerse vñequall line cannot marry, because they are as parents and children, yet if they be distant foure degrees on diuers sides from the commo stocke, they may marry together by the Canon law. As for example, the grand vnclie may marrie his sisters nephewes neece, a thing very filthy in nature, considering that a man cannot marrie with any honestie his sisters child. To goe further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidde to marry together, as cousin Germans. Thus the daughter of *Zelophehad* were married to their fathers brothers sons: this example (as I take it) may be a warrat of the lawfulness of this marriage: yet the canon law vtterly cōdemnes this marriage of cousin germas, & the mariage of their children after theſe, though they be 8 degrees distant. Thus the Church of Rome doth ouerthwart the Lord; where he giues libertie, they restraine it; and when hee restraineth men, then they giue libertie.

They repeale the 8. Commandement by their spiritual merchandize, in which they sell those things which are not to be sold, as Croffes to dead men, Images, prayers, the sound of bells, remission of sinnes, and the merits by which men may come to the kingdome of heauen: their shaueling Priests will doe no dutie without they be fed with money: hence comes the proverbe, No peny, no Pater noster.

They teach men to beare false witness, and so to sinne against the ninth commandement, in that they hold that *Mary* is the Queene of heauen: whereas indeed she is no Queene, but doth continually cast downe her crowne before Christ with the rest of the Saints. And a man may as well beare false witness in speaking too much, as in speaking to litle.

In the 10. Commandement the first motions that goe before consent are forbidden: otherwise there shal be no difference between it and the rest. For they also are spirituall, and

Eclog. 5.
l. 4. v. 9.

Self. 24.
c. 6.

Greg. cap
8. de con-
f. ng. avun-
culus ma-
ximus: b-
nepot. is.

Nam. 36.
11.

Reu. 7. 11.
an. 5. 16.

forbid inward motions: but the difference is that they forbid onely the motions that goe with consent. Now the Papists say, that these motions are no sinne properly, vlesse consent follow: and therefore they in expresse words repeale this commandement. For if concupiscence and the first motions be no sins properly, then there neede no prohibition of them.

The fourth Argument.

That religion which is contrarie to it selfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrary to it selfe: therefore it is onely an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The prooffe.

The proposition is most true, because it is a priuiledge of Gods word, and so of the true religion gathered forth of it, to be consonant to it selfe in all points: which properly no doctrines nor writings beside can haue. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome saith, that men are faued by grace: & againe, it saith that men are faued by works. A flat contradiction. For *Paul* saith, if election be of grace, it is no more of works: or else were grace no more grace: but if it be of works, it is no more grace: or else were worke no more work. Answer is made, that in this place *Paul* speaketh of workes of nature, which indeede are contrary to grace, but not of workes of regeneration, which are not contrary to grace. This answer is false; for *Paul* in a like place vnto this opposeth grace and workes of regeneration. Ye are faued by grace (saith he) through faith, and that not of your selues: for it is the gift of God, not of workes, least any should boast himselfe: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which any man may most of all boast? And what are the workes, for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneration, dipped and dyed in the blood of Christ (as they speake) wherefore it is euident, that *Pauls* meaning is to conclude, that if we be faued by grace, we cannot be faued by workes of regeneration.

II. The Church of Rome consulteth and condemmeth in Councils, and derideth this doctrine that we teach, that men are to be iustified by the imputation of the righteousness of Christ, which righteousness is not in vs but in Christ. And the Rhemists call it a fantastical iustice, a new no-iustice. But herein that Church is contrary to it selfe; for it defendeth workes of supererogation, and workes of satisfaction of one man for another: and their ground is, because the faithfull are all members of one body, and haue fellowship one with another, and therefore one may satisfie for another. Hereby it is plaine, that the

A Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath impugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousness satisfie for vs? shall God accept the worke of one man for another, & not accept the righteousness of Christ for vs? Truly there is greater fellowship and coniunction betweene the head and the members, then of the members among themselves: because they are ioyned together by meanes of the head.

III. It holdeth that the guilt and fault of sinne may be remitted by Christ; and yet the temporal punishment of sinne bee vnremitted: but these are quite contrary. *Paul* saith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condemnation should now remaine in him: And *David* saith, Blessed is the man to whom the Lord imputeth no sinne: therefore he to whom the Lord imputeth no sinne, hath not onely the guilt of sinne, but also the punishment of his sinne remitted: otherwise he could not be blessed, but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned; and a man is guilty of no sinne, that then any punishment should be laid on. And *S. Austin* saith that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion that Christ hath taken away the guilt of sinne, ouerthroweth all satisfactions and Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

IV. Transubstantiation is a moniter, standing on manifold contradictions. First, it maketh Christs body to be in many places: an euident contradiction. For it is of the nature & essence of a body to be in one place only: which I prooue thus: A body is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a body cannot bee but in one place. In this argument the doubt is onely of the last part: which vndoubtedly is most true: for it is called a continued quantitie: because his parts are continued & knit together the one with another in a comon tearme or bond, as a line by a point, a plane & his parts by a line, a solide by a superficies or plane. Now these points can in no wise be continued, vlesse euery one of them keepe one onely special place. For examples sake:

e f	
a	b
i	k
l	m
d	c
g	h

suppose

Rom. 3.
1.

Psal. 21.
1.

Augul.
de verb.
dom. in
37.

Rom. 11.
6.

Rhem.
Test. vpo
Rom. 11.
6.

Eph 2.
8, 9.

Rhem.
Test.
Rom. 2.
13.
Rueni,
Test.
Col. 2.
24.

suppose the plaine, *a, b, c, d*, to bee deuided into three parts, *i, k, l*, by two lines, *e, g*, and *f, h*, which doe both deuide the three parts, and continue them the one with the other, Now I say, that euery one of the parts may bee continued with his next fellow, is is necessarie that euery one of them should haue one speciall & distinct place: That the first place of the plaine, *i*, may be continued with *k*, it must be situated onely there where it is, and no where else: for if it shall be situate elsewhere, as in the place *m*, the it cannot be continued with *k*. Now then, if the parts must of necessity haue their owne particular place onely: then the whole figure, *a, b, c, d*, must also be onely in one place. And this is that with the Prince of Philosophers teacheth, that euery magnitude hath his parts sited in some one place, one by another, so that a man may say of them, here it is, & there it is not. To conclude therefore, this must needs agree to a body, and to the parts of it, to bee in one place alone. So that the Church of Rome, when it faith that Christs body is in many places, in effect they say, that Christs body is no body. They obiekt, that God is omnipotent. True indeede, but there bee some things, the doing of which agreeth not with Gods power, as to make *contradictoria*, things contradictorie to be both true: of which fort these are. For, that Christs body is a true body and that it is in many places at once, are flatte contrary: because (as hath bin shewed) it is essentiall to all magnitudes to be in one place, and therefore to a body. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the accidents of bread and wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in Schooles, *Accidentis esse, est inesse*. It is the essence of an accident to be in the substance. Now therefore, if the accidents be, there is also the bread & wine: and if there be no substance of bread or wine, neither can there be any accidents. 3. It holdeth that bread is turned into the body of Christs, & therefore it must needs hold, that Christs body is made of bakers bread, & yet it holdeth and teacheth, that Christs body is onely made of the feede of Marie, quite ouerthrowing the former Transubstantiation.

V. It teacheth, that a man must alwaies doubt of his saluation: & likewise it teacheth, thay in praying wee are to call God Father, which are things quite contrarie. For who can truly call God Father, vnlesse he haue the spirit of adoption, & be assured that hee is Gods child? For if a man call God Father, and yet in his heart doubt whether hee bee his Father or not, hee playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say, *Our Father, &c.* in truth are contrarie.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to satisfie for sinnes. But prayer indeed is an asking of par-

don for sinne. Now asking of pardon and satisfaction for sinne, are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction is no satisfaction. And indeede let vs consider what madnesse is contained in this popish diuinity: the poore begger cometh very hungry to the rich mans doore to craue his almes; and straight way by his begging hee will merit and deserue it. The same doth the Papist, hee prayeth very poorly for the thing which hee wanteth, yet he looketh very proudly to merit no lesse then the kingdome of heauen by it.

VII. Doubting of saluation and hope cannot agree together, for hope maketh a man not to be ashamed, that is, neuer disappointeth him of the thing which hee loketh for. And therefore it is called the anchor of the soule both sure and steadfast, which enstreteth into that which is within the vail. So that true hope and the certaine assurance of saluation goe together.

VIII. True prayer & iustification by works cannot stand together. For he which prayeth truly must be touched inwardly with a liuely feeling of his owne miserie, and of the want of that grace wherof he stands in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdome of heauen by his workes: for he that can doe this may iustly conceiue some what of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately vnto God, without the intercession of Saints: and therefore the vse to pray to (s) Marie, that shee would pray to Christ to helpe them: yet one the contrarie when they haue so done, they pray to God immediately, that he would receive the intercession of Mary for them. And thus they are become intercessours betweene Mary and God. Yet when they offer vp Christ, praying God to accept their gifts and sacrifices, the humble priest that will not pray to God but by the mediation of Saints, is then a mediatur betweene Christ Iesus and God the Father.

X. It holdeth, that in the Masse the Priest offereth vp Christ to his Father, an vnbloody sacrifice. This is a thing impossible: for if Christ in the Masse be sacrificed for sin, then he must die and his blood must be shed, *Heb. 9. 22*. And in the Scriptures these two sayings, [Christ is dead, Christ is offered vp in sacrifice] are all one. So then, the Papist when he supposeth that there may bee an vnbloody sacrifice, in effect he faith thus much: There is a sacrifice, which is no sacrifice. And it is not possible that a bloody sacrifice should be offered in an vnbloody manner.

XI. In the Canon of the Masse, the Church of Rome prayeth on this wise. Wee humbly beseech thee most mercifull Father, by Iesus Christ thy Sonne and our Lord, that thou wouldest accept these gifts & oblations, & these holy Sacrifices, which thy Church offers to thee, &c. where first they offer vp Christ to God the Father, in the name of Christ, & so

dist. 16.
Can. de
quotis.
die. pœ-
nit. dist. 3.

Rom. 5. 9
Heb. 6. 19

Breniar.
I. Mist.
r. refert
vbi que

Artif. Can.
reg. c. de
quant.

Rom. 8.
16.

Can. Tres
sunt do
pœna,
dist. 1.
Lumb.
14.

they make Christ to be his owne Mediatour.

Againe, they desire God to blesse and to accept his owne Sonne: and they offer vp Christ. If they say, he needeth now the blessing of his Father, they make Christ a weak and imperfect Christ: if he neede not the blessing of his Father, their prayer is needlesse. Also they desire God to accept not one gift or one sacrifice, but in the plural number, these gifts and sacrifices: whereas they hold that Christs body is one oonly, and therefore but one sacrifice. And thus they are at variance with themselves.

XII. Papists, in word they say, that they beleue and put their trust in God: yet whereas they looke to be faued by their works, they set the confidence of their hearts in truth vpon their owne doings.

XIII. They put such holines in matrimony, that they make it one of their seauen sacraments, which^a conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, ^b because to liue in marriage is to liue according to the flesh, and the Council of Trent opposeth marriage and chastitie.

XIV. It teacheth that soules kept in Purgatorie, may be redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of *S. Hierome*,^c we know that in this life we may helpe one another, either by prayer, or by good counsell: but when we shall come before the iudgement seate of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, may intreat for any: but euery man is to beare his owne burden. And according to another Canon going vnder the name of *Gelasius* Bishop of Rome: Either there is no Purgatorie, or the

soules which goe thither shall neuer returne.

XV. And to conclude, the most points of their religion are contrary to their Canons, as by searching may appeare in these examples:

1. The dead cannot heare the prayers of them which call vpon him.

2. *Peter* and *Paul* were two of the chiefe Apostles, and it is hard to say, which was above the other.

3. *Leo* the 4. liuing in the yeere 846. acknowledged *Lotharius* the Emperour for his Prince.

4. No Bishop may be called vniuersall.

5. The Church of Rome hath no more authoritie ouer other Churches, then other Churches ouer it.

6. A Priest and a Bishop were in times past all one.

7. The Pope hath no power to giue or sell pardons.

8. There can be no merit by fasting, or abstinence from flesh.

9. The Masse is nothing but the forme of diuine sacrifice.

By this which hath bene said, it doth in part appeare, that the religion of the Church of Rome is repugnant to it selfe, and it could not be, if it were from the word of God.

A Crollarie gathered out of the former Assertion.

A man being inducd with no more grace then that which hee may obtaine by the religion of the Church of Rome, is still in the state of damnation.

A Dialogue containing the conflicts betweene

Sathan and a Christian.

Sathan.

Voe hell-hound, thou art my slaue and my vassill, why then shakest thou off my yoaek?

Christian. By nature I was thy vassal, but Christ hath redeemed me.

Sathan. Christ redee-

meth no reprobates such as thou art.

Christian. I am no reprobate.

Sathan. Thou art a reprobate, for thou shalt be condemned.

Christian. *Lucifer*, to pronounce damnation belongs to God alone: thou art no iudge, it is sufficient for thee to be an accuser.

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Christian. Yea but God will not condemne mee.

Sathan. Go too, let vs trie the matter. Is not God a Lord and a King ouer thee? and may hee not therefore giue thee a law, to keepe, and punish thee with hell-fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the Law of this thy Lord and King?

Christian. No.

Sathan. Let vs proceede further: Is not the same Lord also a most righteous Iudge? And therefore a most sharpe reuenger of sinne?

Christian. Yes truly.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite? God cannot winke at thy sins, except he should be vniust. Wherefore there is no remedie, thou art sure to be damned: hell was provided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer mee from condemnation. For God is not onely (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan. But thou fire-brand of hell-fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for,

1. Originall sin runneth wholly ouer thee,

1. Canst. rendum, 13. q. 7. 2. C. Beati, 2. q. 7.

3. C. de Capitulis, dist. 10.

4. C. mulus, dist. 90.

5. C. legimus, dist. 91.

6. C. legimus, dist. 93.

7. C. Oim. dist. 95.

8. C. vobis, magna.

9. C. Conuerti. ni. de p. nut. dist. 1.

10. C. quid dicit, dist. 4.

11. C. la. mino. 18. q. 1.

^a Rhem.

Test. p.

^b 13.

^c Papa

Syrcius.

Decret.

epist. Sel.

24. c. 9.

^c Can. in

praesent.

11. 13. q.

3.

Can. Le.

gaur, 4.

q. 1.



as a loathsome botch or leprosie.

2. Thy minde knoweth not the things that be of God.

3. In the law of God thou art starke blinde, sauing that thou hast a few principles of it to make thee inexcusable.

4. The Gospel is foolishnesse and madnesse vnto thee: thou makest no better account of it then of thine owne dreame.

5. Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6. Thy memory keepeth and remembreth nothing, but that which is against Gods word: but things abominable and wicked it keepeth long.

7. Thy will hath no inclination to that which is good, but onely to sinne and wickednesse.

8. Thy affections are set onely on wickednesse: they are mightie gyants and princes in thee, they haue thee at commandement. Remember that for very anger thou hast bene sicke: that the lust of the flesh hath driuen thee to madnesse: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnesse, and infinite other wicked desires, which haue led thee captive, and made thee outrageous in all kinde of naughtinesse.

9. Thy actual sinnes committed partly in secret, partly in publike, are most filthy and most infinite. Remember how in such a place, at such a time, thou didst commit fornication: in another place thou didst steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercy is cut off from thee.

Christian. But Gods mercie farre exceedeth all these my sinnes: and I cannot be so infinite in sinning, as God is infinite in mercy, and pardoning.

Sathan. Darest thou presume to thinke of Gods mercy? Why, the least of thy sinnes deserueth damnation.

Christian. None of my sinnes can feare mee, or dismay me. Christ hath borne the full wrath and vengeance of his Father vpon the crosse, euen for mee, that I might be deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpose were not to condemn thee, perswade thy selfe, he would neuer lay so many afflictions and crosses on thee, as he doth. What is this want of good name? this weakenes and sickenes of thy body? these terrors of the minde? this dulnesse and forwardnesse of thy heart? what are all these (I say) and many other euils, but the beginnings and certaine flashings of the fire of hell?

Christian. Nay, rather my afflictions are liuely testimonies of my saluation. For God as a louing Father, partly by them, as with scourges chasteneth my disobedience & brings mee into order: partly cōformes me vnto our Saviour Christ, and so by little and little, layeth open to me mine owne sins, that I may dislike

A my selfe and hate them: and maketh me to renounce the world, thy eldest sonne, & stirreth me vp to call vpon him, and to pray earnestly with groanes and sighes, which I am not able to expresse with any words as I feele them.

Sathan. Thy afflictions are heauy, and comfortlesse, therefore they cannot be arguments of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauinesse to the soule, but I haue had ioy in the midst of my afflictions, and strength sufficient to beare them, and after them haue bene many waies bettered, which befall to none of the wicked: and for that cause, it is a great perswasion to mee that I shall not be damned with the wicked world, but in spite of all thy power, passe from death to euerlasting life.

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a very entrance into hell.

Christian. Death hath lost his sting by Christs death; and vnto me it shall be nothing else but a passage vnto euerlasting life.

Sathan. Admit thou shalt be deliuered from hell by Christ, what will this auaille thee, considering that thou shalt neuer come to the kingdom of heauen? for Christs death onely deliuereth thee from death eternall, it cannot aduance thee to euerlasting life.

Christian. I am now at this time a member of Christs kingdom, and after this life shall reigne with him for euer in his euerlasting kingdom.

Sathan. Thou neuer diddest fulfill the law, therefore thou canst not come into the kingdom of heauen.

Christian. Christ hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto mee, I my selfe doe keepe the law.

Sathan. Be it so, for all this, thou art farre enough from the kingdom of heauen, into which no vnclane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee; yet thou art in part vnclane: thy cursed nature and the seeds of sinne are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holinesse of his humane nature is imputed to mee: euen as *Iacob* put on *Esaus* garments to get his fathers blessing; so I haue put on the righteounesse of Christ, as a long white robe couering my sinnes, and making me appeare perfectly righteous, euen before Gods iudgement seate.

Sathan. Indeede God hath made promise vnto mankind of all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, & therefore canst not make any account, that Christs sufferings, Christs fulfilling the law, Christs perfect holinesse, can doe thee any good.

Christian. I haue true sauing faith.

Rom. 5.
23.
Rom. 8.
28.

Ph. 119.
71.

Rom. 8.
34.

Rom. 2.
3.
Ioh. 16.
19.

Ioh. 1.
14.

*The conflicts of Sathan with the
strong Christian.*

Sathan. **T**hou saidst thou hast true faith, but I shall sift thee and disprove thee.

Christian. The gates of hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be saued?

Christian. No.

Sathan. What, shall some bee saued, and some condemned?

Christian. So saith the word of God.

Sathan. Thou then art perswaded that God is true euen in his mercifull promises, and that he will saue some men, as *Peter*, and *Paul*, and *David*, &c. and this is the onely beliefe, by which thou wilt be saued.

Christian. Nay, this I beleue, and more too, that I particularly am in the number of those men which shall bee saued by the merit of Christs death and passion: and this is the beliefe that saueth me.

Sathan. It may be thou art perswaded that God is able to saue thee: but that God will saue thee, that is, that he hath determined to aduance this thy body, and this thy soule into his kingdome, and that he is most willing to performe it in his good time; herein thou wauereest and doubttest.

Christian. Nay Sathan, I in mine owne heart am fully perswaded, that I shall be saued, and that Christ is specially my Redeemer: and (O Lord) for Christs sake, helpe thou my doubting and vnbeliefe.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speak. For me thinks I am as certaine of my saluation, as though my name were registred in the Scriptures (as *Dauids* and *Pauls* are) to be an elect vessel of God: and this is the testimony of the holy spirit of Iesus Christ, assuring mee inwardly of my adoption, and making mee with boldnesse and confidence in Christ, to pray vnto God the Father.

Sathan. Still thou dremeest and imagineest; thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea but God of his goodnes hath brought forth such tokens of faith in mee, that I cannot be deceiued.

I. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe, *Rom. 7. 15. 24.*

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to be doing those things which God commandeth.

IV. Those that bee the children of God: If I doe but heare of them, I loue them with my heart, and with vnto them as to my selfe, *1 Iohn 2. 14.*

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an end may be made of sinning and of displeasing God, *Apoc. 22. 20.*

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenesse, meekenesse, patience, temperance: the workes of the flesh I abhorre them, fornication, adultery, vncleannesse, wantonnesse, idolatrie, strife, enuie, anger, drunkennesse, bibbing and quaffing, and all such like, *Gal. 5. 19. 20. 21.*

All these cannot proceede from thee, Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would neuer suffer thee to sinne as thou dost.

Christian. I shall sin as long as I liue in this world, I am sure of it; because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwise then it hath beene in times past. I haue sinned heretofore with full purpose and consent of will: but now doubtlesse, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my minde and purpose: in doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet by the tyranny of my flesh being overcome I doe it: afterward, when it is committed, I am grieved and displeased at my selfe, and doe earnestly with teares aske at Gods hand forgiveness of the same sinne.

Sathan. Indeece, this is very true in the children of God: but thou art sold vnder sin, and with great pleasure dost commit sinne, and louest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sinne, so often as thou dost. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

Christian. Indeece it is dangerous to fall againe into the same sinne after repentance: yet it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had sacrifices offered every day for the sins of all the people, and for particular men, both for their ignorances and their voluntarie sinnes: which signifieth, that God is ready to forgieue the sins of his children, though they sinne often. *Abraham* twice liyed & swore that *Saraw* was not his wife. *Ioseph* swore twice by the life of *Pharao*. *Dauid* committed adultery often, because he tooke vnto him *Bathsheba*, *Uriahs* wife, and also kept sixe wiues, and ten concubines. Gods will is, that men forgieue till seauentie seuen times: and therefore hee will haue much more mercie. And for my part, so oft as I shall fall into the same sinne,

Rom. 7.
15.
Math. 6.
65, 76.
74, 75.

Rom. 13.
14.

1Sa. 1. 8.
18.
1er. 2. 1.

Gen. 12.
13.
Gen. 10.
23.
Gen. 42.
15.

fo oft I shall haue Christ my aduocate and intercessour to the Father for mee, who will not damne me for the infirmitie which he findeth in me. I will abstaine from externall iniquitie, and I will not make my members seruants vnto sinne: and so long I trust my imperfections shall haue no power to damne me: for Christs perfection is reputed to bee mine by faith, which I haue in his blood: God is not displeased, if my body be sicke and subiect to diseases; no more is he displeased at the disease and sicknesse of the soule. A naturall father will not slay the body of his childe, when he is sick, and abhorreth comfortable meates: and my heavenly father will not condemne my soule, although through the infirmitie of faith, and the weaknesse of the spirit, I commit sinne, and often loath his heavenly word, the food of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthy sinnes to my great profit, and to the amendment of my life: like as the good Physician, of ranke poyson is able to make a fourraigne medicine to preserve life.

Sathan. Well, be it so, that now thou art in the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

Christian. I know I am a member of Christs mysticall body: I feele in my selfe the heavenly power and vertue of my head Christ Iesus: and for this cause I cannot perish, but shall continue for euer, and reigne in heauen after this life with him.

The conflicts of Sathan with the weak Christian.

Sathan. **T**Hy minde is full of ignorance and blindness, thy heart is full of obstinacie, rebellion, and frowardnesse against God: thou art wholly vnfit for any good worke; wherefore thou hast no faith, neither canst thou be iustified, and accepted before God.

Christian. If I haue but one drop of the grace of God, and if my faith be no more then a little graine of mustard-seede, it is sufficient for mee: God requireth not perfect faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine opinion thou didst beleue, then thou hadst nothing but a shadow of faith and a foolish imagination, which all hypocrites haue.

Christian. I will put my trust in God for euer, and his former mercies shewed me heretofore, strengthen me now in this my weakenes.

1. He created me when I was nothing.

2. Hee created mee a man, when he might haue made me an vgly toad.

3. He made me of comely body, & of good discretion, whereas he might haue made mee vgly, and deformed, franticke and mad.

A 4. I was borne in the daies of knowledge, when I might haue beene borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers wombe, but he hath preserved me, and provided for mee by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue cast mee into hell, but contrariwise I was baptized, and so receiued the seale of his blessed covenant.

B 8. I haue had by Gods goodnesse some sorrow for my sinnes past, and haue called on him, in hope and confidence that hee would heare me.

9. God might haue concealed his word from me, but I haue heard the plentifull preaching of it: I vnderstand it, and haue receiued comfort by it.

10. Lastly, at this time God might poure his full wrath on me: which he doth not, but mercifully maketh mee to feele mine owne wants, that I might be humbled, and giue all glory vnto him for his blessings. Wherefore there is no cause why I should be disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

C *Sathan.* Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a lively sense of the rebellion of thy heart, and of thy lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith, yet I will beleue in Iesus Christ, and trust to be saved by him.

Sathan. Though the children of God haue beene in many perplexities, yet neuer any of them haue beene in this case, in which thou art at this present.

Christian. Herein thou prouoest thy selfe to bee a lying spirit: for the Prophet *David* faith of himselfe: that he was foolish, and as a beast before God: and yet hee euen then trusted in God. And *Paul* was so led captiue of sinne, that he was not able to doe the good he would, but did the euill which he hated: and so in great peniuensesse of heart, desired to be deliuered from this world, that he might bee disburdened of his corrupt flesh.

Sathan. Thou miserable wretch, dost thou feele thy selfe gracelesse, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? As thou art, so shew thy selfe to the world.

Christian. Auaide *Sathan*, Christ hath vanquished, and overcome thee for my cause, that I might also triumph over thee. I am no hypocrite: for whereas I haue had heretofore some testimony of my faith, at this time I am lesse moued, though faith seeme to be absent.

1 Ioh. 2.
1. Dan. 9.6.

Rom. 8.
18.

Math.
17.20.

Psal 77.
5.

Psal 32.
1.
2 Cor.
5.21.

Psal. 73.
22, 3.
Rom. 7.
12.25.

like as a man may seeme to be dead, both in A
his owne sense, and by the iudgement of the
Physitian, and yet may haue life in him: so
faith may bee, though alwaies it doe not ap-
peare.

Sathan. But thou art a man starke dead in
sinne, God hath now quite forsaken thee: hee
hath left thee vnto mee to be ruled: hee hath
giuen mee power ouer thee, to bring thee to
damnation: hee will not haue thee to trust in
him any longer.

Christian. Strengthen mee, good Lord: re-
member thy mercifull promises, that thou
wilt reuiue the humble, and giue life to them
that are of a contrite heart.

Sathan. These promises concerne not thee,
which hast no humble and contrite, but a frow-
ward and a rebellious heart.

Christian. Good Lord, forget not thy for-
mer mercies: giue an issue to these tempta-
tions of mine enemy Sathan. And you my
brethren, which know my estate, pray for me,
that God would turne his fauourable coun-
tenance towards mee: for this I know, that the
prayer of the righteous auaileth much, if it be
feruent.

How a man should apply a right the Word of God to his owne soule.

I.



Very Christian contains
in himselfe two natures,
flat contrary one to the
other, the flesh and the
spirit: and that hee may
become a perfect man in
Christ Iesus, his earnest
indeauour must bee, to tame and subdue the
flesh, and to strengthen and confirme the
spirit.

II.

Answerable to these two natures, are the
two parts of Gods word. First, the Law, be-
cause it is the ministry of death, it fitly ser-
ueth for the taming and mastering of the re-
bellious flesh: and the Gospel containing the
bountifull promises of God in Christ, is as
oyle, to poure into our wounds, and as the wa-
ter of life, to quench our thirstie soules: and
it fitly serueth for the strengthening of the
spirit.

III.

Well then, art thou secure? Art thou prone
to euill? Feelest thou that thy rebellious flesh
carrieth thee captiue vnto sinne? Looke now
onely vpon the Law of God, apply it to thy
selfe, examine thy thoughts, thy words, thy
deeds by it: pray vnto God, that he would
giue thee the spirit of feare, that the law may
in some measure humble and terrifie thee: for
(as Salomon saith) Blessed is the man that fea-
reth alwaies, but cursed is hee that hardeneth
his heart.

IV.

In the Law, these are most effectuell medi-
tations to humble and bridle the flesh; which
follow. First, meditate on the greatnesse of thy
finnes, and of their infinite number: and if it
may be, gather them into a catalogue, set it be-
fore thee: and looke vnto it, that thou thinke
no sinne to be a small sinne, no nor the bare
thoughts & motions of thy heart. Often with
diligence consider the strange iudgements of
God vpon men, for their finnes, which thou
shalt finde, partly in Scriptures, partly by dai-
ly experience. Doubtlesse thou must thinke,
that euery iudgement of God, is a sermon of
repentance. Thinke oft on the fearefull curse
of the law due vnto thee, if thou shouldst sin
neuer but once in all thy life, and that neuer so
little. Remember, that whensoever thou com-
mittest a sinne, God is present, and his holy
angels, and that he is an eye-witnesse, that he
taketh a note of thy sinne, and registreth it in
a booke. Thinke daily of thy end: and know
that God may strike thee with sodaine death
euery moment: and that, if then thou haue
not repented before that time, there is no
hope of saluation. Thinke on the sodaine
comming of our Sauour Christ to iudge-
ment, let it moue thee continually to watch
and pray. If these will not moue thee, thinke
on this, that no creature in heauen or in earth,
was able to pacifie the wrath of God for thy
finnes: but his owne Son must come downe
from heauen, out of his Fathers bosome, and
must beare the curse of the law, euen the full
wrath of his Father for thee.

V.

When by these meanes thou art feared, and
thy minde is disquieted in respect of Gods
iudgement for thy sinne: haue recourse to the
promises of mercie contained in the old and
new Testament. Is thy conscience stung with
sinne? With all speede runne to the brazen ser-
pent Christ Iesus, looke on him with the eye
of faith, and presently thou shalt be healed of
thy sting or wound.

VI.

When thou doest meditate on the promi-
ses of the Gospell, diligently consider these
benefits which thou enioyest by Christ. Tho-
rough Adam, thou art condemned to hell; by
Christ thou art deliuered from it. Through A-
dam, thou hast transgressed the whole law; in
Christ thou hast fulfilled it. Through Adam,
thou art before God a vile, & a loathsome sin-
ner: through Christ thou doest appeare glori-
ous in his eyes. By Adam euery little crosse is
the punishment of thy sinne, and a token of
Gods wrath; by Christ, the greatest crosses are
easie, profitable, and tokens of Gods mercie.
By Adam, thou diddest leese all things, in
Christ all things are restored to thee again. By
Adam, thou art dead; by Christ thou art quic-
kened, & made aline again. By Adam thou art
a slave of the diuell, and the childe of wrath,
but by Christ, thou art the childe of God. In

Adam,

How the
law is to
be apply-
ed to worke
humilia-
tion.

1.

2.

3.

4.

Dan. 7.

10.

1er. 17. 1.

Deut. 32.

31.

1oh. 3. 14.

How the
Gospel is
to be ap-
plied for
comfort.

1.

2.

3.

4.

5.

6.

7.

1sa. 57.
15.

1sam. 5.
16.

Rom. 8.
36.
Prou. 28.
14.

Adam, thou art worfe then a toad, and more detestable before God: but by Christ, thou art about the Angels. For thou art ioyned vnto him, and made bone of his bone, mystically. Through *Adam*, sinne, and Sathan haue ruled in thee, and lead thee captiue: by Christ, the spirit of God dwelleth in thee plenteously. By *Adam* came death to thee, and it is an entrance to hel: by Christ, though death remaine yet it is onely a passage vnto life. Lastly, in *Adam*, thou art poore and blind, and miserable: in Christ thou art rich and glorious, thou art a king of heauen and earth, fellow-heire with him, and shalt as sure be partaker of it, as he is euen now. *Adam*, when he must needs taste of the fruite, which God hath forbidden him, he hath made vs all to rue it, euen till this day: but here thou seest the fruits that grow, not in the earthly paradise, but on the tree of life, which is within the heauenly Ierusalem. Feare no daunger, be bold in Christ to eate of the fruit, as God hath commanded thee: it will quicken thee: and reuiue thee being dead, thou canst not doe Sathan a worfe displeasure, then to feede on the goodly fruite of this tree, & to smell on the sweete leaues, which it beareth continually, that giue such a refreshing sauour.

VII.

Most men now a daies, are secure and cold in the profession of the Gospel, though they haue the plentifull preaching of it. And the reason is, because they feele not in themselves the vertue and mightie operation of Gods word to renew them: and they cannot feele it, because they doe not apply the word aright vnto their owne soules. Plaisters, except they be applied in order and time, and be laid vpon the wound, though they be neuer so good, yet they cannot heale: and so it is with the word of God, and the parts of it, which except they be vsed in order and time conuenient, will not humble and reuiue vs, as their vertue is.

VIII.

The common Christian euery where is faultie in this thing. Whereas he loueth himselfe, he doth vsually apply vnto his owne soule the Gospel alone, neuer regarding the Law, or searching out his sinnes by it. Tel him what ye will, his long is this: God is mercifull, God is mercifull. By this meanes it commeth to passe, that he leadeth a secure life, and maketh no conscience of couetousnes, of vsurie, of deceite in his trade, of lying, of swearing, of fornication, wantonnesse, intemperance in bibbing and quaffing, &c. But he plaith the vnskilfull Chirurgion, he vseth healing plaisters, before his poisoned & cankered nature haue felt the power and paine of a corasue. And it will neuer bee well with him, vntill hee take a new course.

IX.

On the contrarie part, many good christians leaue to apply the comfort of the Gospel to themselves, and onely haue regard to their

owne sinnes, and Gods infinite vengeance. And euen when Satan accuseth them, they will not sticke to giue eare to Sathan, and also accuse themselves: and so they are brought into fearefull terrors, and often draw neere to desperation.

X.

There is a third sort called Sectaries, who addict themselves to the opinion of some man. These commonly neuer apply the law or the Gospel to themselves, but their whole meditation is chiefly in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Christian life: they regard not that: but about confubstantiation and vbiqutie, about Images and such like trumperie, they infinitely trouble themselves and all Europe too.

And in England there is a schismatical and vndiscreete companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it, and yet they are enemies to it: as for the law of God, and the promises of the Gospel, they litle regard: they maintaine vile sinnes in refusing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankfulness to him. They are full of pride, thinking themselves to be full whē they are empty: to haue all knowledge, when they are ignorant and haue need to be catechized: the poison of Aspes is vnder their lippes; they refuse not to speake euill of the blessed seruants of God. Well, doe they about all things seeke the kingdome of God? then let them be sincere seekers of it: which they shall doe, if in seeking Christs kingdome they seeke the righteousnes thereof: vnto which they can neuer come but by the applying of the threatnings of the law, and the comforts of the Gospel to their owne consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

Consolations for the troubled consciences of repentant sinners.

Sinner.

Ood sir, I know (a) the Lord hath giuen you the tongue of the learned, so be able to minister a word in time to him that is wearie: therefore I pray you help me in my misery.

Minister. Ah my good

brother, what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord hee knoweth it, after the maner of the world, in all the lusts of my filthy flesh, & then I was neuer troubled: but it hath pleased GOD of his mercie to touch my heart, and to send his own Sonne that good sheaphead Iesus Christ,

a. Esa. 50.



to fetch me home to his owne fold, euen vpon his own necke: and since that time it is a wonder to see how my poore heart hath bin troubled: my corruption so boiles in me, and Sathan will neuer let me alone.

Minister. Your case is a blessed case: for not to be troubled of Sathan, is to be possessed of him: that is, held captiue vnder (a) *the power of darkness*, and to be a slave and vassall of Satan; (b) *for as long as the strang man keepeth his hold, all things are in peace.* Contrariwise, he that hath received any sparkle of true faith, shall see (c) *the gates of hell, that is, the diuell and his angels in their full strength to stand vp against him, and to fight with an endlesse hatred for his final confusion.*

Sinner. But this my trouble of minde, hath made me oftentimes feare lest God would reiect me, and vterly deprive mee of the kingdom of heauen.

Minister. But there is no cause why it should so do. For how should heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shed them not? You would bee free from miseries, you looke for heauen vpon earth: but if you will goe to heauen, the right way is to faile by hell. If you will sit at Christs table in his kingdom, you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flail, the fanne, the millstone, and the ouen, before you can be Gods bread. You are one of Christs lambes, looke therefore to be fleeced, and to haue the bloodie knife at your throat all the day long. If you were a market sheepe brought to bee sold, you should be stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pstaure on the bare common, abiding stormes, tempests, Sathans snatches, the worlds wounds, contempt of conscience, and frets of the flesh. But in this your miserie I will be a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reuale your minde vnto me.

Christian. I will doe it willingly: my temptations are either against my faith in Christ, or against repentance for my finnes.

Minister. What is your temptation as touching faith?

Christian. Ah woe is me, I am much afraid, lest I haue no faith in Christ my Saviour.

Minister. What causeth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with many doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quit cut off my selfe from the fauour of God.

Minist. But you must know this one thing, that hee which neuer doubted of his saluation, neuer beleeued; and that hee which beleeueth in truth, feeleth many doubtings and wauerings, euen as the found man feeles many

grudgings of diseases, which if hee had not health, he could not feele.

Christian. But you neuer knew any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that said, (d) *Lord I beleene, Lord helpe my vnbeleefe?* And of *Dauid*, who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to bee mercifull? hath hee shut vp his tender mercie in displeasure?* Yea, he goeth on further, as a man in despaire, (e) *And I said, this is my death.* Hereby it is manifest, that a man indued with true faith, may haue not onely assaults of doubting, but of desperation. This further appeareth, in that he faith in another place, (f) *Why art thou cast downe my soule? Why art thou disquieted within me? Waite on God for I will yet giue thanks, hee is present helpe and my God.* And in very truth you may perswade your selfe, that they are but (g) *vnreasonable men*, that say they haue long beleeued in Christ without any doubting of their saluation.

Christian. But *Dauid* had more in him then I haue, for me thinks there is nothing in this wicked heart of mine, but rebellion against God, nothing but doubting of his mercie.

Minister. Let mee know but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleene.

Min. In man we must consider his estate by nature, & his estate by grace. In the first, he and his flesh are all one, for they are *as man & wife*; therefore one is necessary to the doings of the other. Whē the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth, being in this estate with the flesh, a louing couple they are, they liue and die together. But in the estate of grace, though a man haue the flesh in him, yet he and his flesh are diuorced a-funder. This diuorcement is made when a man begins to dislike and to hate his flesh; and the euill fruites of it: this seperation being made, they are no more one but twaine, and the one hath nothing to do with the other. In this case though the flesh beget sin, and perish therefore, yet the christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you wauerings, doubtings and distrustings: what then? it troubleth you, but feare not, remember your estate; you are diuorced from the flesh, and you are new married vnto Christ: if these finnes be laid at your doore, account the not as your children, but renounce them as bastards: say with *Paul*, I doubt indeed, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish, when I shall be saued by Christ.

Christian.

a Coloff.
1. 13.
b Luk.
11. 24.

c Mat. 16.
18.

Bradford

d Mar. 7.
24.
e Psal. 77.
8, 9, 10.

e. ver. 11

f Psal. 42.
11.

g 2. Thim.
3. 4.

Rom. 7. 1

Rom 7.
17.
Rom 8. 1

Christian. This which you haue said doth in part content mee: one thing more I pray you shew mee concerning this point: namely, how I may be able to overcome these doubtings.

Minister. For the suppressing of doubtings, you are to vse three meditations.

The first, that it is Gods commandement that you should beleue in Christ: So *S. Iohn* faith, *This is his commandement that we beleue in the name of his Sonne Iesus Christ.* Thou shalt not steale, is Gods commandement, and you are loath to breake it, left you should despise God, and pull his curse vpon your head. This also is Gods commandement, thou shalt beleue in Christ, and therefore you must take heede of the breach of it: left by doubting and wauering you bring the curse vpon you. Secondly, you must consider that the promises of saluation in Christ are general, or at the least indefinite, excluding no particular man: as in one for all may appeare: *God so loued the world that he gave his onely begotten Sonne, that whoso- ever beleueth in him should not perish, but haue e- uerlasting life.* Now then, so often as you shall doubt of Gods mercie, you exclude your own selfe from the promise of God, whereas he excludeth you not. And as when a Prince giues a pardon to all theues: euery one can apply the same vnto himselfe, though his name bee not set downe in the pardon: So the King of kings hath giuen a generall pardon of free remission of finnes, to them that will receiue it. Beleue therefore that God is true in his promise, doubt not of your owne saluation, challenge the pardon to your selfe. Indeepe your name is not set downe, or written in the promise of grace, yet let not any illusiō of Sathan, or the consideration of your owne vnworthines exclude you from this free mercy of God: which he also hath offered to you particularly, first in Baptisme, then after in the Lords supper: and therefore you are not to wauer in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sinne. *(a) You do not aboue hope beleene vnder hope as you should doe.* Secondly, you rob God of his glorie, in that you make his infinite mercie to be lesse then your finnes. Thirdly, you make him a lier, who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toyled with vnbeleefe and doubtings, then in all hast draw your selfe into some secret place, humble your selfe before God, poure out your heart before him: desire him of his endlesse mercie to worke faith, and to suppress your vnbeleefe, and you shall see *(b) that the Lord ouer all is rich vnto all that call vpon his name.*

Christian. The Lord reward you for your kindest; I will hereafter doe my endeaour to practise this your counsell. Now I will make bold to shew another that makes me to feare lest I haue no faith: And it is, because I doe not seeke the assurance of the forgiveness of my finnes,

Minister. Faith standeth not in the feeling of Gods mercie; but in the apprehending of it; which apprehending may be when there is no feeling: for faith is of inuisible things, and wher a man once commeth to enioy the thing beleueed; then hee ceaseth to beleue. And this appeareth in *Iobs* example, when he faith, *(Lo, though he slay me, yet will I trust in him, and I will reprove my waies in his sight: he shall be my saluation also: for the hypocrite shall not come before him)* he declareth his faith: yet when he faith presently afterward, *wherefore hidest thou thy face, and takest me for thine enemy?* hee declar- eth the want of that feeling which you speake of.

Christian. Yet euery true beleuer feels the assurance of faith: otherwise *Paul* would not haue said, *Prooue your selues whether you are in the faith or not.*

Minister. Indeepe sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance: onely this I feele that I am a most rebellious wretch, abounding euen with a whole sea of iniquities: mee thinkes I am more vgly in the sight of God, then any toad can be in my sight. O then what shall I doe? let me heare some word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainly: you say you feele no assurance of Gods mercy.

Christian. No indeede.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeede,

Minister. Then doubt not, you shall feele it.

Christian. O blessed be the Lord, if this bee true.

Minister. Why, it is most true. For the man that would haue any grace of God tending to saluation, if he doe truly desire it he shall haue it: for to Christ hath promised, *I will giue to him that is athirst of the well of the water of life freely.* Whereby I gather, that if any want the water of life, hauing an appetite after it, hee shall haue enough of it: & therefore feare you not; onely vse the means which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods word, and receiuing of the Sacraments: and then you shall see this thing verified in your selfe.

Christian. All this which you say I finde in my selfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdom of heauen and the righteousness thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be carefull to giue honour to God for that you haue receiued already. For these things are the motions of the spirit of God

Heb. 11.

1. Rom. 8. 23.

2. Cor. 13. 5.

The desire of grace, is grace it selfe. Reuel. 12. 6.

Phil. 1.6.

dwelling in you. (4) And I am persuaded of this same thing, that God which hath begun this good worke in you, will perfect the same unto the day of Iesus Christ.

Christian. The third thing that troubles me, is this: I haue long prayed for many graces of God, and yet haue not receiued them, where-by it comes oft to my minde, that God loues mee not, that I am none of his child, and therefore that I haue no faith.

Minister. You are in no other case then *Dauid* himselfe, who made the same complaint: *I am wearie of crying; my throat is drie, mine eyes faile while I waite for my God.*

Christian. But *Dauid* neuer prayed so many yeares without receiuing an answer as I haue done.

Minister. Good *Zacharie* waited longer on the Lord, before he granted his request, then euer you did: it is like he prayed for a child in his yonger yeares, yet his prayer was not heard before he was old. And further, you must note that the Lord may heare the prayers of his seruants, & yet they be altogether ignorant of it. For the manner that God vseth in granting their requests, is not alwaies knowne; as may appeare in the example of our Saviour Christ, *Who in the daies of his flesh, did offer up prayers & supplications with strong crying & teares, unto him that was able to saue him from death, and was also heard in that which he feared.* And yet we know that he was not freed from that cursed death, but must needs suffer it. How then was he heard? On this manner: he was strengthened to beare the death, he had an Angel to comfort him, he was afterward freed from the sorowes of death. And so it is with the rest of Christs body, as it was with the head. Some being in want pray for temporall blessings: God keepeth them in this want, & yet he heares their prayers, in giuing them patience to abide that want. Some being in wealth and abundance pray for the continuing of it, if it be the will of God. The Lord slings them into a perpetuall misery, & yet he heares their prayers, by giuing them blessednes in the life to come. You pray for the increase of faith and repentance, and such like graces: you feelee no increase after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your request, he hath stirred vp in you the spirit of prayer, he hath humbled you, and made you feelee your owne wants, the better to depend on his mercie, for the beginning and increasing of euery spirituall grace.

Christian. The fourth thing that troubles mee, is that I cannot feelee faith purifie my heart, and to worke by loue in bringing forth liuely fruites.

Minister. If this be so continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certaine time it may be so: faith hath not onely a spring time and a summer season, but also a winter when it beareth no fruit. And there is ma-

ny a true Christian like the *bruised reede*, that is ouerturned with euery blast of winde: and like the flaxe that hath fire in it, which by reason of weaknesse, giues neither heate nor light but only a smoake.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to heare the second.

Minister. I am content, let vs heare it.

Christian. I am afraid lest I haue not truly repented, and therefore that all my profession is onely in hypocrisie.

Minist. What moueth you to thinke so?

Christian. Two causes especially, the first, is they which repent leaue off to sinne: but I am a miserable sinner, I doe continually displease God by my euill thoughts, words and deeds.

Min. You neede not feare, *For where sinne aboundeth (that is, the knowledge and feeling of sinne) there grace aboundeth much more.*

Christian. I finde not this in my selfe.

Minister. But yet you feelee thus much in your selfe: those corruptions which you feelee, & these sins that you commit, you hate them, you are displeased with your selfe for them, and you in deauour your selfe to leaue them.

Christian. Yea, that I doe with all my heart.

Minister. Then how miserable soeuer you feelee your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, *but shall most certainly escape the same.* Take this for a most certaine truth, that the man that hates and dislikes his sinnes, both before and after he hath done them, shall neuer be damned for them.

Christian. I am euen heart-sicke of my manifold sinnes and infirmities, and these good words which you speake are *aslagons of wine*, to refresh my weary, laden, and welking soule. I haue begun to flee sinne and to detest it long agoe. I haue bene oft displeased with mine infirmities and corruptions: when I offend God my heart is grieved, I desire to leaue sin, I flee the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God that he would giue me grace so to doe: and yet (which is my griefe) by the strength of the flesh, by the sleights and power of Sathan I am often ouertaken, and fall maruellously, both by speech and deede.

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainly that you are a member of Christ: according to that of *Paul: They which are of the spirit, sanctifie the things of the spirit.* Well then, if Satan euer obiect any of your sinnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if he vrge you for them, refferre him ouer vnto Christ. For there is no suit in the law against the wife, the

husband

Psal. 69.4

Luk. 1.7.
13.How God
may
heare our
prayers
and we
not
know.
Heb. 5.7.Cont. 2.
12.42.b Rom. 6.
20.Rom. 8.
Cant. 1.
5.Rom. 8.
5.

husband living: yea, I adde further, If you be ouercarried with Sathans temptations, and so fall into any sinne, you shall not answer for it but Satan, it shall surely be reckoned on his score at the day of iudgement, for he was the author of it. If you fall by the frailtie of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate.

Christian. Indeede as you say, I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of God are in this life, (a) God regardeth more the affection to obey, then the obedience it selfe: And they shall be vnto me, saith the Lord of hostes in that day that I shall doe this, for a flocke, and I will spare them, as a man spares his owne sonne that serueth him. The father when he shall set his child to doe any busines, though he do it neuer so vntowardly yet, if he shew his good will to doe the best he can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe, but in this life you shall receiue no (b) more but the first fruits of the Spirit, which are but as a handfull of come, in respect of the whole corne-field: and as for the accomplishment of your redemption, you must waite for it till after this life: you would be kissed with the kisses of Christs mouth, but here in this world you must be content, if you may with *Mary Magdalen* kisse his fete. For the perfection of a Christian mans life stands in the feeling and confession of his imperfections. And as *Ambrose* saith, obedience due to God, stands more (c) in the affection then in the worke.

Christian. But why will God haue those whom hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, hereby he teacheth his seruants to see in what great need they stand of the righteousnes of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daily occupied in purifying themselves.

Christian. But to go on forward in this matter, there is another cause that makes me feare, lest I haue no true repentance.

Minister. What is that?

Christi. I oftentimes find my selfe like a very timberlog, void of all grace and goodnes, forward & rebellious to any good worke, so that I feare lest Christ haue quite forsaken me.

Minist. As it is in the strait seas, the water ebs & flowes, so it is in the godly: in them as long as they liue in this world according to their owne feeling, there is an access and recess of the spirit. Otherwhiles they be troubled with deadnes & dulnes of heart, as *Dauid* was, who

prayed to the Lord, to quicken him according to his louing kindnes, that he may keepe the testimonies of his mouth. And in another place hee saith, that Gods promises quickened him. Which could not be, vlesse he had bin troubled with great dulnes of heart. Again, sometimes the spirit of God quite withdraweth it self to their feeling: as it was in *Dauid*. In the day of trouble (saith he) I sought the Lord, and my soule refused comfort. I did thinke vpon God and was troubled, I prayed and my spirit was full of anguish. Againe, Will the Lord absent himselfe for euer? and will hee shew no more fauour? hath God forgotten to be mercifull? &c. The Church in the Canticles complaineth of this: In my bed I sought him by night whom my soule loved: I sought him, but I found him not. And againe, My welbeloued put in his hand by the hole of the doore, and my heart was affectioned towards him: I rose up to open to my welbeloued, my hands did drop down mirrhe, my fingers pure mirrhe vpon the handles of the bar. I opened to my welbeloued, but my welbeloued was gone and past, mine heart was gone wher he did speake: I sought him, but I could not find him, I called but hee answered me not. CONTRARIWIFE, God at some other time sheds abroad his love most abundantly in the hearts of the faithful; and Christ lieth betweene the breasts of his Church, as a poise of mirrhe giuing a strong smell.

Christi. But how can he be a Christian that feelles no grace nor goodnesse in himselfe?

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: & the man in a sworne feelles no power of life, and yet he is not dead. The christian man hath many quames come ouer his heart, and he falls into many a sworne that none almost would looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of *Peter* when he denied our Saviour Christ with cursing and banning, his faith only fainted for a time, it sailed not.

Christian. I haue now opened vnto you the chiefe things that troubled me and your comfortable answers haue much refreshed my troubled minde. The God of all mercy and consolation require you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto me; if you finde any helpe thereby, giue God the praise therefore, and carrie this with you for euer, that by many afflictions both in the bodie and the minde, you must enter into the kingdom of heauen. Raw flesh is noysome to the stomacke, and is no good nourishment before it be foddren: and vnmortified men and women be no creatures fit for God: and therefore they are to bee soaked and boyled in afflictions, that the sullomenes and rankenes of their corruption may be delaied, and that they may haue in them some relish acceptable vnto God. And to conclude, for the auoiding of all temptations, vie this sweete prayer following which that godly Saint *M. Bradford* made.

O Lord God and deare Father, what shall I say that feeles all things to bee (in manner)

Psal.
119. 88.

Psal. 119.
5.

Psal 77.
33. 73.

Cant. 4. 1
Cant. 5.
45, 56.

Rom. 5. 5

Cant. 1.
30.

Grace
may be,
and yet
not felt,

Lu. 22.
31.

A. C. 14.
22.

Hooper.

Brad-
fords
prayer a-
gainst
Tempta-
tions.

with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupiscence is in me, as a spring of a stinking puddle. Oh how faint is faith in me? how little is my loue to thee or thy people? how great is my selfe-loue? how hard is my heart? by reason whereof I am moued to doubt of thy goodnesse towards mee, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauiug of these were the cause, and not the fruit rather of thy children. The cause why thou art my father, is thy mercifull goodnes, grace, and truth in Christ Iesus, which cannot but remaine for euer. In respect wherof thou hast borne me this good will to bring me into thy Church by baptisme, and to accept mee into the number of thy children, that I might bee holy, faithfull, obedient, and innocent: and to call me diuers times by the ministry of thy word into thy kingdome: besides the innumerable other benefits alwaies hitherto powred vpon me. All which thou hast done of this thy good will, which thou of thine owne mercy bearest to me in Christ before the world was made. The which thing as thou requirest straightly that I should beleue without doubting, so wouldest thou that I in all my needs should come vnto thee as to a father: and make my mone without mistrust of beeing heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare father I come through thy Sonne our Lord, our Mediatour, and Aduocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnesse and mercie in Christ to be mercifull to mee a sinner, that I may indeed feele thy sweet mercy as thy child: the time (oh deare Father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a litle while thou hast left me, so thou wilt come and visite mee, and that in thy great mercie,

A whereof I haue great neede, by reason of my great misery. Thou art wont for a litle season in thine anger to hide thy face from them whom thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For when thou leauest vs, O Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrow may be recompensed plentifully with the liuely sence of hauiug thee to our eternall ioy: and therefore thou swearest that in thine euerlasting mercy thou wilt haue compassion on vs. Of which thing, to the end we might be most assured, thine oath is to be marked, for thou sayst: As I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne, that I will neuer more be angry with thee, nor reprocue thee. The mountaines shall remooue, and the hills shall fall downe, but thy louing kindnesse shall not mooue, and the bond of thy peace shall not faile thee: thus saiest thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne truth and mercies sake the promise and euerlasting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the onely true God, and Iesus Christ whom thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may bee holy in thy sight through Christ: that I may alwaies not onely strue against sinne, but also overcome the same daily more and more, as thy children doe: about all things desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen, &c: through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A DECLARATION



A DECLARATION OF CERTAINE

SPIRITVALL DESERTIONS, SERVING TO TER-

rifie all drowſie Proteſtants, and to comfort them
which mourne for their ſinnes.



Among all the workes of Gods eternall counſell, there is none more wonderfull then is *Deſertion*; which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or beeing from it: for that cannot be, conſidering God is infinite; and therefore muſt needs at all times be every where: but by taking away the grace and operation of his Spirit from his creature.

Neither muſt any thinke it to be crueltie in God to forſake his creature which hee hath made: for he is ſoueraigne Lord ouer all his workes: and for that cauſe he is not bound to any; and he may doe with his owne whatſoever he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt be iuſt, & then afterward that God doth will it: but contrariwiſe, firſt God wils a thing, and thereupon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that he utterly forſakes his creature for a puniſhment thereof. Now every thing, ſo farre forth as it is a chaſtiſement or puniſhment, is good, conſidering that the infliction thereof is the execution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh and refuseth grace, and chooſeth to bee forſaken: wherefore if any hurt or miſery iſſue thereof, let the creature blame it ſelfe, and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts, eternall and temporarie.

Eternall deſertions are choſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the diuell with his angels, and that part of mankind which is prepared to deſtruction, is forſaken. For firſt, God before all worlds, did decree according to the purpoſe of his owne will, to reſuſe them without the grant of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauour. For Chriſt is onely the Redeemer of the Elect, and of no more: which may thus appeare. For whom Chriſt makes no interceſſion, for them he hath wrought no Redemption: But for them onely which are elected and ſhall beleue in him, he makes interceſſion. *I pray (ſaith he) not for the world, but for them which thou haſt giuen mee.*

And again, *I pray not for theſe alone, but for them alſo which ſhall beleue in me through their word.* Wherefore Chriſt is a redeemer to none but to the elect. Thirdly, he referueth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, and the accompliſhment of all other deſertions.

For the effecting of this, God exerciſeth wicked men and reprobates in this life with diuers particular Deſertions, and that after this manner: Hee beſtoweth all ſorts of benefits on them as his owne ſeruants: but yet ſo, as that hee withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the word. And in this matter he dealeth as a man that ſets many trees in his Orch-yard, but ſo as he takes away the heart or pith thereof. And this the Lord doth either intemporal or ſpiritual benefits.

I. For temporal benefits, as wealth, honour, liberty, outward peace, the Lord dealeth very bountifully with them: *He makes his Sunne to ſhine vpon the iuſt and vniuſt: he fills their bellies with his hid treaſures:* And as *Dauid ſaith, I freed at the fooliſh, when I ſaw the proſperitie of the wicked: for there is no bands in their death, but they are luſtie and ſtrong, they are not in trouble as other men, neither are they plagued as other men.*

But yet hee holds backe that which is the principall thing, and the very glorie of theſe benefits, that is, *the right uſe of them.* For that a man may purely vſe Gods creatures, two things are required. Firſt, his perſon muſt ſtand iuſt and ſanctified before God by faith in Chriſt. For vntill a mans perſon pleaſe God, his worke ſhall neuer pleaſe him. Secondly, he muſt vſe the ſame creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their ſet and appointed ends; which are, Gods glory, a mans owne and his neighbours good. But all this is flat contrarie in the vngodly man. For firſt, he is forth of Chriſt, ſo that his perſon ſtands vniuſt before God. And therefore all his actions (euen thoſe which otherwiſe are lawfull & good) in him are meere ſinnes. Secondly, he vſeth Gods gifts & bleſſings with an euil conſcience. For by reaſon of his want of grace to beleue, he cannot reſolue himſelfe, that God as his father doth beſtow his bleſſings on him as his beloved child in Chriſt; yet as a thiefe and a vſurper againſt his conſcience he vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one cannot pray; and therefore he

Matth. 5.
45.
Pſal. 73.
455.

Daſ legi-
timum i.
lege per-
miſſum,
ſed non
ſanctum
vium.
Tit. i. 15.

doth but as the swine in the Forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill ends: because either he makes an idoll of them by setting his heart on them, or else he imployeth them to ryot, pride, and the oppresion of godly men. A master of musicke hath his house furnished with musickall instruments of all sorts; and he teacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them: there comes in strangers, who admiring the said instruments, haue leaue giuen them of the master to handle them as the schollers do: but when they come to practise, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master and haue his commendation. This world is as a large and sumptuous pallace, into which are receiued, not only the sons and daughters of God, but also wicked & vngodly men: it is furnished with goodly creatures in vse more excellent then all musickall instruments: the vse of them is common to all: but the godly man taught by Gods spirit, & directed by faith, so vseth the, as that the vse thereof is acceptable to God: as for the impure and vnbeleueing indeede they enioy the creatures and gifts of God, but the pure vse is wanting: for they cannot but abuse them: and therefore the wicked and the reprobate, though they should commit no other finnes in the world, yet for the vse of their wealth and honour, for their very eating & drinking (which in themselves are most lawfull) shall be damned.

II. Concerning spirituall blessings, first, God ceaseth to grant so much as an outward calling to many men. For how many nations since the beginning of the world, much more particular men, haue there bin, are, & shall be, which neuer heard the preaching of the Gospel: may not so much as the name of Christ? *God is known in Iury* (saith *Dauid*) *& he hath not done so to any nation.* And often in *Moses* & the Prophets it is mentioned, that the covenant was in former times made peculiar to the Iewes. And *Paul* saith in *Act. 14. 16.* that *God suffered the Gentiles in former times to walke in their own waies*; and of the Ephesians, before their calling he saith, *Eph. 2. 12.* that *they were strangers from the promises, and without God in the world.*

III. He grants the outward meanes of saluation, namely, the Word, Prayer, Sacraments, Discipline abundantly: but yet he quite withdraweth the operation of his spirit, whereby a conuersio might be wrought. For they neuer haue that *piercing of the eare* which *Dauid* mentioneth, nor the *opening of the heart* with *Lydia*, nor that teaching of God, wherby they are *drawne of the father* to Christ. And in so doing indeed, onely he offereth grace, but doth not exhibite and conferre it: not that he mocketh any, but that in so doing he may cuery way conuince & bereaue them of excuse. As the Lord speaketh to *Esay*, *Go & say to this people, Ye shall heare in-*

deed, but ye shall not vnderstand: ye shall plainly see but not perceiue: make the heart of this people fat, make their eares heavy, & shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them. If our Gospel be hid, (saith *Paul*) it is hid in them that perish. Men that haue long liued vnder the preaching of the Gospel, and yet still remaine ignorant and impenitent, let them beware & take heede of this desertion: and they are with trembling to lay to their hearts, that which the holy Ghost speaketh of *Hophni & Phinehas*, *They obeyed not the voice of their father, because the Lord would destroy them.*

I V. To goe further, he bestoweth on them many worthy properties of faith. As first, a knowledge of the diuine truth in the Law and the Gospel. Secondly, an assent to the said truth. Thirdly, a ioyful reioycing and boasting in speaking and hearing of it. Fourthly, an outward profession of it for a time. But he doth not bestow that qualitie and vertue of faith, which is as it were, the very soule of it: without which faith is dead and saueh none, namely, the inward assurance & certificate of his loue and fauour in Christ, with a sense and feeling of the same in the hart. Neither are the former duties of faith perpetual and found in them, for the reprobate is not induced to them by any assurance of Gods mercy, but by other sinister occasions, as are: First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise & commendation among men. Fourthly, the maintaining of wealth and honour. Fifthly, the getting of wealth or honor. Sixthly, a desire to be at vnity & concord with the nation or people where the Gospel is preached. Therefore when these ends and occasions of their beleueing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. Al in our Church will profess faith in Christ: yet seeing the sound conuersion to God, and the sincerity of life & doctrine is very rare, we may presume, that that maine propertie of faith, which is the receiuing and apprehension of Christ, is wanting in most: therefore let euery man looke to himselfe, and betime labour to turne his temporarie faith (if he find it in himselfe) into a true sauing faith. Wherefore he must strue first to feeble his extreme neede of Christ and his meritis. Secondly, to hunger, & thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe, that he may be all in all out of himselfe in Christ. Fourthly, to be able to say that hee liueth not, but Christ liueth in him by faith. Fifthly, to loath his owne sins with a most vehement hatred, and to prize and value Christ and the least drop of his blood aboue a thousand worlds.

V. Againe, in repentance he bestowes, first, a sight of sin: secondly, a kinde of sorrow for it: thirdly, a confession of it: fourthly, a resolution for a time to sin no more. But that part of repentance, which hath the promise of mercy

2. Cor. 4.
3.1. Sam. 1.
25.Psa. 40. 6.
Act. 16.
14.
Ioh. 6. 45Esa. 6. 9,
10.

annexed, that is, a conuersion of the whole man to God, he neuer giueth it.

VI. Lastly, God giueth to the reprobate his spirit, but so farre forth as it shall not any whit regenerate or renew his nature: but onely in the outward action represseth the act of sin: so as thereby without any inward change he shall bee as ciuilly iust and vpriight in outward conuersation, as any in the world.

Thus much of those desertions which befall the diuel and his angels and all Reprobates: now follow those wherewith God exerciseth euen his owne elect children: for the blessings that God bestoweth on them are of two sorts, either *positive* or *primitiue*: *positive*, are real graces wrought in the heart, by the spirit of God: *primitiue* are such meanes whereby God preserues men from falling into sinne: as crosses, desertions. And these in number exceede the first, as long as men liue in this world.

Before it can be declared what these desertions are, this conclusion is to be laid downe; *Hee which once in the estate of grace shall bee in the same for euer.* This appeareth in Rom. 8. 30. where Paul sets down the golden chaine of the causes of saluation that can neuer be broken; so that he which is predestinate shall bee called, iustified, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods Elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creature shall be able to seuer vs from the loue of Christ:* which he would not haue said, if men beeing in the estate of grace, might fall quite from grace. And how should they which are *iustified haue peace with God*, if they were not sure to perseuere righteous before God to the end? And how shall it be said, *that hope maketh not ashamed, because the loue of God* (wherewith God loues his Elect) *is shed abroad in their hearts, by the holy Ghost which is giuen them*, if any man vtterly fall from that loue? How should the testimonie of the spirit, which testifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguished? Lastly, how shall that of John be true, 1. Job. 2. 19. *They went from vs, because they were not of vs, if they had bene of vs, they should haue remained with vs*, if a man may wholly fall from Christ which hath once bin made a true member of him? Our Saviour Christ saith, Job. 10. 27. & 6. 37. *My sheepe heare my voyce: and I know them, and they follow me: and I giue life eternall to them, and no man shall take them out of my hand, or out of my fathers hand: and whatsoever my father giueth mee shall come vnto me: & whosoener cometh to me, I will not cast out.* And if any of the elect beeing effectually called might wholly fall from grace, then there must bee a second infection or ingrafting into the mysticall body of Christ, and therefore a second Baptisme: nay for euery fall a new infection, & a new Baptisme; which must in no wise be granted: wherefore they which are predestinate to be in the state of grace, are also predestinate to perseuere in the same to the end.

Hereupon it followeth that the desertions of Godselekt, are first of al *partiall*, that is, such as wherein God doth not wholly forsake them but in some part. Secondly *temporary*, that is, for some space of time, and neuer beyond the compass of this present life. For a moment faith the Lord in Esa. 54. 10. *in mine anger I hid my face from thee for a little season, but with euermore lasting mercy haue I had compassion on thee, saith the Lord thy Redeemer.* And to this purpose David well acquainted with this matter, prayeth Psal. 119. 8. *for sake me not ouer long.*

This sort of desertions, though it be but for a time, yet no part of a Christian mans life is free from them: and very often taking deepe place in the hart of man, they are of long continuance. David continued in this dangerous fall about the space of an whole yeere before hee was recovered. Luther confesseth of himselfe, that after his conuersion, he lay three daies in desperation. And common experience in such like cases can make record of longer time.

The manner God vseth in forsaking his owne seruants, is of two sorts; the first, is by taking away one grace, and putting another in the roome: the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will load the with crosses; and yet he will make a good supply by giuing patience. David is driuen out of his kingdome by his owne son: a heauie crosse: yet the Lord minisreth an humble and patient spirit, so as he was content to speak, 2. Sam. 15. 26. *If the Lord thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence and persecution of tyrants; yet inwardly they are established by the power of the might of God, when they are most weake, they are most strong & when they are most foiled, then they obtaine victory.

I I. Secondly, the Lord cuts off the daies of this life, and for recompence to his own elect giues life eternall. Esa. 57. 1. *The righteous is taken away from the euil to come.* This is manifest in Iosias, of whom it is said, 2. Kin. 22. 20. *Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euil which I will bring vpon this place.*

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a season, & then in the roome thereof he kindles an earnest desire and thirsting with groanes and crying vnto heauen, to bee in the former fauour of God againe. This was Davids case, when he complained and said, *My voyce came to God when I cried, my voyce came to God and hee heard mee: in the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: I prayed and my spirit was full of*

Psal. 77. 1, 2, 3.

anguish. Selah. The like was the estate of the Church making her mone vnto God in *Esa.* 63. 17. *O Lord, why hast thou made vs to erre from thy wayes? and hardened our hearts from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.*

IV. Fourthly, God grants his seruants the holy meanes of saluation, namely preaching, praiser, Sacraments, and holdes backe the efficacy of his spirit *for a time.* In this case they are like the corne-field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shew of any blade appeares aboue. Thus the spouse of Christ, when shee comes into his wine celler, shee falls into a swoone; so as shee must be *staied with flagons, and comforted with apples, because shee is sicke of loue, Cant.* 2. 4. 5.

V. Fifthly, God giueth his children a strong affection, to obey his will, but hee lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his Iayler, hath an affection to runne a thousand miles euery houre, but hauing happily his boltes on his legges, he cannot for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling againe into the hands of his keeper. This is it that *Paul* complaineth of when he saith, *I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members, O wretched man that I am, who shall deliuer me from this body of death!*

The second manner of Gods forsaking his Elect, is when he hides his graces for a time: not by taking them quite away, but by couering them, and by remoouing al fence and feeling of them. And in this case they are like the trees in the winter season, they are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, because the sap doth not spread it selfe, but lies hid in the roote. *Dauid* often was in this case as namely when he saith, *Psal.* 77. 7. 8. 9. *Will the Lord absent himselfe for euer? and will he shew no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut up all his tender mercies in displeasure? Selah.*

This comes to passe, because the Lord very often in and by one contrarie works another. Clay and spittle tempered together in reason should put out a mans eyes: but Christ vsed it as a meanes to giue sight to the blinde. Water in reason should put out fire: but *Elia* when he would shew that Iehoua was the true God, poures water on his sacrifice, and fills a trench therewith to make the sacrifice burne. The like, appeareth in the worke of grace to saluation. A man that hath liued in security, by Gods goodnesse hath his eyes opened to see his sinnes and his heart touched to feeble the huge and loathsome burthen of them, and therefore to bewaile his wretched estate, with

A bitternesse of heart. Hereupon hee presently thinkes that God will make him a firebrand of hell: whereas indeed the Lord is now about to worke, and frame in his heart sanctification and sound repentance neuer to be repented of. The man which hath had some good perfections of Gods fauour in Christ, comes afterward vpon many occasions to be troubled and to be ouerwhelmed with distrustfulnesse and grievous doubtings of his saluation, so as hee iudgeth himselfe to haue bene but an hypocrite in former times, and for the time present a cast-away. But indeed hereby the Lord exerciseth, fashioneth, and increaseth his weak faith. In one word, marke this point, *That the graces of God peculiar to the Elect, are begun, increased, and made manifest in or by the contraries.*

A man in this desertion can discern no difference betweene himselfe & a cast-away: and the rather if this with desertion be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer beset the poore soule of a Christian man, and that is a wrastring and strugling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusation of the diuel, which are oftentimes very irkesome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the spirit of man, then all the rackes and gibbers in the world can doe. And it hath his fits after the manner of an ague, in which euen Gods owne seruants ouercarried with sorrow may blasphem God, and crie out that they are damned. *Iob* was in this estate: as he testifieth, *Iob.* 6. 2, 3, 4. *Oh that my griefe were waied (saith hee) and my miseries were layd together in the ballance: for it would be heauier then the sand of the sea: therefore my words are swallowed up; for the arrowes of the Almighty are in me: the venom thereof doth drinke up my spirit, and the terrors of God fight against me.* And further he complaines *Iob.* 13. 14. that the Lord is his enemy, that hee writes bitter things against him; & *Iob.* 16. 12. that hee sets him as a But to shoot at. This was *Dauids* temptation when he said, *Psal.* 6. 1, 2, 3, 4. *O Lord rebuke me not in thy anger, neither chasise me in thy wrath, haue mercy on me, O Lord for I am weak: O Lord heale me, for my bones are vexed, my soule is also troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my soule, saue mee for thy mercies sake.*

Hence it followes, that when any that hath beene a professour of the Gospel shall despaire at his end; that men are to leaue secret iudgements to God, and charitably to iudge the best of them. For example, one Master (b) *Chambers* at Leicester of late in his sickness grievously despaired, & cried out that he was damned, and after died: yet it is not for any to nore him with the blacke marke of a reprobate. One thing which he spake in his extremitie (*O that I had but one drop of faith*) must moue all men to conceiue well of him. For by this it seemes that hee had an heart which desired to repent

a Rom. 7
22, 23, 24

Cuncta
Dei opera
sunt in
medis
contraria

b See the
booke
written
of his
death.

and beleue; and therefore a repentant and beleueing heart indeed. For God at all times, but especially in temptation, of his great mercie accepts the will for the deede. Neither is it to be regarded that he said he was damned; for men in such cases spake not as they are, but as they feele themselves to be.

Yea, to goe further, when a professour of the Gospel shall make a way himselfe, though it be a fearefull case, yet still the same opinion must be carried. First, Gods iudgements are very secret. Secondly, they may repent in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomelesse depth of the graces and mercies which are in Christ.

Thus much of the manner which God vseth in forsaking of his elect; Now follow the kinds of desertion, which are two: desertion in punishment, desertion in sinne.

Desertion in punishment, is when God deferreth either to mitigate, or remooue the crosse and chastisement which he hath laid vpon his childre. This befele Christ on the crosse, (a) *My God, (saith he) my God, why hast thou forsaken me?* This was the complaint of Gedeon, *Didst not the Lord bring us out of Egypt? But now the Lord hath forsaken us, & deliuered us into the hands of the Midianites, Iudg. 6.13.* (b) Master Robert Glouer Martyr at Couentrie, after hee was condemned by the Byshop, and was now, at the point to be deliuered out of the world, it so happened, that two or three daies before his death, his heart beeing lumpish and desolate of all spirituall consolation, felt in himself no aptnesse nor willingness, but rather heauiness and dulnesse of spirit, full of much discomfort to beare the bitter crosse of martyrdom ready now to be laid vpon him: whereupon he fearing in himselfe, left the Lord had withdrawn his wonted fauour fro him, made his mone to one *Ansfine* his friend, signifying vnto him how earnestly hee had prayed day & night vnto the Lord, and yet could receiue no motion nor sense of any comfort from him, vnto whom the said *Ansfine* answered againe, willing him patiently to waite the Lords pleasure, & howsoeuer his present feeling was, yet seeing his cause was iust and true, he exhorted him constantly to stick to the same, to play the man, nothing doubting but the Lord in his good time would visite him, & satisfie his desire with plentie of consolation, &c. The next day when the time came of the martyrdom, as he was going to the place, & was now come to the sight of the stake, although at the night before praying for strength and courage, hee could feele none, suddenly hee was so replenished with the holy Ghost, that hee cried out clapping his hands to *Ansfine*, and saying with these words; *Ansfine, he is come, he is come, &c.* and that with such ioy and alacritie, as one seeming rather to bee risen from some deadly danger to libertie of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdraw-

ing the assistance of his spirit, a man is left to fall in to some actuall and grieuous sinne. And for all this no man is to thinke that God is the author of sinne, but only man that faileth, and Satan. A resemblance of this truth we may see in a staffe: which, if a man shall take and set vp-right vpon the ground, so long as he holds it with his hand, it stands vp-right; but so soone as he withdrawes his hand, though he neuer push it down, it falls of it selfe. In this desertion was the good king *Hezechias*, of whom the holy Ghost speaketh thus: *Hezechias prospered in all his waies, therefore dealing with the Ambassadors of the Princes of Babel which sent to him to inquire of the wonder which was done in the land, God left him, (namely, to the pride of his heart to exalt himselfe) in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Dauids adultery, Peters deniall of Christ.* The reason of such desertions may be this: If a patient shall be grievously sicke, the physition wil vse all maner of means that can be deuised to recouer him, and if hee once come to a desperate case, the Physition rather then he wil not restore him, wil imploy all his skill; he wil take poyson, and fo temper it, and against the nature thereof he will make a soveraigne remedie to recouer health. The elect children of God, are diseased with an inward, hidden, and spirituall pride; wherby they affect themselves, and desire to be something in themselves forth of Christ; and this sinne is very dangerous: first, because when other sins die in a man, this secret pride gets strength: for Gods grace is the matter of pride, in such wise that a man will bee proud, because he is not proud: for example; If any shall be tempted of the diuell to some proud behaviour, and by Gods grace get the victorie; then the heart thus thinketh, *Oh thou hast done well, thou hast foiled the enemy, neither pride, nor any other sinne can preuaile against thee; such and such could neuer haue done so:* and a very good man shall hardly be free from such kind of motions in this life. Secondly, there is no greater enemy to sayth then pride is: for it poisoneth the heart & maketh it vncapable of that grace, so long as it beareth any sway: for hee that will beleue in Christ must be annihilated, that is, he must be bruised & battered to a flat nothing in regard of any liking or affection to himselfe, that hee may in spirit mount vp to heauē, where Christ sits at the right hand of the Father, & as it were with both the hands of faith graspe him with all his blessed merits, that he may be wisefomed, righteousness, sanctification, redemption, life, good works, & whatsoever good thing he is, neither in, nor by, nor for himselfe; but euery way forth of himself in Christ. Now, this blessed condition of a beleueing heart, by naturall self-love & self-liking is greatly hindered. God therefore in great mercy to remedy this dangerous corruption, lets his elect seruants fall into trouble of minde and conscience, and if they haply be of greater hardnesse of heart,

2. Chr. 32
31, 32.

Kinds of
Desertions.

Mat. 27
46.

For
Act. &
Monu
1556.
Septemb

1. Cor. 1.
30.
Ioh. 15. 2.
Gal. 2. 20

into some actuall sinne: and so declaring his wonderfull mercie in sauing them, hee is faime against his mercy to bring them to his mercy, and by sinne to saue them from sinne. By this meanes the Lord, who can bring light out of darknesse, makes a remedie of sinne to slay pride, that inuincible monster of many heads, which would slay the soule.

Though this be so, yet none must hereupon venter to commit any sin against Gods commandements, lest in so doing they cast away their soules. For the godly man though he fall into sin, yet it is against his purpose, & it makes his heart to bleed: and the course of his life shal be alwaies vpriight & pleasing vnto God: because he is led by the spirit of God.

The ends for which God vseth Desertions are three: the first, is the chastisement of sinnes past in the former part of mans life, that hee may search them out, consider them, and bee heartily sorrowfull for them: for this end was Iob's triall, Iob. 1. 3. 26. *thou writest* (saith he) *bitter things against me, and makest me to possesse the sinnes of my youth.*

The second end is, that God may make trial of the present estate of his seruants: not that he is ignorant what is in man, but because hee would haue all men know themselves. To this effect saith Moses, Deut. 8. 2. & 13. 3. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness for to humble thee, and to proue thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.* This also was the end why the Lord left Ezechias to proue & trie what was in his heart.

This triall by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may bee deeperly humbled, and craue more earnestly pardon of that and other sins. For as the begger is alwaies mending and piecing his garment where he findes a breach: so the penitent and beleeuing heart must alwaies be exercised in repairing it selfe where it finds a want.

Again, oftentimes this trial serues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of them in the heart. The good husband-man cuts the branches of the Vine, not that he hath a purpose to destroy them, but to make them beare more fruit. In the Canticles when Christ left his spouse, then she riseth out of her bed, shee opens the doore, *her hands drop mirrhe on the barre of the doore: then further shee seekes and calls for him, and praiseth him more then euer before.* David testifieth the like of himselfe: *In my prosperity I said I shal neuer be moued: &c. but thou didst hide thy face, and I was troubled. Then cried I to thee, O Lord, and prayed to my Lord.* Lastly, men that liue in the Church being for a time left of God, become so impenitent as that they must be giuen vp to Satan; yet for no other cause, but that the flesh may bee killed, and the spi-

rit made aliuie in the day of the Lord.

The third end is, the presenting of sinne to come. This appeareth in Paul; *Left* (saith he) *should be exalted out of measure through the abundance of revelations, there was giue vnto me a prick in the flesh, the messenger of Satan to buffet me, &c.*

In the former times when the Lord among many others had set out Cranmer for the maintenance of his blessed truth against his & Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby he prevented many sins, and prepared him to a glorious martyrdom. As some of his owne words may testifie which he spake a little before his end: *And now* (saith hee) *I come to the great thing that so much troubles my conscience more then any thing that euer I did or said in all my life, and that is the setting abroad of a writing contrary to the truth;*

which now here I renounce as things written with my hand contrary to the truth, which I thought in my heart, & that for feare of death, and to saue my life, &c. and for as much as my hand offended, writing contrary to my heart, my hand shal be first punished therefore: for may I come to the fire, it shal be burned. Answerably, when he was at the fire, first he burnt his right hand which subscribed; his body suffered the flame with such constancie and steadfastnes, as he neuer almost moued: his eyes lift vp to heauen often he repeated his vnworthy right hand. Thus, death which he most feared, he most desired, that he might take reuenge of himselfe for his sinnes.

The vse that all good Christian hearts are to make of these their desertions, is manifold. First, if they haue outward rest and walke in the feare of God, and bee filled with the ioy of the holy Ghost, let them not be high minded, but feare, lest a forsaking follow. Secondly, if in any temptation they iudge themselves forsaken, let them consider this wonderfull worke of spirituall desertions which God exerciseth vpon his owne children very vially: and then it may please the Lord, they shall finde it to be a restorative against many a qualme and fowne of spirit and conscience, into which otherwife they would certainly fall. Thirdly, seeing God for their triall doth often withdraw himselfe from them, let them again draw neere to God and presse vnto him; euen as a man that shuiers of anague is alwaies creeping to the fire. If it be demanded how a man should come neere God, the answer is, by the vse of his word and prayer. For by his word he speaks to thee, and by prayer thou speakest to him. Lastly, seeing by desertion God will take experience of his seruants, let euery man trie and search his waies, and euer be turning his feet to the waies of Gods commandments: let him endeavour to keepe a good conscience before God and before all men, that he may with David say, Iudge me O Lord, for I haue walked in mine innocencie: my trust hath bene alwaies in the Lord: I shall not slide: proue me, O Lord, and try me, examine my reines & my heart.

F I N I S.

ends of desertions.

1.

2.

Iob. 15. 22.

Cant. 5. 5
6.

Psal. 30.
6, 7, 8.

1. Cor. 5.
5.

3.
1. Cor. 12.
7, 8.

VJti.

1.
A. d. 3.
Rom. 11.
20.
2.

3.

4.
Iam. 3. 10
Psal. 119.
59.
A. d. 24.
16.
Psal. 16.
1, 2.